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Richd Shepherd. & Mary Hale
1821

ANNOTATIONS
V P O N
THE FIVE BOOKES OF
MOSES,
THE BOOKE OF THE
P S A L M E S,
AND THE
SONG OF SONGS,
O R,
C A N T I C L E S.

312.7.6.
1821

VVHEREIN THE HEBREW WORDS
and Sentences, are compared with, and explained by the ancient
Greeke and Chaldee Versions, and other Records and Monuments of
the Hebrews: But chiefly by conference with the holy Scriptures,
Moses his words, lawes, and ordinances, the Sacrifices, and other
legall Ceremonies heretofore commanded by God to the
Church of ISRAEL, are explained.

WITH
An ADVERTISEMENT touching some Objections made against
the sinceritie of the Hebrew Text, and allegation of the
RABBINES in these ANNOTATIONS.

AS ALSO,
Tables directing unto such principall things as are observed in the
ANNOTATIONS upon each severall Booke.

BY HENRY AINSWORTH. *Printed at Amsterdam.*
1-1622.

LYKE 24. 44. *All things must be fulfilled, which are written in the Law of Moses,*
and in the Prophets, and in the Psalmes.

L O N D O N,
Printed by *M. Parsons* for *John Bellamie*, and are to be sold
at his Shop in *Cornhill*, at the Signe of the three Golden Lyons,
neere the ROYALL EXCHANGE. 1639.

ANNOTATIONS
VPON
THE FIRST BOOK OF MOSES,
CALLED
GENESIS:

WHEREIN,
THE HEBREW VVORDS AND SENTENCES,
are compared with, and explained by the Greeke and
Chaldee Versions: but chiefly, by conferring with
the holy SCRIPTURES.

BY HENRY AINSWORTH.

DEVT. 33. 4.

Moses commanded us a Law; the inheritance of the Church of Iacob.

MALACH. 4. 4.

*Remember the Law, of Moses my servant: which I commanded him in Horeb,
for all Israel; with the Statutes and Iudgements.*



LONDON,

Printed by *M. Parsons* for *John Bellamie*, and are to be sold
at his Shop neere the ROYALL EXCHANGE. 1639.





A PREFACE CONCERNING MOSES WRITINGS, AND THESE ANNOTATIONS VPON THEM.



MOSES the man of GOD, and first writer of holy Scripture, was an Hebrew borne in Egypt, about 2432. yeeres after the creation of the World: and before our Saviour Christs coming into the flesh, 1496. yeeres. He was the son of Amram, the son of Kohath, the son of Levi, the son of Jacob, the son of Isaac, the son of Abraham our father, in the seventh generation; as Enoch was the seventh from Adam. When he was borne, he had a divine beauty upon him: he was marvellously saved from death, being drawne out of the water, and thereof had his name; he was nourished by K. Pharaohs daughter, for her owne son, learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. Forty yeeres he lived in Pharaohs court, which then he left, choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt. Forty yeeres hee was a stranger shepherd in the land of Madian; from whence God called him, to feed Jacob his people, and Israel his inheritance. Which thing he also did with all fidelity forty yeeres, being in the Church in the wilderness with the Angel, which spake to him in the mount Sinai, and with our fathers; where he received the lively oracles to give unto us; and he commanded us a Law, which is the inheritance of the Church of Jacob. Of all the Prophets that arose in Israel, there was none like unto Moises, whom the Lord knew face to face: and dying 120. yeeres old, (but his naturall strength not abated,) he was buried of God, no man knowing of his Sepulchre unto this day.

He wrote the Law, in five books; containing a briefe History of things past; a covenant between God and his Church then present; and a prophesie of further grace to come, which now is exhibited by Jesus Christ. In his first book, he wrote the generations of the heavens and the earth, and of mankind: which we therefore (of the Greeke word) call *Genesis*, that is, *Generation*. In the second, hee set down the departure of Israel out of Egypt, with the covenant which God plighted with them, the same yeere that they went out: which book was thereupon named *Exodus*. In the third, he describeth the sacrifices and service of God, under the Levitical Priesthood, called accordingly, *Leviticus*. In the fourth, he reckoned the Numbers of the tribes, and of the journeyes from Egypt to Canaan, with the order wherein God settled that Common-wealth of Israel, whiles they were travelling towards their Rest: which booke is therefore called *Numbers*. In the fift, he wrote a repetition of the Law, and covenant which God had given unto Israel, and the confirmation of the same: whereof it is named (according to the Greeke) *Deuteronomie*. In the propounding of all these things, Moises hath a veile drawne over his bright and glorious face: for in the histories, are implied allegories, and in the Lawes are types and shadowes of good things that were to come; the body whereof, is of Christ. In *Genesis* (which history endeth with the going downe of Israel into Egypt) we have the image of a naturall man, fallen from God, into the bondage of sin. In *Exodus*, is the type of our regeneration, and late renewed by Jesus Christ. In *Leviticus*, the shadow of our mortification, whilest we are made sacrifices unto God. In *Numbers*, the figure of our spirituall warfare; whereunto we are mustered, and armed to fight the good fight of faith. In *Deuteronomie*, the doctrine of our sanctification, and preparation to enter into our heavenly Canaan (after Moises death) by the conduct of Jesus the son of God.

The things which Moises wrote, were not his owne, but the Law of the Lord by his hand: to him the Prophets after, bare witness. Our Saviour also approveth of Moises, and of all that he spake and wrote: what he said, was the commandment of God; and what God spake unto him, the same is spoken unto us: him therefore we are willing to heare, which who so doth not, will not be perswaded though one rose from the dead, Luke 16. 29. 31. But because his writings were the *Old Testament*, under heart, so that they cannot fasten their eyes upon the end of that which is abolished: therefore God sent the Prophets following, yea his owne Son, and his Apostles, to open and explaine the mysteries, which Moises had closely and briefly penned: that now by their helpe, and through the Spirit of the Lord, we may all with unveiled faces, behold as in a glasse, the glory of the Lord; and perceive how the Law was given by Moises, but grace and truth is come by Jesus Christ.

The literall sense of Moises Hebrew (which is the tongue wherein he wrote the Law) is the ground of all interpretation; & that language hath figures & propeties of speech, different from ours: those therefore in the first place are to be opened; that the naturall meaning of the Scripture being knowne, the mysteries of godlines therein implied, may the better be discerned. This may be attained in a great measure, by the Scriptures themselves; which being compared, doe open one another. For dark and figuratives speeches are often explained; as when God saith, *I live*, Num. 14. 21. 28. this we are to understand as an oath: for elsewhere he saith, *I have sworn by my selfe*, Ecl. 4. 5. 23. and to expresse this, Paul addeth it, *I live*, *saith the Lord*, Rom. 14. 11. Also when he saith, *I am the Lord that healeth thee*, Exo. 15. 26.

hereby,



a 1 Chron. 6. 1.
b 1. 36.
c 11. 7. 20. 21.
22. Exod. 1.

d 48. 7. 13.
11. 14. 25

e 4. 7. 19. 20.
Exod. 1.

f Num. 1. 7.
g 4. 7. 38.

h Deut. 33. 4.
i Deut. 34. 10.

k Deut. 34. 5.
6. 7.

l Gen. 1. 8c.
m Exod. 24. 4.

n Exod. 24. 11.
o Gen. 1. 17.

p Gen. 2. 4. &
5. 1. 8c.

q Exod. 34. 30-
31. 2 Cor. 3.

r Gal. 2. 24.
s Hek. 9. 8. &
10. 1. Col. 3. 17.

t 1 Chron. 24. 74.
u Psal. 103. 7.

v Dan. 9. 11.
w Mat. 4. 4.

x Luke 24. 25.
44.

y Mark 7. 9.
z Mark 15. 36.

a Mark. 22. 31.
b 2 Cor. 3. 14.

c Vers. 15.
d 2 Cor. 3. 17. 18

e 1oh. 1. 17.

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hereby he intendeth the pardoning of our sins: for where other scriptures speake of *healing* his people, *Esa. 61.10. Mat. 13.15.* elsewhere it is interpreted, *the forgiving of their sins. Mark. 4.12. So be rolled him self in the Lord. Psal. 22.9.* is in plainer speech, *he washed. Mat. 27.43.* and Christ who should be an *anointed* of the people, *Esa. 11.10.* is under that phrase prophesied, *to rule over the nations. Rom. 15.12.* When Moises saith, God inote the Sodomites *with blindnesses. Gen. 19.11.* he meaneth very great or extreme blindness, noted by that word in the plural number: as where the Prophet mentioneth *weeping of bitterness. Jer. 3.15.* the Apostle expoundeth it, *weeping and great mourning. Mat. 2.18.* So when he teacheth us to *swear* by the name of the Lord, *Deu. 6.13.* under it, he implyeth the confesse of his name & truth as when another Prophet speaketh in like sort of *swearing. Eia. 45.23.* Paul expoundeth it, *conspiring unto God. Rom. 14.11.*

Of times we shall see in Moises and the Prophets, a defect of words, which reason teacheth, are to be supplied, *Adam leant in his fallow. Gen. 5.3.* that is, *he was a son.* The Scripture sheweth us to supply such wants: as, *1. The God of thy father. Exod. 3.6.* that is, *I am the God, Mat. 22.32.* Samuel saith, *Uzza put forth in the Ark. 2 Sam. 6.6.* another doth explain it, *Uzza put forth his hand in the Ark. 1 Chron. 13.9.* One Prophet writeth briefly, *I with forpans. 2 Chron. 10.11.* another more fully, *I will ch chisse you with forpans. 1 King. 12.11.* One faith no more, but *in the ninth of the month. 2 King. 25.3.* another supplieth the want thus, *In the fourth month, in the ninth of the month. Jerem. 52.6.* So, *thy servants have found to pray. 1 Chron. 17.25.* that is, *have found in his heart to pray. 2 Sam. 7.17.* and many the like. Here men may see the reason why Translators do sometime adde words which are to be discerned by the different letters; for the original tongue affecteth brevity, but we desire and need plainness of speech. Yea, this may help in weighty Controversies: as, *Isis took bread, and blessed, and brake. Mat. 26.26.* here some imagining a Transubstantiation of the bread blame those that translate, *he brake it,* as adding to the Scripture: whereas such additions are necessarily understood, many a hundred time in the Bible; and the same Apostle elsewhere saith, *Christ be of God and brake. Mat. 14.19.* when another writeth, *he blessed them and brake. Luke 9.16.* which a third Evangelist explaineth, *he blessed and brake the loaves (or bread). Mar. 6.41.* againe he saith, a man shall leave father and mother, *Mar. 19.5.* when Moises plainly faith, *thy father and his mother. Gen. 2.14.* But such usual defects, all of any judgement, will soone underrand.

On the other hand, but more seldom, there is abundance of words, (though not in vaine) which in other languages, may be made fewer; and the holy Ghost approveth it. As where Moises writeth, *a man a prime. Exo. 2.14.* Stephen faith only *a prime*, omitting the word *man*, *Act. 7.7.* So one Prophet faith, *men's sinners. 1 Sam. 11.3.* another faith but *sinners. 1 Chron. 10.3.* Elay faith, *a man of his counsel. Eia. 40.13.* Paul abridgeth it, *his counsellor. 1 Cor. 12.16.* And, *one said flying in this manner. 2 Chron. 18.19.* or, *one said on this manner. 1 King. 22.20.* with sundry other of like sort.

But the change of names, words, and letters; as also of number, time, person, and the like; is very frequent, and needfull to be observed. As Moises calleth a man, *Lib. Gen. 46.13.* elsewhere he nameth him *Israh. Num. 26.24.* *Ashel. Gen. 46.21.* is by another Prophet named *Iedial. 1 Chron. 7.6.* *Nehuchad-necer. 2 King. 25.1.* is also *Nebuchad-ecer. Jer. 52.4.* *Israh* an *Israhel* (by nature) *1 Chron. 2.17.* is *Israh* an *Israhel* (by grace) *2 Sam. 17.25.* *Hefrei* is called also *Iehoshua. Numb. 13.16.* and *Iehoshua. Ezra 3.2.* in Greek *Israh. Act. 7.45.* So *enemie. 1 King. 8.37.44.* is written *enemie. 2 Chron. 6.28.34. iniquities. Jer. 31.34.* is *iniquities. Heb. 8.12.* And contrariwise Matthew faith they brought the Ass and the colt, and put on them their clothes, and set Jesus upon them *Matth. 21.7.* which Mark sheweth to be meant of the Colt only, and that Jesus fate on him *Mark. 11.7.* So, *the thee* are said to revile Christ *Mat. 27.44.* when one of them did it, *Luke 23.39.* Likewise, *heare ye, but understand not; Eia. 6.9.* or, *ye shall heare, but shall not understand. Act. 28.26.* and the way before me, *Mal. 3.1.* or, the way before thee, *Matth. 11.10.* *Smite thou the shepherds. Zach. 13.7.* which Christ citeth thus, *I will smite the shepherds. Mat. 26.31.* And, *I took the thirty pieces of silver. Zach. 11.13.* or, *they took them. Matth. 27.9.* Of which changes there are many, and of great use, throughout the Scriptures.

Questions are, as in other languages, so in the holy tongue, used for earnest affirmations, deprecations, denials, forbidings, wishes, and the like: as when the people said, *Why should we dye? Deut. 5.25.* it was both an affirmation that they should dye, and a prayer against it. The Scripture openeth it selfe: as, *why dost hee speak blasphemies? Mar. 7.2.* which another Evangelist writeth, *this man blasphemeth. Mar. 9.3.* And, *are they come to torment us? Mar. 8.29.* wherein was implied, *I pray thee torment me not. Luke which the Prophet avereth. All the way my hand hath made. Eia. 66.1.* is turned into a question, *hath not my hand made all this? Act. 7.49.* Again, when God said to David, *hath thou build me an house? 2 Sam. 7.5.* he meant, *thou shalt not build. 1 Chron. 17.4.* when Christ faith, *how shall Satans kingdome stand? Mat. 12.26.* he meant, *it cannot stand. Mark. 3.26.* and, *think ye that I am come to give peace? Luke 12.51.* is as if he had said, *think ye not. Mat. 10.34.*

I will passe on to a few more observations. When speech is of many, where one is principall; the Scripture setteth it down, as of one, or of many indifferently. *1 King. 22.19.* or, *offered. 2 Sam. 6.17.* or, *they offered. 1 Sam. 16.1.* *They made peace with David, and served him. 1 Chron. 19.* whereas another Evangelist faith, *his disciples asked him, Mar. 7.17.* And, *couldst thou that (Peter) match? Mar. 14.37.* or, *couldst thou ye (my disciples) match? Mat. 26.40.* By this, we may gather the reason, why Christ

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at other times spake to Peter singularly, that which was intended also to the rest, in *Mat. 16.17.19* compared with *Ioh. 20.22,23.* which some not observing, would retrain the keys of the kingdome unto Peter only.

But oftentimes, there is a force in words, whereby other persons or things are excluded: as when Moises saith, *they shall be one flesh. Gen. 2.24.* he meant, *they two (not me) shall be one flesh. Mat. 19.5.* and saying of God, *how thou shalt serve. Deu. 6.13.* he intendeth *him only. Mat. 4.10.* It was not lawfull to eat the Shew bread, *but for the Priests. Mar. 2.26.* that is, *but for the Priests only. Mat. 12.2.* and the figtree had nothing but leaves, *Mar. 11.13.* that is, *nothing but leaves only. Mat. 21.19.* Accordingly Paul faith, a man is not justified by the works of the law, *but by the faith of Jesus Christ. Gal. 2.16.* whereby is meant, *by faith only.*

In expounding the Oracles of God, we are taught to take absolute and indefinite speeches in the largest sense: unless there be some speciall reason of restraint. As, when he said to Moises, *See, and make thou them, according to their patterne. Exod. 25.40.* the meaning is, *See thou make all things, according to the patterne. Heb. 8.5.* And in saying, *Cursed be he that confirmeth not the words of this law. Deut. 27.26.* it extendeth thus farre, *Cursed be every one that continueth not in all things which are written in the booke of the law. Gal. 3.10.* When he promisseth Christ to put his enemies for his footstool, *Psal. 110.1.* he meant, *all his enemies. 1 Cor. 15.25.* So other such precepts and promises, are in like manner, to be understood.

But sometime general words are used, which scripture and reason teacheth to retrain. As, *Israh* went up with David to Baalah, *1 Chron. 13.6.* meaning, *all the people that were with him,* as another Prophet explaineth it, *2 Sam. 6.2.* So Christ healed *all that were sick. Mat. 8.16.* that is, *all the sick* that were brought unto him; or, as another Evangelist faith, *Many that were sick: Mar. 1.34.* Thus *all*, is used for *very many. Mat. 21.17.* *Phil. 2.21.* *Gen. 41.57.* none, for *very few. Jer. 8.6. 1 Cor. 2.8.* nothing, for *very little. Ioh. 18.20.* *Act. 27.33.* Or, with other speciall restraint; as, *of his sinfulness, have we all received. Ioh. 1.16.* that is, *all we which believe, and the like.*

It is not the least help in opening the scriptures, to observe words and speeches that differ in sound, but accord in sense; and set downe the same thing in sundry termes, one of which do often give light unto another. As, *the word of the Lord came. 2 Sam. 24.11. or, the Lord spake. 1 Chro 21.9.* There fell, *Chro. 21.14.* or, *there died. 2 Sam. 24.15.* To sit on his throne, *1 King. 3.6.* or, *to reigne in his seat. 2 Chro. 1.8.* They fast, *Mat. 9.14.* or, *they eat and drinke. Luk. 5.33.* The time of visitation, *Luk. 8.13.* or, of affliction and persecution, *Mat. 4.17.* To enter into life, *Mat. 18.9.* or, into Gods kingdome, *Mar. 9.47.* To take up the key of knowledge, *Luk. 11.52.* or, to shut up the kingdome of heaven, *Mat. 23.13.* Thus they that are in one place called Hypocrites, *Matth. 24.51.* are in another called infidels, *Luk. 17.46.* and they that make war according to any law, *Mark 7.5.* are said to transgress the same, *Mat. 17.2.* And the Wicked one, *Mat. 13.19.* the Diuell, *Luk. 8.12.* and Satan, *Mark. 4.15.* are all one. By comparing the holy writers thus, even mysteries in words and phrases are manifested, and difficulties may be cleared. As in *2 Sam. 7.23. bicausa. Elshim*, that is, *God they meant;* this foundeth to a paynain, as if there were many Gods; but the same thing written by another Prophet, *holus. Elshim. God be went. 1 Chro. 17.21.* retheth the plurality of Gods, though closely teaching the trinity of persons in the Godhead. So when David faith, *for thy word sake. 2 Sam. 7.21.* or, (as another recordeth his speech), *for thy servants sake. 1 Chro. 17.19.* these two compared, shew that David meant, *for thy Christ sake.* for Christ is both the word, *Ioh. 1.1.* and the servant of God, *Mat. 1.2. 18.21.* When Davids sons are called by one Prophet *Chahim* (that word which we English *Priests*, or *Priests*), *2 Sam. 8.18.* and by another are named the *Firft* (or *Chiefe*) *at the kings hand. 1 Chro. 18.17.* we may hereby learn the office of Christ our *Colem*, both *Prince and Priest*, who now sitteth at the right hand of the throne of the Majestie (of God) in the heavens, *Heb. 8.1.* So for other materiall things in Israel which we are not acquainted with: scriptures compared, doe explaine them. As when Solomon put three pound of gold to one shield, *1 King. 10.17.* and another Prophet faith, *three bound. 4* (shekels) of gold went to one shield, *2 Chro. 9.16.* we may certainly gather, that the *Mech* or *Pound* in Israel, was a hundred shekels. When K. Achaz made his *some to passe through the fire. 2 Kin. 16.3.* if any know not what this meaneth; another scripture telleth us, *he burnt his son in the fire. 2 Chro. 28.3.* So the (*Debir* or *Oracle*) in Solomons temple, *1 Kin. 6.23.* is shewed to be the *Holy of holies*, or *most holy place* in that house, *2 Chro. 3.10.* When Christ teacheth us to pray, *Forgive us our debts. Mat. 6.12.* thereby is meant, *our sinnes. Luk. 11.4.* with many other like, of profitable use, in letters, words and phrases, throughout the Bible. And the more to excite men, to search and conferre the scriptures, I will note a few more not unlike the former. The name of God, or of Christ, how often is it mentioned in the holy booke? yet not alwayes understood. How be it, the Prophets and Apostles, open themselves: one saying, he shall build an house to my name, *2 Sam. 7.13.* another, he shall build an house to me, *1 Chro. 17.12.* lo Christ faith, *for my name. Mat. 19.29.* that is, *for me and the Gospel. Mark. 10.29.* for my name, *Luk. 21.12.* that is, *for my sake. Mark. 13.9.* So things spoken by the Prophets in the Lords name, *1 Chro. 21.19.* is the Lords commandment, *2 Sam. 24.19.* accordingly James faith of the Prophets, *they have spoken in the name of the Lord. Jam. 5.10.* and where the Prophet faith, *he shall wait for (Christs) Law. Eia. 42.4.* the Apostle expoundeth it, *the Gentiles shall trust in his Name. Mat. 1.21.* When David faith, he prayed before the Lord, *1 Chro. 17.25.* and the like is spoken of Ezekiah, *2 King. 19.15.* the meaning is, that they prayed unto the Lord, as is expressed in *2 Sam. 7.27.* and *Eia. 37.15.* Likewise the kneeling before Christ, *Mat. 27.29.* is called the *worshipping* of him, *Mat. 1.15.* and when the Devill would have had Christ doe worship before him, *Luk. 4.7.* he knew that in so doing, he should worship him, *Mat. 4.9.* yet many at this day, though they pray and doe wor-

ship

Concerning the Chaldee paraphrast, and other Hebrew doctors of the ancientst fort, and some later of belte effe for learning, as *Maimony*, or Rabbi *Mofes ben Maimony*, (who abridged the Talmuds,) and others; I alledge their expofitions for two caufes: the one, to give light to the ordinances of *Mofes* touching the external praftice of them in the common wealth of *Israel*, which the Rabbines did record, and without whole help, many of thofe legal rites (efpecially in *Exodus* and *Leviticus*) will not eafily be understood. By their records alfo, many particulars about the *Paffion* of *Chrift* kept, *Mat. 26.* the *Phylacteries* which the Pharifees wore, *Matth. 23.* and other things mentioned in the Evangelifts, will much be cleared: whereof fee the annotations on *Exodus 12.* and *blinde*; but we are enlightened by the Apoftles of *Chrift*, whole writings, (efpecially *Pauls*) doe unfold the myfteries of the law. Another reafon why I cite the Rabbines, is to fhew how in many words, phrafes, and points of doctrine, they approve the new Teftament, though fometime to the condemnation of themfelves: and fo the testimony of the adverfary againft himfelfe, helpeth our faith. Examples may be feene in the annotations themfelves; fome few I will here touch. *The day of judgement*, or *Judgement of the great day*, *Iude* verfe 6, was ufed of the godly Jewes, againft the opinion of the Sadducees, as *Iom dinarabday*, in the Chaldee on *Mat. 50.3.* and many other places. So *Paradife* for *heaven*, *Gehenna*, for hell; as *Chrift* ufeit them, are common in all the Rabbines; and the *Second death*, his owne title for the fecond death. *Chrift* is called the *World*, *Job. 1.1.* fo by the Chaldee paraphraft on *Levit. 25.* fpeaketh of the *Serpent* the *Antichrift*. *Paul* nameth *Abraham* the *heire of the world*, *Rom. 4.13.* So *I. R. Recha*, *Job. 23.* The Apoftle calleth *Circumcifion*, a *feate*, *Rom. 4.11.* fo doe the Jewes in their prayer which they ufe at circumcifion, *Maimony treat. of Circumcif. chap. 3.* And whereas they that deny

But forasmuch as my portion is small, in the knowledge of holy things; let the godly reader try what I let downe, and not accept it, because I say it: and let the learned be provoked unto more large and fruitfull labours in this kind. The Lord open all our eyes, that we may see the marvellous things of his Law.

Henry Answorth.

* *Acts* 17.28.
1 Cor 15.33.
Tit. 1.22.

ADAM begetting two sonnes, Kain the first borne is wicked; Abel faithfull. Kain killeth Abel, and is cursed: yet liveth, and increaseth in the world. Seth is given in Abels stead; and of Seth, ENOS,

SETH

SETH propagateth the faithfull seed. Enoch prophesieth, and God taketh him away, that he dieth not. Chap. 5
Seths seed, and Kains, and to Giants are bred, and sin increased. God repenteth that he made man, and threateneth to
drowne the world, but Noe findes grace. Chap. 6

NOE & his house, with some of all creatures, are saved in the Ark, which God bade him make: the world is all drowned. ch. 7
The government of the World after the Flood.

NOE with his family, come out of the Arke; are blessed, to fill the world againe. Chap. 8
G O D promisseth to drowne the world no more. Sin reviveth in Cham, Noes son, whose posteritie is cursed: the blessing
continueth to Sem and Iaphet. Chap. 9

Noes three finnes, Sem, Cham, and Iaphet, doe multiply on the earth. Chap. 10
Their posteritie are scattered, by confusion of tongues at Babel. Sem propagateth the faithfull seed: which in Terah falleth
from God, but is called to repentance. Chap. 11

A B R A M is called from Idolatry: and cometh a pilgrime into the land of Canaan. Chap. 12
Abram (called from Lot) is promised the land of Canaan, and a plenteous seed. Chap. 13

He fighteth for Lot, overcometh foure Kings, and is blessed of Melchisedek. Chap. 14
He (being childlesse) is promised an heire, justified by faith, and comforted by a vision, and covenant of God. Chap. 15

He hath a son (after the flesh) Immanuel of Agar his bondwoman. Chap. 16
He hath a new name. Abraham, the covenant of circumcision; and promise of Isaac. Sarah is named Sarah. Chap. 17

Abraham entertaineth Angels: hath the promise renewed: and Sodoms destruction revealed, for whom he maketh inter-
cession. Chap. 18

Sodom is burned, Lot delivered, begetteth of his daughters, Moab and Ammon. Chap. 19
Abrahams wife taken by Abimelec, is restored unto him. Chap. 20

ISA A K the promised seed, is borne: Agar and Immanuel, are cast out of Abrahams house. Abimelec covenanteth with
Abraham. Chap. 21

Isaac is offered for a sacrifice by his father: but saved from death by God. Abraham is blessed, and beareth of his kindreds
increase. Chap. 22

Abraham purchaseth in Canaan, a burying place for Sarah. Chap. 23
He provideth a wife for Isaac, who marrieth Rebekah. Chap. 24

Abraham dieth: Isaac begetteth Esau and Jakob, who strive in the wombe. Jakob buyeth the birthright of Esau, from
meat Edom. Chap. 25

Isaacs wife taken by Abimelec, is restored: he covenanteth with Abimelec. Chap. 26
I A K O B by subtilty getteth the blessing from Esau, and is threatened. Chap. 27

Isak bleth from Esau, is comforted by a vision of a Ladder at Bethel. Chap. 28
He serveth for a wife; is beguiled, marrieth two, and hath foure finnes. Chap. 29

He is increased with more children: is wronged by Laban, but waxeth rich. Chap. 30
He bleth secretly, is pursued by Laban, but God delivereth him. Chap. 31

He is met of Angels afraid of Esau; wrestleth with God, and is named Israel. Chap. 32
Isak and Esau warre, and are friends: Isak purchaseth ground at Sechem. Chap. 33

Isak's daughter Dinah is defiled: his finnes lay the Sechemites for it. Chap. 34
Isak buryeth Deborah the nurse, Rachel his wife, and Isaac his father. Chap. 35

Esau dwelleth in Seir, hath many Dukers and Kings, of his posteritie. Chap. 36
I O S E P H Isak's sonne, is hated for his dreames, and sold by his brethren into Egypt. Isak mourneth for him, and
will not be comforted. Chap. 37

Judah, Isak's son, begetteth of his daughter in law, Pharez and Zarah. Chap. 38
Isak's son in Egypt is tempted to adultery, fallly accented, and imprisoned. Chap. 39

Isak's son in Egypt, expoundeth the dreames of Pharos officers: but is forgotten. Chap. 40
Isak sendeth his finnes for corn into Egypt: Isak's handsell them roughly. Chap. 41

Isak's son in Egypt, expoundeth the dreames of Pharos officers: but is forgotten. Chap. 42
Isak's son in Egypt, expoundeth the dreames of Pharos officers: but is forgotten. Chap. 43

Isak's son in Egypt, expoundeth the dreames of Pharos officers: but is forgotten. Chap. 44
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Isak's son in Egypt, expoundeth the dreames of Pharos officers: but is forgotten. Chap. 88
Isak's son in Egypt, expoundeth the dreames of Pharos officers: but is forgotten. Chap. 89



THE FIRST BOOK OF MOSES, CALLED GENESIS.

CHAPTER I.

1. The Heavens and the Earth are created, and the
Light, in the first day. 6. In the second, the Firmament
is fixed, and the waters divided. 9. In the third, the
earth is made dry land, and fruitful: the waters are
gathered to be seas. 14. The Sun, Moon, and Stars,
are created for Light, the fourth day. 20. Fish and
Fowles are brought forth, and blessed in the fifth. 24. In
the sixth, Beasts are made out of the Earth. 26. Man is
created in the image of God, 28. he is blessed, and hath
dominion of the world. 29. Food is appointed for man
and beast. 31. Gods works are all good.

IN THE BEGINNING,
God created the hea-
vens and the earth.
And the earth was
empty and void; and
darknesse, was upon
the face of the deepe:
and the Spirit of God,
moved upon the face of the waters. And
God said, Let there be light: and there
was light. And God saw the light, that it
was good: and God separated betweene
the light and the darknesse. And God called
the light, Day; and the darknesse, he
called Night: and the evening was, and
the morning was, the first day.

And God said; Let there be an Out-spread
firmament, in the midst of the waters: and
let it separate, betweene waters and waters.
And God made the Outspread-firmament;
and separated betweene the waters which
were under the outspread-firmament, and the
waters which were above the outspread-fir-
mament, and it was so. And God called the
outspread-firmament, Heavens: & the evening
was, and the morning was, the second day.

And God said; Let the waters under the
heavens bee gathered together, unto one

place; and let the dry-land appeare: and it
was so. And God called the dry-land, Earth:
and the gathering together of the waters, he
called Sea: and God saw, that it was good.
And God said; Let the earth bud forth
the budding-grasse, the herbe seedeing-seed, the
fruit-tree yielding-fruit after his kinde,
whose seed is in it selfe, upon the earth: and
it was so. And the earth brought forth
budding-grasse, the herb seedeing-seed, after
his kinde; and the tree yielding fruit, whose
seed was in it selfe, after his kinde: and God
saw, that it was good. And the evening was,
and the morning was, the third day.

And God said; Let there be lights in the
outspread-firmament of the heavens, to sepa-
rate betweene the day and the night; and let
them be for signes, and for seasons; and for
daies, and yeares. And let them be for lights
in the outspread-firmament of the heavens,
to give light upon the earth: and it was so.
And God made the two great Lights: the
greater light, for the rule of the day; and the
lesser light, for the rule of the night; also the
stars. And God set them in the outspread-
firmament of the heaven, to give light upon
the earth. And to rule over the day, and over
the night; and to separate betweene the light
and the darknesse: and God saw that it was
good. And the evening was, and the morning
was, the fourth day.

And God said; Let the waters bring
forth abundantly, the moving-thing, the li-
ving-soule: and fowle, that may flie above
the earth, on the face of the outspread-fir-
mament of the heavens. And God created the
great Whales: and every living creeping
soule, which the waters brought forth
abun-

The number of the Sections (or Lectures) in Genesis, are twelve: the Chapters,
fiftie: the verses, 1534. The midst is at Gen. 27. 40.

Search the Scriptures, Ioh. 5. 39.

To the Law, and to the Testimonie, Esay 8. 20.

Whatsoever things were written aforetime, were written for our learning:
that wee through patience, and comfort of the Scriptures, might have
hope, Rom. 15. 4.

abundantly after their kinde, and every winged fowle after his kinde; and God saw that ~~it was~~ good. And God blessed them, saying, Be fruitfull and multiply, and fill the waters in the seas, and let the fowle multiply in the earth. And the evening was, and the morning was the fift day.

24 And God said, Let the earth bring forth
the living foule, after his kinde: cattell
and creeping thing, and beast of the earth after
his kinde: and it was so. And God made
25 the beast of the earth, after his kinde, and the
cattell, after their kinde, and every creeping
thing of the earth, after his kinde: and God
26 *saw that it was good.* And God said, Let us
make Man in our image, according to our
likenesse: and let them have dominion over
the fish of the sea, and over the fowle of the
heavens, and over the cattell, and over all
the earth, and over every creeping thing,
27 that creepeth upon the earth. And God created
Man in his image, in the image of God
created he him: male and female created he
them. And God blessed them, and God
28 *gave them* 3 Be fruitful and multiply,
and fill the earth, and subdue it: and have
dominion over the fish of the sea, and over
the fowle of the heavens, and over every liv-
ing thing that creepeth on the earth. And
29 God said, Behold I have given to you eve-
ry herb feeding seed, which is upon the face
of all the earth, and every tree, in the which
is the fruit of a tree feeding seed: to you it
shall be, for meat. And to every beast of
30 the earth, and to every fowle of the heavens,
and to every creeping thing upon the earth,
which *hath* in it a living foule: every green
herbe, for meat, and it was so. And God
31 *saw every thing* that hee had made, and be-
hold, *it was very good:* and the evening
was, and the morning was, the first day.

Annotations.

Book of *Moses*; [6] it is intitled, in Mark. 12. 26. called elsewhere, *the book of the law of Moses*. 2 King. 4. 6. Luke 2. 22. being indeed *the book of the Law of the Lord by the hand of Moses*, 2 Chron. 34. 14. Of this *Moses* his birth, education, authority and death, see Exod. 2. and 4. &c. Numb. 12. 34. Deut. 34. He was forty years a Philosopher in King Pharaoh's Court in Egypt: Forty years a shepherd in the land of Midian; and forty years a King and Law-giver of *Israel*, leading them through the wilderness of *Arabia*; and dying an hundred and twenty years old, he was buried of God, Act. 7. 22, 23, 29, 30, 35, 36. Deut. 33. 4. 5. and 34. 5, 6, 7. His writings are appro-

ved of, by the Prophets after him, by the testimony of Christ and his Apostles; and by the Church of God, in all ages, Nehem. 8. 12, 23. Dan. 9. 11, 13. Mal. 4. 4. Luke 16. 29, 31. & 24. 27, 44. Acts 15. 21. Revel. 15. 3. *Gensif* [that is, Generation: to the Greeke verſion calleth this booke, becauſe it ſeteth forth the *generations of the heavens and earth*, and of *Adam*, or mankind, Gen. 2. 4. and 5. 1. Howbeit, in Hebrew, the five booke of *Mofes*, have no names but by the *first words* of them: as this booke is called *Breſhith*, that is, *In the beginning*.

Verf. 1. In the beginning, [namely,] of the *Creator* which *God* created; as our Saviour expoundeth it, Mark. 13. 19. the whole frame whereof, is called the *World*, Mac. 24. 21. *Beginning* therefore is here extraordinary and supernatural, of the *Creator* or *Creation*; and so, of to time. The Chaldee paraphrase called *Targumim*, translataeth it, *In wisdom*: to fundry Hebrews apply this mystically to the wisdom of *God*, whereby the world was created, as it is written, *The Lord by wisdom founded the earth*, Prov. 3. 19. and *in wisdom hath thou made them* all, Psal. 104. 24. *R. Menachem* on Gen. 1. Many Christian writers also, apply it unto Christ, the wisdom of *God*, by whom he made the world, 1 Cor. 1. 24. Heb. 1. 2. Prov. 8. 27-30. *God* in Hebrew, *Elohim*, which significth the *Almighties*, or *Almighty-powers*: his name is most used in this forme plural, but joyned with a word singular, *he created*, because *God* is but one, Deut. 6. 4. although in power infinite; in perion or manner of being, there are three which *beare himselfe in heaven*, the *Father*, and the *Word*, and the *holy Spirit*, and *these three are one*, 1 Joh. 5. 7. The *Father* is this *Creator*, as is shewed in Ephes. 3. 9. *The Word* (or *Some*) is the *Creator*, Heb. 1. 8, 10. Coloss. 1. 16. to is the *Holy Spirit*, as is here in the second verse, and in Ps. 33. 6. and 104. 30. Job 26. 13, and 33. 4. Herupon *Salomon* saith, *Remember thy Creators*, Eccles. 12. 1. and *God* saith, *Let us make man*, Gen. 1. 26. The Apollies a ply the general name *God* to the persons severally; unto the *Father*, Heb. 1. 1, 2. unto the *Some*, Acts 20. 28. Rom. 9. 5. and unto the *Holy Ghost*, Acts 5. 3, 4. The Hebrew Doctors have left Records of this myserie, though at this day that nation understante it not: *Come and see the myserie of the word [Elohim]: there are three degrees, and every degree by it selfe alone, (that is, distinct), and yet notwithstanding they all are one, and joynd together in one, and are not divided one from another*; faith *R. Symon ben Iohai*, in *Zoar*, upon the first Section of *Leviticus*. Sometime this word is used singularly, *Eloah*, the *Almighty*, Job 12. 4. and in a shorter forme, *Al*, *Mighty*, Gen. 14. 18. And *Eloah* hath affinity with *Alah*, *be adored*: for by oath and execration, men entered covenant with *God*, Deut. 29. 12, 14, 19. *Nohem*, 10. 29. Eccles. 8. 2. Angels and Magistrates are sometimes called *Elohim*, *Gids*, Psal. 8. 6. Heb. 2. 7. Psalm. 82. 1, 6. but in this worke, *Ichovahs Elohim*, was the *Creator* onely, Gen. 24. 4. *Eloah*, 24. 2. and Angels were his creatures, Psal. 148. 2, 5. Col. 1. 16. The Apollies writing in Greeke, use it alwaies singularly.

gularly. *Thou, God*: so in our and other languages, which cannot attain the grace and propriety of the Hebrew speech. *Created*: [that is, excellently and perfectly made of nothing at all, or of that which is as good as nothing, as mans body of the Gent, Gen. 2.7. and 1.27. Therefore *creatio* is a work of God alone, to be understood of us by *faith*, Heb. 11. 3. although the eternal power and Godhead of the Creator, are seen by his works, to nuke all men without excuse, Rom. 1. 20. wherefore no heathen Writer almost, but hath acknowledged the world to be the workmanship of God; whereby his wisdom, power and goodness is manifested. *the heavens and the earth*: [The world, and all things that are therein, Act. 17. 24, things visible and invisible, Col. 1. 16. The Hebrew articles *et* and *ba*, seeme alwaie to imply so much: *et*, having the first and last letter of the Hebrew Alphabet, and so being of generall comprehension; and *ba* of plaine demonstration. This creation of heavens and earth, the Scriptures doe apply to the new and spirituall estate of the Church in Christ, Efa. 1. 16, 17, and 45. 17. and 43. 7. Eph. 2. 10. Rev. 21. 11. The Hebrew Doctors say, *Al whatsoever is truly blessed* (God) *hath created* (in this) *his world, is parted into three parts. Some creatures compounded of matter and forme, and are generated and corrupted continually, as the bodies of men and beasts, and plants, and minerals. Other forme are compounded of matter and forme, but are not changed from body to body, and from forme to forme, like the former; and they are the (heavenly) Spheres and Stars in shew. And their matter is not like other matters, nor their forme like other formes. And some creatures have a forme without matter, and they are the Angels: for the Angels have no body, nor corporall substance, but formes depicted are from another. Matimony in Arisbeib, in Isjudi bat-rabbi, chap. 2. sect. 3.*

Vcrf. 2. empj] Hebr. *empineffe* : a thing empty, without inhabitants, & void without ornaments, a deformed wilderness, and a wait : and to unfit for use, not being separated from the waters, not having light, herbs, trees, beasts, birds, or people to adorn and inhabit it. Gen. 2.5. This fensc the Chaldee paraphrase alfo yecleth; and the Prophet conhrmeth it, faying, He created it not to be empty, *he formed it to be inhabited*, Eiaj 45. 18, and when extreme emptines and defolation of a place is meant, it is exprefsed by (*Tolm* and *Bobm*) the words here used, Eiaj. 34. 11. Jer. 23. or by one of them, as Phil. 107.40. Deut. 32.10. *Darkneffe* was:] It was not faid, God created *darkneffe*, for it was but the want, or privation of light, and to meere nothing. This *darkneffe* is myftically applied to mans corrupt flate, deftitute of heavenly light Eph. 5.8 and 4.18. Sometime it fignifieth affliction, and then God is faid to create it, Eiaj. 45.7. The word *na* & fuch like are in the original tongues often underftood, but not exprefsed; though in tranflations we uſually let them down, for plainneſſe ſake : which the Scripture warranteth, for in repeating matters, it many times expreſſeth words wanting : as 2 Chro. 9.5. *true the word*, for which in 1 King. 10.6. is written, *true was the word*.

So in 2 Sam. 23. 18. *be chiefs among the three*; for which in 1 Chro. 11. 23. is said, *he was chief*. And the Greeke translation adding this words, *the holy Chof alloweth it*, as in Psal. 2. 7. *thou my Ion*, in Greeke, *thou art my Iong* and for the Apottle allegorizeth it, Act. 13. 33. The like is in many other places. Compare Mat. 22. 32. with Exod. 3. 6. Mark. 12. 29. with Deut. 6. 4. Joh. 14. 3. with Psal. 8. 6. Adts. 2. 25. with Psal. 16. 8. Heb. 1. 12. with Psal. 102. 28. Rom. 3. 12. with Psal. 14. 3. *face of the deepe*: *face* is used for the upmost part, or outside of any thing: the Greeke version omitteth it, saying, *upon the deepe*: and the Hebrew text sometime doth the like, as in 1 King. 9. 7. *from on the face of the land*: which elswhere is written, *from on the land*. 2 Chro. 7. 20. *By the deepe, or abyf*, is meant the deepe of waters; which as a garment covered the earth, and flood above the mountaines, Psal. 104. 6. Hereupon the Apottle faith, *The earth confisted out of the water, and in the water, by the word of God*, 2 Pet. 3. 5. *Spirit*. [The Hebrew *Ruach*, is generally used for Spirit, Chof, breath or wind: here it is (as the worke thereof sheweth) no created Spirit, but the creator and cherisher of all; as Psal. 104. 30. *thou sendest forth thy sp*irit *are created*. So Psal. 33. 6. *Eia* 40. 12. 13. *Later Jewes* (whom some Christians follow) expound this, *a wind of God, or a mighty wind*: but the wind (which is the moving of the *aire*) was not created till the second day, that the firmament was spread, and aire made. The ancient Rabbines spake better, as *Thargum Ierusalem* here faith, *The spirit of mercurie from before the Lord; and R. Menachem on this place interprets it, The spirit of wisdom, called the sp*irit *of the living God*. and the Author of the *Zoar*, Col. 83. calleth it, *The spirit of the Messiah*, (or of Christ.) moved or, was moving. The Hebrew *Ruchab*, signifieth generally a *swaying*, or *moving*, Jer. 23. 9. and in speciall, *such a moving and swaying* as Eagles use over their yong, cherishing and stirring them up, Deu. 32. 11. So it is used here for the effectuall comfortable motion, whereby Gods spirit sustained, & as it were stirred up the wait creature. Here againe, *moving* is used for *moving*; as, the Queene of Sheba hearing, 1 King. 10. 1. for, the Queene of Sheba heard, 2 Chro. 9. 1. *swaying*, 1 Sam. 31. 1. for *married*, 1 Chro. 10. 1. *Owe* may understand, was *moving*; as, the Cherulims spreading the wings, 1 King. 8. 7. for, they were *spreading*, 2 Chro. 5. 8.

Verf. 3. *Cud. fid.*] This sheweth how God created things by his *word*, saying, and it was; commanding, and it was created, *Plal.* 3.4, 6, 9. & 148. 5. *Light* is the first ornament of the world, wherewith the Lord decked it as with a garment, *Psalm.* 104.2. This glorious word, *Plal.* applyeth to our regeneration, this, *Cud. mo. fid.* to us of *darkness*; *light* *found* *life*, he *has* *brined* *in* *our* *hearts*, &c. 2. *Cud. 4. 6.* that wee which were once *darkness*, are now *light* of the Lord, *Ephel.* 5.8, yea, God himselfe, and Christ, is called *Light* for the brightness of his glory, and graces given unto us, *1. Joh.* 1.5. *Joh.* 1.4, 5. *Plal.* 27. 1. and 118. 27, And 20. 1. *1. Joh.* 1.9.

rose from death in the same day, the first of the week, Mar. 16. 1. 2. and he is the true light, which lighteth every man that cometh into the world, Joh. 1. 9. No man perfectly knoweth the nature of this excellent creature, as Job 38. 19. *where is the way where light dwelleth?* &c. how much less of the Creator, *who dwelleth in the light that no man can approach unto*, 1 Timoth. 6. 16.

4 Ver. 4. it was good] that is, agreeable to the will of God, and so as it might draw the liking of the creatures thereto. Absolutely *there is none good but God*, Mark 10. 18. who is good of himselfe, without dependance on others, and without limitation. But every creature, so far as in the being thereof it agreeth with the will of the creator, is also good by participation of Gods goodnesse, Gen. 1. 31. 1 Tim. 4. 4. And the Hebrew word is largely extended also to that which is goodly, faire, sweet, pleasing, profitable or commodious, and causing joy; 1 Sam. 9. 16. Gen. 24. 16. Song 1. 2. and 4. 10. Deut. 6. 18. Heiter 1. 10. So that which one Evangelist calleth good, Marke 9. 42. another calleth *profitable*, Luke 17. 2. and *goodnesse of heart* is opposed to *ferrow*, Ely 65. 14. And of light in speciall, *Solomon* saith it is *sweet*, Ecclel. 1. 7. and light is used for *comfort* and *joy*, Heiter 8. 16. Psalm. 97. 11. and 112. 4. *separated betwene*] that is, divided the light from the darknesse, that alwaies naturally, the one expelleth the other, and in course of day and night doe succede each other: as is shewed in 2 Cor. 6. 14. Psalm. 104. 20, 22. Gen. 22. Jerem. 33. 20. The Hebrew phrase is, *he separated betwene the light, and betwene the darknesse*. So after usually.

5 Ver. 5. *Light, Day*] Hereupon one of these words is put for another, *the day shall declare it*, 1 Cor. 3. 13. that is, *the light*, Eph. 5. 13. So the Apostle applying this to our spiritual estate, called us both *children of the light*, and of the day, not of the night, nor of darkness, 1 Thei. 5. 5. The names which God gave in Hebrew, are now in other languages changed: as that which he called *Iom*, we english, *Day*, and *Lailah*, we call *Night*: yea, the reason of these names, is not alwaies understood, to great punishment doe we sustaine by that confusion of tongues, Gen. 11. *Highbeit*, by affinity with other words, it seemeth the Day was named *Iom*, of the tumult, stirre, and businesse in it, and the *Night, Lailah*, of the yelling or howling of wilde beasts therein. Experience also confirmeth this, and the Scripture accordeth, Psal. 104. 20, 21, 22, 23.

the evening war, and *the morning*] The evening, which is the beginning of the Night, and the morning, which is the beginning of the Day, are here used for the whole time of the light and darknesse in one succeeding course: which is with us, the space of 24. houres, which also in a more large sence, is here called a Day; as the time while light shineth, is the Day strictly taken, in which sense Christ saith, there are twelve hours in the day, Joh. 11. 9. From the phrase here used, a large day is called *glorious-doe*: that is, an evening-morning, a Night-day, that is, a day comprehending the night also, 2 Cor. 11. 25. And

because darknesse was in time before the light, therefore is the evening first before the morning, and so among the Jewes, they began their large day at evening; as Lev. 23. 32. *From evening to evening, you shall rest your Sabbath*. At the same time, the Athenians also began the day: but the Chaldeans counted the beginning at Sun rising, the Egyptians at noone; and the Romans, at midnight. This later, our Westerne nations follow: counting from midnight, one of the clock in the morning; and so forward. *first day*] Hebr. *one day*: whereupon the Hebrewes often lay one, for first: Gen. 8. 5. Num. 29. 1. Dan. 9. 1. which phrase the Apostles use also in Greek, Mat. 28. 1. Joh. 20. 1. 19. 1 Cor. 16. 2.

6 Ver. 6. *Outspread firmament*] This name is of the Hebrew *Rakiah*, which signifieth a thing spread abroad, and of the Greeke *steroma*, which signifieth a firmament, or soft thing: for the heavens are stretched out as a curtain, and spread out as a Tent to dwell in, Psal. 104. 2. Ely 40. 22. the skies are also firme and soft, and as a *multen looking-glasse*, Job 37. 18 Prov. 8. 24. These tell Gods glory, and shew his handy worke, Psalm. 19. 2. for in the heavens be buildeth his firmament, (or Spheres) Amos 9. 6. and planteth his lefts in the waters, Pla. 104. 3. and stretcheth forth the North, over the empire place, Job 26. 7. and in visions of Gods glory, the firmament is mentioned, Ezek. 1. and 10. And as his power is shewed in making the earth, so is his prudence in stretching out the heavens, Jer. 10. 12. Psal. 136. 5. And under the name firmament is comprehended the aire, and all that is to be seene above the earth: for the *firmament* is, *the Sun, Moone, and Starres, are set in the firmament of the heavens*, Gen. 1. 16. 17, 20. *in the midst of the waters*] namely, of the Deepe forementioned; part whereof was lifted up into the aire, spread abroad into thin vapours, Psalm. 135. 7. *bound up in thicke clouds*, and the cloud is not vent under them, Job 26. 8. the other part was gathered into one place, the Sea, Genesis 1. 9. *separate*] or, *let it be separating*, that is, let it continually separate, or divide. A like phrase is in Ely 59. 2.

7 Ver. 7. *the waters*] Hebr. *and betwene the waters*, which were above: to weet, in the ayre, above the lowest region whereof, the waters are. So elsewhere they are said to be above the heavens, Psalm. 148. 4. meaning those heavens, and that firmament, wherein the birds flye: for, above that, are the watry clouds. As every part of the water, is called *water*: so every part of the heaven and firmament is called by the name of the whole.

8 Ver. 8. *Heavens*] in Hebrew, *Shamajim*: so called, as is thought, of *Sham*, *Heav*, and *Majim*, *waters*, which are removed, or heaved up from us. And so the whole, hath the name of a part therof. The word *Heavens*, is put for the aire, wherein *minde*, *clouds*, and *fowles* doe flye, Dan. 7. 2, 13. Psal. 8. 9. and for the upper firmament, where the *Sunne*, *Moone*, and *Starres* are set, Gen. 1. 16. 17. and for the high places, where *Angels* dwell, Mat. 22. 30. Hereupon Paul mentioneth the third heaven, 2 Cor. 12. 2. And *Heaven* is called *Gods throne*,

throne, Ely 66. 1. and sometime put for God himselfe, Dan. 4. 26. and the kingdome of heaven is expounded the kingdome of God, Mat. 11. 11. and 13. 11. with Luke 7. 28. and 8. 10. And the Evangelists expresse it in Greeke, *Heaven*, or *Heavens*, indifferently, Luke 6. 23. with Mat. 5. 12.

9 Ver. 9. *be gathered*] or flow together, as with intent, to an expected place. This Hebrew word, is used only for the gathering together of men, and of waters. *in one place*] which is, the Ocean, or maine Sea, from which many armies of Seas are derived. Or, each to his severall place. Hereby all the face of the earth is no longer covered with waters, as till this third day it was, the waters standing above the mountains, Pla. 104. 6. So now, all rivers goe into the Sea, their common receptacle, Ecclel. 1. 7. *it was fise*] At Gods rebuke, the waters fled, at the voice of his thunder, they hasted away, to the place which he had founded for them, Psalm. 104. 7. 8. And hee put the deepe into treasures, Psal. 33. 7. (as appeareth by the waters fountains, that come out of the bowels of the earth, Job 28. 4. 10.) and hee shut up the Sea with doores, and fise barres, and said, *Hiliterio* shall then come, but no further, Job 38. 8, 10, 11. and so the earth is *inward upon the sea*, and *habited upon the rivers*, Psalm. 24. 2. the waters which were above, are put beneath; and men are said to goe downe (not up) to the Sea in ships, Psal. 107. 23.

10 Ver. 10. *Earth*] So named of the Hebrew, *Arez*: which implieth a thing trod and run upon by the creatures on it, and heavenly orbes about it. The same word, spoken of particular places, we English, *land*: as the *land* (or *earth*) of Canaan, Gen. 12. 5. The earth is the midst or centre of the world, and found in forme, as a globe or circle, Ely 40. 22. It is said to be founded on *ber baster*, (even *Iron* foundations, Mic. 6. 2.) that it shall never be moved, Psal. 104. 5. and yet it hangeth upon nothing, Job 26. 7.

Sea] that is, each place where waters are gathered together, is called a Sea. Wherefore not onely the maine Ocean, but other lakes and pooles, yea & greater vessels that hold waters, are called *seas*, as the brazen sea which Solomon made for the Priests to wash in, containing 3000. bathes of water, 2 Chro. 4. 2-5. 6. So that which one Evangelist calleth a lake, Luk. 8. 33. another calleth, a Sea, M. rth. 8. 32. And *Seas*, (in Hebrew, *Limim*) are named of *Majim*, *waters*, and of the tumultuous noise which they make. Whereupon the Prophets apply the name of *waters*, and *seas*, to troubles and troublefome peoples, Jer. 51. 42. Rev. 17. 15. Ely 57. 20. Psal. 65. 7.

11 Ver. 11. *yielding*] Hebr. *making*: that is, bearing and bringing forth. From this fruitfulness of the earth, are many arguments of Gods praise, in Psal. 104. 14. 15, 16. The holy Ghost compareth mans nature hereunto, Heb. 6. 7. and men are likened to trees, their words and workes, to fruits, Jer. 17. 8. Mat. 3. 10. — *after his kinde*: so that man doe not gather: *figes of thornes*, nor *grapes of the bramble*, Luke 6. 44. This also noteth the great variety of herbs, weeds, trees of sundry sorts, and different qualities. The like is attre, concerning

beasts. *whose seed is*] or, *which hath a seed in*: *offspring* whereby it is continued, and yearly renewed. For by seed sowne, the herbes and trees spring up againe, 1 Cor. 15. 37, 38. And from this word of God in nature, the Apostle sheweth his worke in grace, when the seed of God remaineth in us, 1 Joh. 3. 9. and from the springing up of seed, after it is dead in the earth, a similitude is taken of the fruit of Christs death, and of our bodies resurrection; Joh. 12. 24. 1 Cor. 15. 36, 37.

Ver. 14. *Lights*] or *Lighiers*, that is, lightesome bodies, or instruments that shew light. This name Paul applieth to the Saints, that shine in the world, Phil. 2. 15. *for signes*] To signifie things, both naturall and ordinarie; and extraordinary for mercie or judgement, Luke 21. 25. Act. 2. 19, 20. Psal. 65. 9. *seasons*] or, *set times*; as Summer, Winter, Spring and Autumne, Gen. 8. 22. which come by the course of the Sun: the Moone also, is for appointed times, Psal. 104. 19. To be the Stars and constellations, Gen. 38. 31. 32. In Israel also the set times of Gods service were by them, as new Moones, & Festivities. Num. 28. Of the stars 16 faith, *God maketh Arcturum*, (which riseth in September, and beginneth Autumne;) and *Ozim*, (which ariseth in December, and beginneth Winter;) and *Pleade*. (which ariseth in the Spring,) and the chambers of the South, (that is, the Southern stars, which are for the most part hidden from us, as in chambers, but some arise to us in Summer, as the Dog-star, and the like) Job 9. 9. *daies*] both large daies, of 24. houres, from Sun setting to Sun setting; and strict, of 12. houres, from Sun rising to Sun setting, as is observed before on ver. 5. A speciall use whereof is shewed in Pla. 104. 19-23.

and yeeres] that is, and for yeeres, as the Greeke translateth it. A propertie of speech, when a word oft before exprest, is in the last branch omitted for brevity. The like is in Hof. 3. 4. Eph. 4. 11. Gal. 3. 28. A yeere, hath the name in Hebrew, of *Changing*, or *Iteration*, which is by the revolutions of the Sun, Moone and Stars. For in laying yeeres, he may comprehend not onely the period or circuit of the Sunne, (which is in 365. daies, and 6. houres) but of the other Planets also. The Hebrew Doctors say, *The months of the yeere, they are the months of the Moone*; and the yeeres that we count, they are the yeeres of the Sunne. *The daies of the yeere of the Moone*, 354. *The yeere of the Sunne*, hath 365. daies and a quarter, which is five houres. Maimony in *Misheh*, in *Kiddush* hachodesh, chap. 1. sect. 1. & chap. 8. sect. 3. & chap. 9. sect. 1.

Ver. 16. *the gaster*] or, *the great light*, meaning the Sun, Psal. 136. 8. which is called in Hebrew, sometime *Chammah*, the *warne-Sun*, Ely 30. 26. because none is hid from his heat, Psal. 19. 7. sometime *Chbers*, the *glistering-Sun*, Job 9. 7. but usually it is named *Shemeih*, that is, a *Minister* or *servant*, because by it God minnithreth light, heat, and precious fruits, to all people under heaven, Deut. 4. 19. and 33. 14. The Sunne is in the midst of the Planets as principally, and when he riseth, he is glorious, like a *Bridgroom*: comming forth out of his chamber, Psalm. 19. 6. And hee is the greatest

of all the heavenly lights. By the account of our Astronomers, the Sunne is 166. times greater, and by the Hebrew Doctors reckoning, about 170. times greater than the earth. Maimon in *Iesideh batorah*, ch. 3. sect. 8. The name of the Sunne, is spiritually applied unto Christ, Mal. 4. 2. whole face appeared like the Sun shining in his strength, Rev. 1. 16. at which death, this created Sun was darkened at noone day, for the space of three houres, Amos 8. 9. Mat. 27. 45. with him, this spiritual Sun, his Church is clothed, Revel. 12. 1. and shall thine also as the Sun, in the kingdom of heaven, Mat. 13. 43. *Iffer*, or, little light, that is, the *Almon*, called in Hebrew, of her faire white-ness, *Lubamah*, Song 6. 9. and of refreshing the earth with her coole influences, *Iareab*, Deut. 33. 14. *starrs*, which also are, for to rule the night, Psal. 136. 6. called *starrs of light*, Psal. 148. 3. Of these, some are fixed, other some, *wandering starrs*, (or *Planets*), whereunto unstable men are compared, Jude, vers. 13. The starrs differ one from another in glorie, 1 Cor. 15. 41. and are not for man to number, Gen. 1. 5. but God counts their number, and calleth them all by names, Psal. 147. 4. and with them, he hath by his spirit, garnished the heavens, Job 26. 13. Some of the starrs or constellations, have names in holy Scriptures, as, *Alf*, *Cosil*, *Gimb*, and *Mazacarah*, (or *Mazacath*), Job 9. 9. and Ch. 31. Amos 5. 8. 2 King. 23. 5, which wee call by other names, *Alturus*, *Orion*, *Fides*, *Planet*, and *Signes in the Zodiacke*. They might well bee Englished, *Water-starrs*, *Winter-starrs*, *Thunder-starrs*, and the like: for by their riming and influences, stormes, tempests, faire and pleasant weather, &c. doe proceed by the disposition of God. Consider those places, Job 38. Amos 5.

17 Ver. 17. for Hebr. *gave them*; which word is often used, for *sitting* or *putting*: as, *I have given my spirit* Eia. 42. 1. that is, *I have put it*, Mat. 12. 18. It signifieth also a firme settling: as, *Thou hast given thy people*, 1 Chro. 17. 22. for which in 2 Sam. 7. 24. is written, *Thou hast confirmed thy people*. Accordingly David saith, that God hath firmly constituted the Moone and Stars, Psal. 8. 4. Of the Stars, with their Orbs and Spheres, the Hebr. Doctors write thus; *The Spheres* are called *Heavens*, and the *Onespeere-firmament*, &c. and there are nine Spheres; that which is nearest unto us is called the Sphere of the *Moon*; and the next above it, is the Sphere wherein is the *Starrs called Coab*, (or *Mercurie*.) And the third Sphere is that wherein *Nogah*, (or *Venus*) is. The fourth Sphere hath in it the *Sunne*; the fifth, *Marsius*, (or *Mars*); the sixth hath in it the *starrs* *Iddi*, (or *Jupiter*); the seventh, *Shabthai*, (or *Saturne*); and the eighth Sphere hath in it all the other planets that are found in the firmament. The ninth Sphere, is that which turneth about every day, from the East to the West, and compasseth all round about &c. The Carver that is in it, is that one (eighth) Sphere, although they be one above another, yet because the Spheres are pure and there is *Chryshall*, and at *Saphire*, above, and the starrs in the eighth Sphere are gone, underneath the first Sphere, &c. None of the Spheres,

are either light or heavie, or coloured red or blacke, or of any other colour: and whereas we see them of a blew colour, it is onely to the appearance of the eye, by reason of the height of the ayre. Also, they have neither taste nor smell, because these accidents have no place, but in bodies that are beneath them, Maimon in *Misn. treat. Iesideh batorah*, chap. 3. sect. 1.3.

18 Ver. 18. *over the day*: for, as the Greeke translatteth, to rule the day: for, by their successeful course, the light is dispensed of God, unto the world, by day and by night, Jer. 31. 35.

20 Ver. 20. *the moving thing*: or, as the Greeke translatteth, *creeping things*. But the Hebrew, *Shereis*, is more large then that which wee call the creeping thing; for it containeth, things moving swiftly in the waters, as swimming fishes, &c. Lev. 11. 10. and on the earth, as running weasels, mice, &c. Lev. 11. 29. and fowles also flying in the ayre, Lev. 11. 29. Moving things in the waters there are *innumerable*: one argument of Gods praise, in Psal. 104. 25. *Soule*, named in Hebrew, *Nephesh*, of breathing: and the Scriptures apply this word not only to mankind, but to all creatures that live; and the breath of them, as here, and in Job 41. 21. The Hebrews say, *The fount of all flesh is the forme thereof*, which GOD hath given them; Maimon in *Iesideh batorah*, chapter 4. section 8.

21 Ver. 21. *Whales* or *Dragons*: the Hebrew *Tannin*, is used for both. These are the greatest creatures in the waters: one kinde of them called *Leviathan*, is described in Job 41. In the belly of a Whale, *Jonas* lived three daies and three nights, Jon. 1. 17. And humane writers testifie, that into the river of Arabia, there have come *Whales*, 600. foot long, and 360. foot broad, *Plinie*, lib. 8. c. 1. that they are not without caule, called *great Whales*. These *Whales* and *Dragons*, are used in Scripture to signifie great Princes, Psal. 74. 13. Ezek. 29. 3. *creeping*: The Hebrew, *remis*, which hath the name of *travelling*, is also largely used, for things creeping on the earth, or swimming in the waters, Levit. 11. 44. 46. Gen. 1. 25.

22 Ver. 22. *Blessed*: that is, gave power to conserve their kinde by generation, and to increase unto many: for so the word *blessing*, is often applied unto multiplication, Gen. 24. 60. Psal. 128. 3.4. This word is also largely used, for Gods gracious giving of all good things, earthly or heavenly, Gen. 24. 35. Deut. 28. Eph. 1. 3. And when men give thanks therefore unto God, that is called *blessing* also: see Gen. 14. 19, 20.

24 Ver. 24. *castell*: in Greeke it is translated, *four-footed beast*. The Hebrew, *Behemah*, is generally all beasts of the greater sort; whereof the Elephant is called *Elephant*, Job 40. 15. The Apollie once translatteth it in Greeke, *Tiberon*, which properly is, *wilde beast*: Heb. 12. 20. from Exod. 19. 13.

beast: or, *wilde-beast*, named in Hebrew, of *life*, or *treachness*; which is most fene in the wilde beasts. In Perke R. Eliezer, chap. 11. the Jew Doctors say, *These that were created out of the earth, their souls and their bodies were of the earth; and when they dye, they returne to the place where they were created, as it is said*

said (in Psal. 104. 29.) *Thou takest away their spirit*, they dye: and another Scripture saith, (Eccle. 3. 21.) *And the spirit of the beast, shall goeth downward to the earth*.

26 Ver. 26. Let us: This is meant of the three in heaven, the Father, the Word, and the holy Spirit, which three are one, 1 John 5. 7. Hereupon he is called, *God our maker*, Job 35. 10. Psal. 149. 2. After the world was made and garnished, the holy Trinity mentioneth the making of man, the excellent creature under heaven: he is *scarcely and more cleverly made*, Psal. 139. 14. *Man*, or *earthly man*, in Hebrew, *Adam*: so called of *Adamah*, that is, *red-mould*, or *earth*; because, of it his body was created, Gen. 2. 7. It was the name of the woman also, Gen. 5. 2. and of all mankind, usually called *Adam*, and *Adams sinnes*, Gen. 9. 6. Psal. 11. 4.

our image: the image of the holy Trinity: whereby man in nature, knowledge, righteousness, holiness, glory, &c. resembled God his maker. See Gen. 9. 6. Jan. 3. 9. Col. 3. 10. Eph. 4. 24. 1 Cor. 11. 7. 2 Cor. 3. 18. The Hebrew Doctors say; *The excellent knowledge (or reason) that is found in the soule of man, is the forme of man: and for this forme it is said, Let us make man in our image*, &c. R. Moses, Maimon in *Misn. treat. Iesideh batorah*, ch. 4. 18. Also this *Image* and *likenesse*, is said to be in man, for the understanding minde which is in him, such as is not in other living creatures, R. Menachem Rikman, on Gen. 1. The heathens opinion agreed herunto, as *Proclus* saith, *The minde that is in us, is an image of the first minde, that is of God*. Man is also called of the Hebrews, *Olum Hakolam*, of the Greekes, *Microcosmos*, that is, a little World: for he hath in him the beauty of things without life, even the chiefest, as of the Sun, Moone, and Stars, &c. Eccle. 12. 2. Gen. 37. 8. 9. Ezek. 28. 13. 14. he hath growth as plants, Gen. 38. 11. and 49. 22. sense and sensible properties, with beasts, Gen. 49. 17. 2 Sam. 23. 20. reason and wisdom with Angels, 1 Sam. 14. 20. But the image of God in him, excelleth all. Let them have [that is, his man and woman, with their posterity: for if the root be holy, so are the branches, Rom. 11. 16. *Adam* had Gods image and glory, for him and his, if he had lost in his integrity: but falling, he lost them from him and his, Rom. 5. 12, 17, 18, 19. Howbeit, in the dominion and glory of man and woman, there is inequality, 1 Corinthians 11. 7, 8, 9. 1 Timothy 2. 12, 13.

27 Ver. 27. *Created*: By reason of the excellencie of man above all earthly things, and of Gods image in him: the name *creature* is appropriated unto him, as often in the Hebrew Doctors writings, so by Christs and his Apostles, every creature, that is every man, Mark 16. 15. Col. 1. 23. So, all living: for all men, Gen. 3. 20. because the most excellent life is in man. *male*: or, a male and a female, meaning one, and not more females for a male. This beginning of mans creation, Christ allegeth against unlawfull divorces, and taking more wives than one, Mar. 10. 6. See also Mal. 2. 15. And when a thing is set downe thus singularly, it is often to be restrained unto one. This the Scrip-

ture sheweth, in repeating matters: as, a *loaf* of bread, and a *flagon* of wine, 1 Chro. 16. 3. which another Prophet writeth thus, one cake of bread and one flagon of wine, 2 Sam. 6. 19. So the Law, him shall thou serve, Deut. 6. 13. Christ restraineth to him only, Mat. 4. 10.

28 Ver. 28. *subdue it*: or, *keepe it in subjection*: the Greeke translatteth, *exercise dominion over it*. *Subduing*, meaneth such a prevailing and possiding, as a matter hath over servants, Jer. 34. 11, 16. 2 Chro. 28. 10. Nehem. 5. 5. For this state of man, made a little lower then the Angels, but crowned with glorie, and honour, and set over the workes of Gods hands, David laudeth the Lord, in Psal. 8.

31 Ver. 31. *every thing*: or, as the Greeke translatteth, *all things*. *very good*: for, *rebermently good*; and so pleasing and profitable: see before in vers. 4. This sheweth that sinne and evil was not of God, or by the worke of his hands: but came in after, by the creature it selfe, falling from God, Eccle. 7. 31. *the first day*: According to this number of daies in the creation of the world, the Hebrew Doctors have guessed at the number of yeeres, that the world should continue: they say it is a Tradition of *Rabbi Eliazar*. Six thousand yeeres shall the world be, and then it shall be destroyed. Two thousand, empty: (that is, before the promise unto Abraham) two thousand, the Law (the time of Circumcision), and two thousand, the daies of Christ: and for our miseries, (lay they) which are many, they that are a part of them, are past; (that is, the yeeres are past, and the Christ is not come): *Thalmud in Sederin*, chap. CXXV. This conjecture some do the more regard, because it is both a testimony, that the Christ is long since come, even by the Jewes owne Tradition; and because it is written, *One day is with the Lord, as a thousand yeeres, and a thousand yeeres as one day*, 2 Pet. 3. 8. We may compare with these fix daies, the six ages of the world, as they are manifestly distinguished in Scripture. The first from *Adam* to *Nahs* flood, which was of ten generations: this is called, *The old world*, 2 Pet. 2. 5. The second, from the flood, unto *Abraham*: which was also of ten generations: at him the New Testament beginneth the Genealogie of Christ, Mat. 1. 12. The third, from *Abraham* to *David*, fourteen generations. The fourth, from *David*, unto the captivitie of *Babylon*, fourteen generations. The fifth, from the captivitie of *Babylon*, unto *Christ*, fourteen generations; all which are so reckoned by the holy Ghost, in Matthew 1. 17. The six, is the age after Christ, called the *last daies*, Heb. 1. 2. the last time, 1 Pet. 1. 20. 1 Joh. 2. 18. after which, remaineth the Rest (or Sabbatine) for the people of God, to begin at our Lords second coming, and to continue for ever, 1 Thef. 4. 16, 17.

CHAP. II.

The seventh day is sanctified for a Sabbath. 4. The manner of the Creation. 8. The planting of the garden of Eden; 10. and the river thereof. 17. The tree of knowledge

Idols only forbidden. 19. Adam nameth the creatures. 21. The making of Woman, and institution of marriage.

1 AND the Heavens and the Earth were
2 finished, and all the host of them. And
3 in the seventh day, God had finished
4 his worke, which he had made; and he rested
5 in the seventh day, from all his worke
6 which he had made. And God blessed the
7 seventh day, and sanctified it: because in it
8 he had rested, from all his worke, which
9 God had created and made.
10 These are the generations of the heavens,
11 and of the earth, when they were created:
12 in the day that Jehovah God made the earth
13 and the heavens. And every plant of the
14 field, before it was in the earth; and every
15 herbe of the field, before it grew up: for Je-
16 hovah God, had not caused it to raine upon
17 the earth; and there was not a man, to till
18 the ground. And a mist went up from the
19 earth; and watered the whole face of the
20 earth. And Jehovah God formed man,
21 dust of the earth; and inspired his nostrils,
22 with the breath of life: and man was a living
23 soule. And Jehovah God planted a garden
24 in Eden, eastward: and there he put the
25 man whom he had formed. And Jehovah
26 God made to grow up out of the ground,
27 every tree desirable for sight, and good for
28 meat: and the tree of life, in the midst of
29 the garden; and the tree of the knowledge
30 of good and evil. And a river, went out of
31 Eden, to water the garden: and from thence
32 it was parted, and was to foure heads. The
33 name of the one, Pison: the same is it that
34 compasseth, the whole land of Havilah;
35 where there is gold. And the gold of that
36 land is good: there is Belshim, and the Be-
37 ryll stone. And the name of the second
38 river, Gihon: the same is it that compasseth,
39 the whole land of Cush. And the name of
40 the third river, Hiddekel: the same is it that
41 goeth to the east of Assyria: and the fourth
42 river, is Euphrates. And Jehovah God, took
43 the man; and put him in the garden of
44 Eden; to till it, and to keepe it. And Jeho-
45 vah God, commanded the man saying:
46 Of every tree of the garden, eating thou
47 maiest eat. But of the tree, of the knowledge
48 of good and evil, thou maiest not eat of it:
49 for, in the day thou eatest of it, dying thou
50 shalt dye. And Jehovah God said, It is not
51 good the man should be, himselfe alone: I
52 will make for him an helpe, as before him.
53 And Jehovah God, had formed out of the
54 ground, every beast of the field, and every

55 fowle of the heayns: and brought them un-
56 to Adam, to see what he would call them:
57 and whatsoever Adam called each living
58 soule, that was the name thereof. And A-
59 dam called names, to all cattell, and to the
60 fowle of the heayns, and to every beaſt of
61 the field: but for Adam, hee found not an
62 helpe, as before him. And Jehovah God,
63 caused a deep sleepe to fall upon Adam, and
64 he slept: and he tooke one of his ribs, and
65 closed-up the flesh in the steed thereof. And
66 Jehovah God, builded the rib, which he had
67 taken from Adam, to a woman: and hee
68 brought her unto Adam. And Adam said;
69 This now, is bone of my bones, and flesh of
70 my flesh: she shall be called Woman, be-
71 cause shee was taken out of Man. Therefore
72 shall a man leave his father and his mother:
73 and he shall cleave to his wife, and they shall
74 be one flesh. And they were both of them
75 naked, Adam and his wife: and they were
76 not alhamed-of-themselvs.

Annotations.

F Inist ed:] or, all-dove, perfected. **host:]** or, ar-
mie; called in Hebrew, *Sha*, which meaneth
an army standing in order, or battle ray. The Greeke
here translateth it, *garnishing, or furniture*. Hereby
is meant all creatures in the earth and heavens,
which stand as an army, *servants* to the Lord, Pla.
119.91. and by him *commanded* Elay 45.12. The
Angels are of this armie. 1 King 22.19. and are
called, *The multitude of his be* in only *host*, Luke 2.13.
15 and they were (by likelyhood) created with
the heavens, in the first day, because those *morning*
stars and *summes of God*, did sing and shout, when
God laid & fained the foundations of the earth,
Job 38.4, 6, 7. The stars, and furniture of the vi-
sible heavens, are also Gods host, Elay 34.4. Deut.
4.19. and the stars in their courses *fight against Sa-
ra*, Judges 5.20. The Israelites coming out of
Egypt, are called the Lord's *host*, Elay. 12.41.
Hereupon he is often named the Lord of hosts, or of
Sabaſti: and the Apostles in Greeke sometime keep
the Hebrew name, *Lord of Sabaſti*, Rom. 9.29.
Jan. 5.4. sometime they translate it, *Lord God*
Almightie, Rev. 4.8. from Elay. 6.3.

Verf. 2. seventh day:] The Hebrew *Shebang*
(from which the German word, *Heben*, and Eng-
lish *seven*, are derived,) hath the signification of
fulnesse, and is a perfect and complete number, af-
ter which we begin again with the first day of the
weeke. Therefore *seven*, is used for many, or a full
number, Gen. 33.3. Lev. 4.6. 1 Sam. 2.5. Jer. 15.9.
Prov. 26.25. And many mysteries are throughout
the Scripture, let forth by the number of seven, as
in the feasts and sacrifices of *Israel*, Deut. 16.3, 8.
9, 15 Num. 28.19. and 29.12, 32. especially in the
booke of the Revelation. See also Gen. 21.31. The
Greeke

Greek interpreters, translated the first day, for the
seventh, lest the heathens should think, (mistaking
the phrase) that God wrought upon the Sabbath.

rested:] or, *sabbatized*, that is, kept Sabbath:
for of this Hebrew *sabbath* it is called the Sabbath
(or *Rest*) day. God rested (or ceased) from making
moe creatures, Exod. 20.11. Heb. 4.3. though as
touching the preserving, ordering, governing of
the world, the Father worketh hitherto, and
Christ worketh, Joh. 5.17. Gods Sabbath, was
also his *reigning in his worke*, Plal. 104.31. and this
the Chalde paraphrast observed here; saying,
and God delighted the seventh day, in his worke which
he had made, and rested. This resting is spoken of God,
after the manner of men; and implieth not any
weariness in him; for, the Creator of the ends of the
earth, fainteth not, neither is weary, Elay. 40.28.
worketh: generally put for *worketh*; as the Apostle ex-
pounds it, in Heb. 4.4.

Verf. 3. And God blessed:] in Exod. 20.11. it is
said, *Therefore God blessed*; that is, because he him-
selfe rested in the seventh day, therefore he blessed
and sanctified it unto man; whereupon the Apo-
stle reasoneth, *be that is entered into his rest, he also hath*
ceased from his owne worke, as God *did from his*; He-
brews 4.10. and he blessed the seventh day, by giving
it this singular privilege, to be a day of rest and
holiness, of delight and of feasting unto the
world, Exod. 20.10, 11. Nehem. 9.13. Elay. 58.13.
Levit. 23.23. Wherefore, this day is not descri-
bed by evening and morning, as were the other fix,
which consisted of light and darkness: but this is
all day (or *high*;) figuring out our perpetual
joyes, Elay. 60.20. Zach. 14.6, 7. Revel. 21.25.
And so the Hebrew Doctors understand it of the
world to come: for in *Beshabb rabbah*, they say;
The blessing of the Lord is made rich, (Prov. 10.22.)
this is the Sabbath day, as it is written, And God blessed
the seventh day, (Gen. 2.3.) he calleth the Sabbath, the
Blessing of the Lord, because it is received from the
Blessing that is on high: therefore he saith, it maketh rich,
because it is the abundant wealth of the world, &c. And
if we expound the seventh day, of the seventh thousand
of years, which is the world to come, the exposition is,
and hee blessed, because in the seventh thousand,
all sinners shall be bound in the bundle of life: for there shall
be there, the augmentation of the Holy Ghost, wherein
we shall delight our selves: and for our Rabbins of Jewish
memorie, have said in their Commentaries; God blessed
the seventh day, the holy God blessed the world to come,
which beghins in the seventh thousand (of yeares).
Compare the last note on Gen. 1.31. *sanctified:]*
or, *hallowed*: that is, separated it from common
use and worke, unto his owne service alone: that
it might be a signe unto men, that they should en-
ter into his Rest (or Sabbath) Heb. 4.9. and that
the Lord their God doth sanctifie them, Ezek. 20.
12. and thus the Sabbath was made for man, Mar. 2.
27. and made [Hebrew *to make*; that is, to exist and be,
and that perfectly and gloriously, as by divine
power of creation. Or rather created and made: per-
fectly and excellently: for so the Hebrew phrase
may be explained, as in 1 Chro. 13.9. *Uzza* put
forth his hand to hold the Ark, for which in 1 Sam.

6.6. is said, and held it: so in Exo. 17.10. *Making*
also is often used for *perfecting, polishing, magnifying*,
Exod. 36.2. Ezek. 41.18, 19. 1 Sam. 12.6. Plalm.
118.24. The Greeke translateth, which GOD
had begun to make.

Verf. 4. the generations:] the Greeke turneth it,
the booke (or storie) of the generation, that is, of the
procreation or making of the world, and of the
accidents that fell out in time after. So other
Scriptures speake of the begetting and gendering of
the dew and frost, Job 38.28, 29. of the bearing and
bringing forth of the earth, Plal. 90.2. and of that
which a day may bring forth, Prov. 27.1. the
day: that is, the time: so, day is used for the time
wherein any thing is done; as, the day of salvation,
2 Cor. 6.2. this thy day Luke 19.42. and sundry the
like. **Lekovah:]** This is Gods proper name,
Exod. 15.3. the force whereof is opened in Row.
1.4, 8. & 11.17. & 16.5. by He that is, that was, and
that will be, (or, is to come.) It cometh of *Hevrah*,
he was: and by the first letter *L*, it significeth, he will
be, and by the second *h*, it significeth, be it. This
the Hebrew Doctors acknowledge, for R. Bachai,
(on Exodus, fol. 65.) saith, that *she* is three times,
past, present, and to come, are comprehended in this proper
name, [Jehovah] as is knowne unto all. It implieth
also, that God hath his being or existence, of him-
selfe, before the world was, Elay. 44.6. that he gi-
veth being unto all things: for in him, they both
are and consist, Act. 17.25. that he giveth being to
his word, effecting whatsoever he speaketh, Exod.
6.3. Elay. 45.23. Ezek. 5.17. And thus it differeth
from *Adnai*, Lord, which is Gods name, of his su-
perlativum and dominion: whereas, *Jehovah* is his name,
of existing or being, to which agreeeth that name
Elohi, I am, (or *Will be*) Exod. 3.14. and *Jehovah*,
Gen. 15.2. and *Lah*, Exod. 15.2. Howbeit, the
Greeke version turneth *Jehovah*, Lord, as well as
Adnai: and the New Testament often followeth
the same: as, *The Lord Jesus said to my Lord*, Mat. 22.44.
for that which is in Hebrew, *Jehovah said to my*
Lord, Plal. 110.1. and many the like: which is to
be observed in the Apostles writings, for the un-
derstanding of sundry speeches; as Rom. 10.9. if
thou shalt confesse that *Jesus is the Lord*: that is, *Jehovah*
(as he is named in Jer. 23.6.) so in 1 Cor. 12.3. no
man can say that *Jesus is the Lord* (that is, *Jehovah*) but
by the Holy Ghost. Many times they use God, instead
of this name *Jehovah*, as 2 Sam. 7.3. *Jehovah is with*
thee: for which in 1 Chron. 17.2. is written, God
is with thee, 2 King. 11.10. the house of *Jehovah*:
for which, in 2 Chron. 23.9. is, the house of God.
So, the mouth of *Jehovah*, Deut. 8.3. is interpreted,
the mouth of God, Mat. 4.4. and, *believe in Je-
hovah*, Gen. 15.6. is, believe in God, Rom. 4.3. Jan.
2.23. *Jehovah hath given me*, Elay. 8.18. is, God
hath given me, Heb. 8.13. And this is the name
not onely of God the Father, but also of the Son,
and of the holy Ghost, as in Joh. 12.40, 41. Acts
28.25, 26. compared with Elay. 6. The Jewes at
this day, hold it unlawful to be pronounced so
as it is written: but reade *Adnai* Lord, for it. But
in the Sanctuarie they grant it was pronounced
when the Priest blessed the people, accord-

ding to the law in Num. 6. 23, --27. *Thamud* in *Sabb*, chap. 7. fol. 37.

5. *Verf. 5. plant* or *tree*, as the Chaldee interprets it. A general word, therefore the Greeke translatheth it, *greene thing*. Before it was] or, which was not yet: neither should have beene, had not God made them by his word: who still causeth such things to grow, Psal. 104. 14. *caused it to raine*: which raine, is the ordinary meane to make the earth fruitfull, Job 38. 26, 27. Heb. 6. 7. And this is spoken of God, because none but he can give raine, Jer. 14. 22.

6. *Verf. 6. And a mist* or, *vapour*: the Chaldee calleth it *cloud*: the Greeke, *a fountain*. As being the originall matter of the raine: for by vapours ascending from the earth and sea, raine is ingendered, and poured out on the earth, Psal. 135. 7. Amos 5. 8. 1 King. 18. 44.

7. *Verf. 7. formed man* or, the earthly man, *Adam*. Hereupon it is said, *we are the clay, and thou* (Lord) *our former, (or potter)*. Eia. 64. 8. *duft*: or, mould: that is, of the *duft*, as Eccle. 3. 20. but the speech is forcible, noting mans base originall, whereof he was atter put in mind, Gen. 3. 19. and we all, Eccle. 12. 7. Hereupon Paul saith, *The first man was of the earth, duft* &c. 1 Cor. 15. 47. and wee are said to dwell in houses of clay, and to have our foundation in the *duft*, Job 4. 19. *inspired*: or, *blow*. This sheweth mans spirit not to be of the earth, as his body; but of nothing, by the insufflation of God: and so differing from the spirit of beasts, as *Solomon* observeth, Eccle. 3. 21. This word is used also, (when Christ for to make men new creatures by the preaching of the Gospel,) inspired his Apostles with the holy Ghost, Joh. 20. 22. The Rabbines say, *The fume of the soule* (of man) is not compounded of the elements, &c. but is of the Lord from heaven. Therefore when the materiall body, which is compounded of the elements, is separated, and the breath persisteth because it is not found, but with the body, and is needfull for the body in all the actions thereof, this (essentiall) *fume* is not destroyed, &c. but continueth for ever, even for ever and ever. This is what *whith* Solomon by his wisdom said, (in Eccle. 12. 7.) *and duft shall returne unto the earth as it was, and the spirit shall returne unto God, who gave it*. Maimon in *Alfih*, in *Isfudai* hatorah, ch. 4. lect. 9. (of each of life) or, *spirit of life*: whereby is intimated one spirit or soule to be in man, which hath sundry faculties and operations. The *breath* here, is in Hebrew, *Nephath*, which hath affinity with *Stomach* in hebreu: usually it signifieth either the breath of God, or of men, not of other things; and so it is put for mans *mind*, or reasonable *soule*; and the Latine word *Mens* *mind*, is of the same consonant letters that the Hebrew, and of it derived. And this *Mind* is the *Lords candle*, searching all the inward corners of the belly, Prov. 20. 27. The Hebrew *Isar*, is by the holy Ghost translated in Greeke, *Isa*, Act. 2. 28. from Psal. 16. 11. and it is so named in the forme plural, because in life, there are many operations, changes, occurrences, &c. that do fall out. *adamans*: or, *Adam*: which Paul of each thus, the first man, *Adam*, 1 Cor. 15. 45.

was,] or *was in*, that is, become a living soule. The word *in*, as it is often expressed, is it is sometime omitted in the Hebrew text: as 2 Chro. 1. 8. 21. I will be to (or for) a lying spirit: as in 1 King. 22. 22. is written, *I will be a lying spirit*: unto this living soule, Paul opposeth the second Adam, Christ, who is a *life-making spirit*, 1 Cor. 15. 45. where he compareth living or quick, with *life-making*, or quickening; and soule, with *spirit*: as also the soule (or natural) body, with the spiritual, verf. 44. 46. So by living soule, here is meant, the natural estate of life in this world, where men doe eat and drinke, procreate children, &c. which in the world to come, shall be otherwise, when this animalitie, or souly estate, shall be changed into spiritualitie. As for the terme of this our souly, or natural life, it dureth while our breath is in us, and the spirit of God in our nostrils, Job 27. 3. for the breath of the Almighty, giveth us life, Job 33. 4. And here for a living soule, the Chaldee translatheth speaking, that is, *reasonable*, because man hath a soule reasonable, whereby he speaketh: so differing from dumbe beasts, Psal. 32. 9. 2 Pet. 2. 16. The Hebrew Doctors say, *The forme of the inferior Adam, mystically signified the forme of the superior Adam*; R. Menachem on Gen. 5. 1. The myserie is opened by the Apostle thus, *The first man is of the earth, earthly: the second man is of the Lord from heaven*, 1 Cor. 15. 47.

Ver. 8. *agadon*: called hereupon, *The garden of Tehovah*, Gen. 13. 10. the Greeke translatheth it a *paradise*, which name is borrowed from the Hebr. *paradise*, that signifieth an orchard, Song 4. 13. Eccle. 2. 5. This place for the pleasantness of it, is made a figure of heaven, named *paradise*, in Luke 23. 43. 2 Cor. 12. 4. It is also applied to the Church of Christ, Rev. 21. 8. 22. So the Hebrew Doctors gathered from Song 4. 12. that this garden signified the Church of Israel: R. Menachem on Gen. 2. 8. in Eden: a country in the upper part of Chaldaea, mentioned in Eia. 35. 12. Ezek. 27. 23. and other where. Eden signifieth *Pleasure*, (of it, the Greekes name *Pleasure*, *Hedon*) and the name sheweth it to be the pleasantest part of the world: wherefore comparisons are made by it, Eia. 51. 5. Ezek. 31. 16, 18.

Verf. 9. *delectable*: that is, goodly, pleasant, tall, excellent: as Cedars and the like. See Ezek. 31. 8, 9, 18. *tree of life*: which was continually flourishing and fruitfull: unto which the Scripture seemeth to have reference, in describing the spiritual Paradise under the Gospel, mentioning the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree, were for the healing of the nations, Rev. 22. 2. This was unto Adam a symbollicall tree, a signe not only of a blessed naturall life in Paradise, for a time, but of a spirituall life after in Heaven for ever, if he continued in obedience to his Creator. For as the bread of life is that which giveth life eternal to them that eat of it, Joh. 6. 48, 53, 51. so this tree of life signified the like, as God himselfe after sheweth, Gen. 3. 22. Compare also Proverbs 13. 12. *midst of the garden*: the Greeke saith, of the *paradise*: which the holy Ghost follow-

followeth in Revel. 2. 7. saying, *To him that overcometh, I will give to eat of the tree of life, which is in the midst of the Paradise of God*. The word *midst*, often signifieth no more then *within*; as in Gen. 4. 1. 48. *amidst* the same City, that is, *within* the same. So in the midst of thornes, Luke 8. 7. is, *among*, (or into the) thornes, Mat. 4. 7. And the tree of knowledge is said also to be in the midst of the garden, that is, *within* it, Gen. 3. 3. *the knowledge of good and evil*: so named, because Gods law, which forbade man to eat of this tree, should teach what is good and evil, be a rule of obedience, shewing mans goodness and righteousness if he did obey, (as Deut. 6. 25) or his evil, if he did transgress: for the knowledge of sin, is by the Law, Rom. 3. 20. Also, *knowledge* is used for *sense*, or *experience*, Gen. 12. 12. Song 6. 11. Eia. 59. 3. and sometime for *most* near union and conjunction, Gen. 4. 1. and this tree might, so have the name of the event, because Adam by eating of it, brought evil into the world, was commingled and deiled with it, and felt the misery of it in his owne conscience and experience, Gen. 3. 6, 7. The Greeke translatheth, a tree to know that which may be knowledge of good and evil: and the Chaldee thus, a tree of whose fruit they that eat, shall know the difference betweene good and evil. So in *Thargum Jerusalem* likewise.

10. *Verf. 10. water*: From this river, and the use of it in Paradise, the Scripture speaketh of Gods spirit, and graces in his Church: as, the pure river of the water of life, Revel. 22. 1. the river of God full of waters, Psal. 65. 10. the river, whose fire comes make glad the city of God, Psal. 46. 5. See John 7. 38, 39. *was in*,] that is, became into four heads, meaning four beginnings of other rivers.

11. *Verf. 11. Pison*: or, as in the Greeke, *Phison*: it is so called of the multitude, or increase of waters. The Scripture elsewhere speaketh not of it. *compasseth*:] This word is sometime used for turning and passing along by, though not round about; as in Job 15. 3. and 16. 6. where the Greeke translatheth it, *se circumstans passit*: by and so it may be taken here. *Havilah*: in Greeke, *Exilar*. This was the name of two men, one of the son of Cush, the son of Cham, the son of Noah, Gen. 10. 7. the country where he dwelt, was called by his name, and that is it here mentioned, and after in Gen. 25. 18. 1 Sam. 5. 7. Another *Havilah* was the son of Ishmael, the son of Heber, of the race of Sem, son of Noah, Gen. 10. 29. His countie befell him in the *Indes*.

12. *Verf. 12. goud*: that is, fine, precious, so in 2 Chro. 3. 5. *Baldium*: the name of a tree, and of a sweet gumme that runneth from it. The Hebrew name is *Baldah*: and some thinke it to be a kinde of Pearle: the *Almon* was like unto it, and the colour white, Num. 11. 7. Exo. 16. 31. *Beryll*: a precious stone, called in Hebrew *Shoham*: which the Greeke in Exo. 28. 20. translatheth, a *Beryll*: the Chaldee calleth it *Barla*, and the Arabick, *al Behor*. On two of these stones, the names of the twelve Tribes were graven, and born on the high Priests shoulders, Exod. 28. 9, 10. see the notes there.

13. *Verf. 13. Gihon*: in Greeke, *Gom*: a river about

the land of Cush. There was also another river Gihon in Canaan, neere Jerusalem, whereof see 2 Chro. 32. 30. *Cush*: the sonne of Cham, the son of Noah, Gen. 10. 6. whose posterity in these parts of the world, are called *Aethiops*: and so the Greeke here translatheth *Ethiopia*.

Verf. 14. *Hiddekel*: The signification of this word is of *thynner* and *lighter*: for it was a swift running river, The Greeke translatheth it *Tigris*, the Tigris, which is the name of a beaſt very light of foot, as *Plinie* sheweth, in b. 8. chap. 18. *Tigris* also in the Medes and Perſian tongue, signifieth an arrow, saith *Plinie*, b. 6. ch. 27. and *Qu. Curtius*, b. 4. speaking of this violent River. By it, *Daniel* saw visions of God, Dan. 10. 4. The Chaldee calleth it *Diglat*: whereupon the Latines also named it *Diglat*: *Plinie* in b. 6. ch. 27. *Assirus*: in Hebrew, *Assur*: he was the son of Sem, the son of Noah: Gen. 10. 22. of whom, his country was called *Assyria*, famous through all the Scripture; which usually nameth countries and posterities, by the names of the first inhabitants and parents. See the notes on Gen. 12. 10. and 19. 37. *is Euphrates*:] Hebr. it is *Phrath*; which river the new Testament calleth *Euphrates*, Rev. 9. 14. It hath the name of *Enekeis*: for the waters thereof wax mighty, by snow melting from the mounts of *Armenia*, and doe make the country fruitfull. This is called the great river, Deut. 1. 7. and 1. 24. Rev. 9. 14.

Verf. 15. *garden*: in Greeke, *Paradise*. to till: or, *dress*: the Greeke saith, in labour it. The Hebrew Doctors apply this mystically to *Adams* labour in, and keeping of Gods law: *Pirke R. Eliezer* ch. 12. And that the morall law, and worke thereof, was written in his heart, is manifest: seeing the same yet remaineth in the corrupted hearts of men, Rom. 2. 14, 15.

Verf. 16. *commanded*:] Besides the law of nature, graven on Adams heart, whereby he was bound to love, honour and obey his Creator: God here giveth him (for a trial of his love) a significative law, concerning a thing of it selfe indifferent, but at the pleasure of God made unlawful and evil for man to doe; that by observing this outward rite, he might testifie his willing obedience unto the Lord. See 1 Sam. 1. 5, 22, 23. *eating thou shalt eat*: that is, *maist* (or *shall*) *freely eat*: thus God first sheweth his love and liberality, before he makes any restraint. The doubling of words is often used in Scripture, for more earnestness and assurance, and in things to come, for to signifie speedy performance, Gen. 41. 32. Sometime God altereth this manner of speaking, into other like; as 2 King. 14. 10. *smiting thou shalt smite*: for which in 2 Chro. 25. 19. is written, *I have said, I have smitten*. So, *building thou shalt build*, 1 King. 8. 13. or, as in 2 Chro. 6. 2. *And I, I have builded*. Sometime the doubling of the word is omitted; as, *hath any delivering delivered* 2 King. 18. 33. which another Prophet writeth thus, *hath any delivered*: Eia. 36. 18. In translating also, God useth sometimes the phrase which we follow here; as in Heb. 6. 14. *Esaying I will be to thee, and multiplying I will multiply thee*: translated in Greeke, from Gen.

Gene.2.16. *Seeing I have sene, A&7.34.* from Exod.3.7. Sometime otherwise; as, *flow through with darts*, Heb.11.20. for that which is in Hebrew *flowing* *thru* *through*, Exod.19.13.

17 Ver.17. *But of:]* Heb. *And of: and* is often used for *but*: to translate in the Greeke version, Elay 10.20. and by the holy Ghost in the New Testament; as 1 Pet.1.25. from Elay 40.8. Heb.1.11.12 from Plal.102.27. So here againe, in ver.20. and in Gen.3.3. and 42.10. and in many other places. *thou shalt not eat* *for thou shalt not eat*. This law was given both to the man & woman; which were both called *Adam*, Gen.3.2. and the woman conseth to much, Gen.3.3. and the Greeke version here manifesteth it, saying, *ye shall not eat, dying thou shalt dye:]* that is, *thou shalt surely and surely dye*; or, as the Greeke translate, *ye shall dye the death*. Under the name of *Death*, the Scripture comprehendeth, *deadly plague*; as the punishment of Egypt with Locusts, is called a *death*, Exodus 10.17. Also, inward attainments, fears, &c. as Nabals *heart died* in him, 1 Sam.25.37. Likewise outward deadly dangers, and miseries; as Paul was in *death* of, 2 Cor.11.23. It is also used for *death in time*, when men are alienated from the life of God, Ephel.2.1 and 4.8. And for the dissolution of mans soule and body, which we commonly call death, when the *soule* (or *spirit*) *goeth out* of the man, Gen.35.18. Plal.146.4. And finally, *death* is the perdition of body and soule in hell, which is *eternal perdition* from the presence of the Lord; and called, *the second death*, Matth.10.28. 2 Thess.1.9. Rev.20.6.14. Thee, and whatsoever else mortality, misery, death, the Scriptures mention, are implied in this judgement here threatened upon disobedience, Rom.5.12. beside miserable bondage under him which hath the power of death, *thou it is the death*, Heb.2.14.15. On the contrary, here is implied upon condition of his obedience, the promise of eternall life, whereof the tree of life was a signe, Gen.3.22. So Paul opposeth *death*, as the wages of *sinne*; and eternall life, as the gift of God: which now since mans fall, is onely by Christ, who giveth us to eat of the tree of life: Rom.6.23. Rev.2.7. The Hebrew Doctors also say, *After the opinion of our Rabbins of blessed memory, if (Adam) had not sinned, he had never died; but the breath which he was inspired with, of the most high blessed God, should have given him life for ever; and the good will of God, which he had in the time of his creation, had cleaved into him continually, and kept him alive for ever*, R. Menachem, on Gen.2.17.

18 Ver.18. *himselfe alone:]* or, *alone*, as the Greeke translate it: to 1 King.19.10. I am left my selfe alone; for which Paul saith, I am left alone, Rom.11.3. God who made other creatures male and female together, did not so in mankind: which Paul observeth, saying, *Adam was first formed, then Eve*, 1 Tim.2.13. making it one reason of the womans subjection. *as before him*.] the Greeke here translate it, *according to him*; and in the 20. ver. *like him*; meaning, one that should be as his second selfe, like him in nature, knit unto him in love, needfull for procreation of seed, helpfull in all

duties, preient alwaies with him, and so very need and commodious for him. The Apostle hence gathereth another reason of the womans subjection, in that the *man was not created for the woman*, but the *woman for the man*, 1 Cor.11.9.

19 Ver.19. *them unto Adam:]* or, *unto the man*; but the Greeke version keepeth the Hebrew name *Adam*, and addeth the word *them*, for to make the sense plaine. So the holy Ghost sometime doth, in repeating matters; as, *he blessed and brake*, Mat.14.19. that is, *and brake them*, Luke 9.16. *Shew to the Priests*, Mark.1.44. that is, *shew thy selfe*, Mat.8.4. See also Gen.31.42. *would call them:]* or, *call it*, that is, *every of them*. This sheweth Gods bounty, in giving man dominion over all earthly creatures, Plal.8. for the giving of names, is a signe of sovereignty, Numb.32.38.41. Gen.35.18 and 26.18. It manifesteth also Adams wisdom, in naming things presently according to their natures; as the Hebrew names by which he called them, do declare.

20 Ver.20. *he found not* that is, the man found not a meet help for himselfe, among all the creatures; therefore the woman when sice was made, was the more acceptable. Or as the Greeke translate, *there was not found an helper like unto him*. So in Gen.15.6. *he imagined it*, is translated, *it was imagined*, Rom.4.3. See also Gen.6.20. and 16.14.

21 Ver.21. *a dead snape:]* This the Greeke calleth *an evell eye, or irama*; which the Scriptures shew to have false also on men, when they did see visions of God, Gen.15.12. Act.10.10. In such deep-sleepe, the senses are all bound up, as 1 Sam.26.12.

22 Ver.22. *builded:]* To build the rib to a woman, is to make, or create a woman of it, as with a special care, or art, and fit proportion. Hereupon our bodies are called *houses*, Job 4.19. 2 Cor.5.1. And although by building, is meant *makings* (as the Lord will build thee an house, 1 Chron.17.10. is the same that he will make thee an house, 2 Sam.7.11.) yet by the many words used in the generation of mankind, as *creating*, Gen.1.27. *making*, Gen.1.26. *forming*, and *inspiring*, Gen.2.7. and now *building*; Moses would set forth this wondrous workmanship, which the Psalmist to laudeth God for, Plal.139.14. *he brought:]* God her builder, was also her bringer, and her conjoyner in marriage with the man, Mat.19.6. and the Scripture noteth a wife to be a special favour of the Lord, Pro.18.22. and 19.14. He also blessed them together, as Gen.1.28. whereby may be seen, how Moses changeth the order in this chapter; in enlarging things here, which before he had touched briefly.

23 Ver.23. *This now:]* or, *this time*: *this once*. *selfe, &c.*] Herby Adam shewed, both his thankfulness to God, and love to his wife: and from hence Paul teacheth, that men ought to love their wives as their owne bodies, for no man ever hated his owne selfe, Ephel.5.28.29. The like speeches are used of persons neere a kin, that they are their *bone and their flesh*, Gen.29.14. Judg.9.2. So the Apostle by this, setteth forth Christs myssical union with his Church, that we are members of his body, of his flesh, and of his bone, Ephel.5.30. *woman:]* or, *Mansesse*, of *Man*: as in Hebrew she is called

called *Ishah*, of *Ish*: which word *Ish*, hath the signification of strength and valour: to that the Scripture useth this word, *shew you selves men*, for, *be ye strong, or courageous*, Elay 46.8. 1 Cor.16.13. And it hath affinity with *Esh*, which in Hebrew is fire: for *heat* in man, causeth strength and courage. Therefore as *Adam* is used for base men, borne of *adamah*, the earth: so *Ish* is used for noblemen, Plal.49.3. Also *Ish*, is used both for *man* and *husband*: and *Ishah* both for *woman*, and *wife*, as in the verses following. *out of me:]* The Greeke translate, *out of her man*; and the Chaldee, *out of her husband*. Hence is a third reason of womans subjection, because the man is *not* of the woman; but the woman of the man, as Paul saith, 1 Cor.11.8.

24 Ver.24. *leave his father, &c.*] This is a perpetuall law, given of God, as Christ sheweth, Mat.19.4.5. and teacheth that the band of marriage, is the neereit conjunction in the world, and all societies rather to be left, then this between man and wife, who may not depart one from another, 1 Cor.7.10.11. as they do depart from their parents, Gen.24.58.59. and 31.14. Lev.22.12.13. The like is observed in the spiritual marriage, between Christ and his Church, Plal.45.1.12. The Chaldee translate it, *he shall leave the bed of his father and mother*. And the Hebrew Doctors gather from hence a law unto all Adams lomes, against unjust carnall copulations, & incestuous marriages, with a mans fathers wife, or mother in law; and *with his owne mother*, as after, by he shall cleave to his wife, (they say) is forbidden any other mans wife; and all pollution with the male, and likewise with beasts, Maimony in Min. book.4. treat of Kings: chap.9.5. *to his wife:]* or, *to his woman*: for it is the same word *Ishah*, used before in verse 23. and by his woman, he sheweth there is no lawful conjunction for a man but with one, and the a wife, become his by marriage. Wherefore all other women, are in this respect called *strangers* to him, Pro.5.3.18.20. And for shall cleave, the Greeke saith, *shall be glued*: which word is also in Mar.10.7. & maketh against all unjust divorces. *they shall be:]* the Greeke translate, *they two shall be one flesh*: and so it is alleged in the New Testament, Mat.19.5. that hereby a man is restrained from more wives then one: which is to be observed in other speeches of Scripture, wherein like restraint is implied: as, *him thou shalt love*, Den.6.13. that is, as Christ alleged it, *him only*, Mat.4.10. Luke 4.8. So, *but for the Priests*, Mar.3.26. which another Evangelist writeth, *but for the Priests only*, Mat.12.4. Of like force is that saying, *a man is not justified by the works of the Law, but by the faith of Iesus Christ*; that is, by faith only, Gal.2.16. *one:]* or, *one flesh*: See ver.7. This is meant in speciall, by generation of children: wherefore Paul doth by proportion apply these words even against unlawfull fleshly copulation, 1 Cor.6.16. adding a further mystery of our union with Christ, *be that is joined to the Lord is one spirit*, ver.17.

25 Ver.25. *not abandoned:]* thought not themselves in any shameful plight: as a Chaldee paraphrase saith, *they knew not what shame was*. For they

being innocent, and adorned with the image and glory of God, had nothing in soule or body that was defective, miserable, or shameful: but now by sin, in the flesh in us, is a want a filthy thing, and a shame, Deut.28.48. Rev.3.18. For shame or confusion is the fruit of sin, Rom.6.21. the opposite of joy, Elay 65.13. and companion of destruction, Ier.48.20.

CHAPTER III.

1. The Serpent deceiveth Eve. 6. Man falleth, 9. God arraigheth them. 14. The Serpent is cursed. 15. A seed promised that should bruise his seed. 16. Mankind is chastised. 21. God clotheth them, 22. and directeth them out of Paradise.

NOW the Serpent was subtil, more than any beast of the field, which Jehovah God had made: and he said unto the woman; yea, because God hath said, ye shall not eat of every tree of the garden. And the woman said, unto the serpent: if the fruit of the trees of the garden, we may eat. But of the fruit of the tree, which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it: lest ye dye. And the serpent said unto the woman: ye shall not dye. For God doth know, that in the day that ye eat thereof, then your eyes shall be opened: & ye shall be as gods, knowing good and evil. And the woman saw that the tree was good for meat, and that it was a desire to the eyes, and a tree to be coveted to make one wife; and she took of the fruit thereof, and did eat: and she gave also unto her husband with her, and he did eat. And the eyes of them both were opened, & they knew that they were naked: and they sewed together fig leaves, and made themselves aprons. And they heard the voice of Jehovah God, walking in the garden; in the wind of the day: & Adam & his wife hid themselves from the face of Jehovah God, among the trees of the garden. And Jehovah God called unto Adam: & said unto him, where art thou? And he said, I heard thy voice in the garden: and I feared, because I am naked, and I hid myselfe. And he said, who told thee that thou art naked? Hast thou eaten of the tree, which I commanded thee that thou shouldst not eat of? And Adam said, the woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And Jehovah God said unto the woman, what is this that thou hast done? And the woman said, The Serpent beguiled me, and I did eat. And Jehovah God said unto the serpent; Because thou

15 thou hast done this, cursed art thou above all cattell, and above every beast of the field: upon thy belly shalt thou goe, and dust shalt thou eat all the dayes of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: Hee, shall bruite thy head, and thou shalt bruite his heele.

16 Unto the woman he said, multiplying I will multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children: and thy desire shall be to thy husbands, and he shall rule over thee.

17 And unto Adam hee said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the dayes of thy life.

18 And thornes and thistles shall it bring forth to thee: and thou shalt eat the herbe of the field. In the sweat of thy face shalt thou eate bread; till thou returne unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou returne. And Adam called his wives name Eve: because she was the mother of all living. And J. hovah God made to Adam and to his wife, coats of skin, and clothed them.

22 And J. hovah God said, Behold the man is become as one of us, to know good and evil: And now left he put forth his hand, and take also of the tree of life, and eat, and live forever. And J. hovah God sent him forth, from the garden of Eden: to till the ground, from whence he was taken. And he drove out the man: and he placed at the east of the garden of Eden, Cherubims; and the flame of a sword, which turned it selfe: to keepe the way of the tree of life.

Annotations.

1 Ver. 1. **Serpent** named in English, of creeping on the earth; but in Hebrew, *nachash*, of subtil observation, searching, and finding out by experience, Gen. 30.27. and 44.5. The greater serpents are called *dragons*; and *nachash* is sometimes turned in Greeke a *dragon*: Job 26.13. Amos 9.3. and for it in Hebrew, is put *Tawin*, a *dragon*, Exod. 7.10. with 4.3. And in the new Testament, the same thing is called both a *dragon*, and a *serpent*, Rev. 20.2. **Sibyll**: that is, prudent and crafty; prudent to save and helpe it self, wherupon it is said, be prudent as serpents, Mat. 10.16. **crafty**, to deceive others, as Paul saith, the serpent by his craftines beguiled Eve, 2 Cor. 11.3. by which two words the Scriptures doe expresse the Hebrew here used; which often is taken in the good part, opposed to

simplicity and folly, Prov. 1.4. and 8.5. and 14.15. 18. and 22.3. more than; the word more is usually omitted in the Hebrew, as case to be understood; yet sometime is expresse, as in Est. 6.6. And the holy Ghost setteth it downe in Greeke, when it wasteth in Hebrew, as in Gal. 4.27. from Eia. 54.1. many are the children of the despoile, more than of the married: in Eia. 54.1. the word more is not written. So the Greeke version in this place addeth it: though sometime the Greeke also wasteth it, as Gen. 38.26. Luke 18.14. **He sayd**: Whereas beasts are known in nature to be speechlesse (and the Scripture confirmeth it, 2 Pet. 2.16) because they want reason or understanding, Psal. 32.9. Iud. 10.10. Moles under the name of the serpents speaking, dooily meaneth *Satan*, who opened the serpents mouth, and I caused it to speake with mans voice, as the Lord by an Angell opened the mouth of Balaams Ass, Num. 22.22.28. 2 Peter 2.16. And to the Hebrew Doctors write, that the unclean spirit *Sammuel* (the devill) was mixed with the serpent: R. Menachem on Gen. 3. And, as a man spake with an evil spirit, all the workers that he doth, and all the words that he speaketh, are not but by the vision of the evil spirit that is in him: so the serpent, all the words that he doth, and all the words that he speaketh, be so he know, neither doth, but by the reason of the evil spirit.

22.1. The Angels (of whole creation we spake before, on Gen. 1.1) being spirits, and using fire, 1 Pet. 104.4. excellent in wisdom, and mighty in strength, 2 Sam. 4.20. Psal. 103.20. they many of them, (having one for principall,) did sinne against God, Mar. 5.9. Mat. 25.41. 2 Pet. 2.4. by not sheding in the truth, nor keeping their first estate, but leaving their own habitation. Iohn 8.44. Iude 6. and are now fill called, of their cunning and knowledge, Demons, Mat. 12. of their mighty strength, principallities and powers, Col. 2.15. of their calamitation and enmity to God, and his creatures, they are named the malicious, the Devill, and Satan, 1 Iohn 2.13. 1 Pet. 5.8. Mat. 4.8.10. And the Devill speaking by this Serpent, is therefore called the great dragon, that old Serpent, which deceiveth all the world, Rev. 12.9. And as himselfe dooth not in the truth, but from the beginning, 1 Ioh. 3.8. so soone upon mans creation he overthrew him; and is therefore said to be a murderer from the beginning, Ioh. 8.44. And mans fall and miserie, is here immediately joined to his creation, and seating in Paradise. Also the Hebrew Doctors hold; that nothing here mentioned was done after the sixe dayes of the creation: all our miserie men doe agree, that this whole matter was done the first day, faith Maim, in Morel. Nebuchim, chel. 2. per. 30. the woman the weaker vessel, 1 Pet. 3.7. whom Satan thought the more easily to deceive, and so did: as Paul observeth, Adam was not deceived, but the woman being deceived, was in the transgression, 1 Timothy. 2.14. 2 Corinth. 11.3. So the Serpent let upon Christ, in his hunger and infirmity, Matthew. 4.23. **Yea**: For, Moreover: it is a word proceeding from an earnest mind; and usually it is an addition to something spoken before. So it is likely the Serpent

Serpent had uttered words against God, the sum whereof is in this speech. A like phrase is in 1 Sam. 14.30. because God hath; or, hath God said? So the Chaldee paraphrase translatheth, in truth, (that is, Is it true) that God hath said? and the Greeke, why is it that God hath said? In this understanding Satan beginneth with a question, as when by his servants, he sought to have taken Christ in his talke, Luke 20.20.21.23. The temptation is directly against Gods word; which was it was that whereby the world was made and exited Psal. 33.6. 2 Pet. 3.4. so by it all things are upheld, or carried, Heb. 1.3. and if Gods word had abidden in Eve, shee had overcome the wicked one, 1 Ioh. 2.14. So Satan began the assault upon Christ, taking occasion at the word of God, (this is my sonne, Mat. 3.17) saying, If thou be the Sonne of God, Mat. 4.3.

of every tree: or of all trees: but the Hebrew word for all, is sometime used for every one, sometime for any one, as Psal. 143.2. so the Serpents speech was doubtfull, and meant to deceive. And as here he assailed the woman about food, so he began with Christ, Mat. 4.3.

2 Ver. 2. Trees: in Hebrew, tree: so in ver. 7. leaf, for leaves. This the Scripture openeth as parable, Psal. 78.2. is expounded parable, Mat. 13.35. beare, Psal. 95.8. for beares, Heb. 3.8. works, Psal. 95.9. for works, Heb. 3.9. And in the Hebrew text it selfe, as, *specie*, 2 King. 11.10. for *specie*, 2 Chron. 23.9. *ship*, 1 King. 10.22. for *ships*, 2 Chr. 9.21. See also Gen. 4.20.

3 Ver. 3. *left ye dye*: or, (as the Greeke translatheth) that ye dye. This manner of speech doth not alwayes throw doubt, but speaks of danger, and to prevent evil: as Psal. 2.12. left be he angry: Gen. 24.6. left there be, for, that thou bring not. So Mar. 14.2. left there be, for, that there be not an uprose, Mat. 26.5. Yea sometime it rather affirmeth a thing, left Ezekiel deceive, Esa. 36.18. for which in 2 King. 18.3. is written, for be deceiveth you. So, left they faint in the way, Mat. 15.32. that is, they will faint, Mark 8.3.

4 Ver. 4. *not dying dye*: that is, not surely dye: the Greeke translatheth, not die the death. Here he impugneth the certainty of Gods word, which had threatened assured death, Gen. 2.17. And thus the Devill was a liar, and the father thereof, Ioh. 8.44.

5 Ver. 5. *in the day*: that is, presently: so he opposeth present good unto the present evil threatened of God. Whom he also calumniateth, as of ill will he had forbidden them this tree. then your eyes, &c. By an ambiguous deceitfull promise, he draweth her into sinne: for by opening of eyes, shee understood a further degree of wisdom, as the like speech importeth, Acts 26.18. Eph. 1.18. but he meant a seeing of their nakednes, and confusion of conscience, as fell out immediately, Gen. 27.10. The Hebrew phrase is, and your eyes: but and, is often used for then: as Mark 14.34. And he saith: which another Evangelist writeth, Then faith he; Mat. 26.38. so Mark 15.27. and they crucified, Mat. 27.38. then were crucified: and many the like. as Gods: This the woman understood of the Father, Sonne, and Holy Ghost, as appea-

reth by the words of God himself in v. 12. but the tempter might mean it also of the Angels, which had sinned, (for Angels are called Gods, Psal. 8.6.) who of their knowledge are named Demons, and have wofull experience of the good which they have lost, and the evil wherein they lye. The Chaldee saith as prince, and Devils are also called principallities and powers, Col. 2.15. Another Chaldee paraphrase, which goeth under the name of Jonathan, for Gods, translatheth Angels. knowing, &c. the name before given to this tree, Gen. 2.17. the serpent here wrelleth to a wrong senices: if to know good and evil, were to be like God himselfe, and that the eating of the fruit, would worke such an effect: whereas the tree was so called for another cause. See Gen. 2.9.

Ver. 6. *saw*: that is, looked upon with affection. So Achan saw and coveted, and took, Ios. 7.21. a desire: for a lust, that is, most pleasant, and to be desired. to make one wise: J or, to get prudence, and to proficiency and good success therby, as the Hebrew word often signifieth. According to these three things which the woman (by this suggestion) saw in the tree, for meat, for the eyes, and for prudence: the Apostle redueth all that is in the world (and not of the father,) to the lust of the flesh, the lust of the eyes, and the pride of life, 1 Iohn 2.16. With which we may also compare the three tentations of Christ, Luke 4. *the grave*: together with words to move and persuade him: for he is said to have been led to her voice, ver. 17. he did eat: so the sinne was accomplished that brought death into the world, as God threatened, Gen. 2.17. and the death is gone over all men, for that all have sinned; and by the disobedience of one, many are made sinners, Rom. 5.12.19. By eating, the Scripture elsewhere signifieth the committing of sinne, Prov. 30.20. Again, by eating, sin and death are done away, and life restored in Christ, Ioh. 6.50.54. whom Satan sought to have drawne into sin also by eating, but was defeated, Mar. 4.23.4. This first sinne of man, is called in respect of himselfe an offence or fall; because by it, he fell from his good estate: in respect of God, it was disobedience; as unto whom hereby he denied subjection, and renounced obedience, Roman. 5.18.19. Neither was it his owne sinne only, but the common sinne of us all his posterity, which were then in his loynes; for by this one mans disobedience many were made sinners, Rom. 5.19. and in Adam all dye, 1 Cor. 15.22.

7 Ver. 7. *naked*: both in body and soule, which were bereaved of the image of God, deprived of his glory, & subjected to inordinate lusts, and thereupon to shame: of which nakednes the Scriptures often speak, as Ex. 32.25. Ezek. 16.22. Rev. 3.17. & 16.15. Hof. 2.3. 2 Cor. 5.3. **Saw**: that is, fastened together, by twilling & plating the leaves and twigs, for to gird about them. **fig leaves**: J in Hebrew, *leaf*, or *branch*, as we english the word in Neh. 8.15. and as the Greeke translatheth it in Jer. 17.8. This was to cover, not to cure their filthy nakednes: therefore in v. 10. they neverthelesse do hide themselves for shame. The like naturall hypocrisie, is elsewhere

compared to the *Spiders web*, Elay 59.5,6. And the figtree which had leaves and no fruit, was curied of Christ, and withered, Matth. 21. 19. *apromt*:] named in Hebrew of *girding about the loynes*. So Peter when he was naked, girded a garment on him, Ioh. 21.7. And those parts of the body which serve for generation, were then, and still are most shameful, and studiously covered; because finne is become naturall, and derived by generation, Psalm. 51.7. Gen. 5.3. Therefore circumcition (the signe of regeneration,) was also on that part of mans body, Gen. 17.11.

8 Ver. 8. *The voice of Jehovah*:] this sometime signifieth any noise or sound, Ezek. 1.24. sometime the thunder, Exod.9.28,29. sometime Gods distinct voice like thunder, as Ioh. 12.27,28,29.

walking:] this by the Greeke is referred to *God walking*: it may also bee meant of the voice, which is said to *wake, or goe on*, when it increaseth more and more, Exod. 19.19. *the wind*:] by the Greeke version, this was the *exetende*. So in the evening of the world, at the last day, the Lord shall descend from heaven, with a shewt, with the voice of the Archangel, and with the trumpet of God, &c. 1. Theol. 4.16. *hid themselves*:] through confidence and feeling of their sinne and misery, and for feare of Gods Majestie, ver. 10. Howbeit, there is no *denialle*, nor *shadows of death*, where the works of iniquity may *hide themselves*: Iob 34. 22. Amos 9.3. Psalm: 139.7,8,9. Prov. 15.3. Ier. 23.24. *from the face*:] or, the presence, that is, for feare of the Lords coming.

10 Ver. 10. *Keard*:] or, *was afraid*: this feare was a terror through feeling of Gods wrath for sin, as Israell also felt in themselves, when they heard the voice of God at mount Sinai, Exo. 20.18,19, 20. It was such as had to do with it, which *in hiso fear*, is not per. It in love, 1 Ioh. 4.18. and proceeded from the *spirit of bondage*, Rom. 8.15. Otherwise, there is also a feare, which proceedeth from the spirit of adoption, and accordeth well with love and comfort, 1 Pet. 1.1. 17. Psalm. 2.11. and 147.11. Ier. 32.39. 40. Prov. 19.23. This feare, if Adam had kept, he had echewed evil. Prov. 16.6. *amazed*:] the dislember the maine cause, which was his sinne: pure nakednesse was Gods creature, and he was naked before, without *any* *shame*, Gen. 2.5.

12 Ver. 12. *showed grief*:] Adams confession is mixed with excuses, and further evasions asking no mercy, but charging the woman, and God himselfe, with the cause of his fall. *He justifiesse of man*, *perceiveth his way*, and *but heart stretcheth against the Lord*: Prov. 19.3.

13 Ver. 13. *what is this?*] or, *For what?* that is, *Why is this done thus?*

14 Ver. 14. *unto the serpent*:] unto the beast and the devill; which together were the meanes to draw into sinne, ver. 1. and therefore are joynd as one here in the punishment. *curied*:] this is contrary to *blest*, Deut. 28.3,16. and as to *blest*, it is *in need* of any; so to *curie*, is to *say evil*: to *curse* by the holy Ghost: as, *thou shalt not curie the Ruler*, Exod. 22.28. which Paul citeth thus, *thou*

shalt not speake evil of the Ruler, Act. 23.5. And as Gods word is one with his deed; so his *curse* is the pouring out of evils upon the creatures for sinne, unto their perdition, Deut. 28.20. &c. So the figtree being curied, withered, Mark. 11.21. the children curied, were some of beards, 2 King. 2.24. And that the devill was implied under this curie, the Hebrew Doctors have acknowledged, saying of God, that he brought those three, and decreed against them the decrees of judgement, and did cast *Sammad* (the Devill) and his company, out of his body place, out of heaven, and out of the feet of the serpent, and *curied him*. &c. Pirke R. Eliezer, ch. 14. So Peter saith, *God spared not the Angels that sinned, but cast them down to hell*, &c. 2 Pet. 2.4. And in Rev. 12.7,8,9. speaking of a spirituall combat with the Devill in the Church, it is said, the *Dragon fought*, and his Angels; but they prevailed not, neither was their place found any more in heaven; and that great Dragon, that old serpent, called the Devill and Satan, was cast out, &c. As the Devill is curied above all creatures, Mat. 25.41. so the curied serpent is in Scripture a limilitude of the most hurtfull venomous and hateful beasts, as Deut. 8.15. Ier. 8.17. P. 58.5. Mat. 23.33.

thy belly:] or, *thy breast*: as the Greeke hath a twofold translation, *upon thy breast and belly*: meaning with great paine and difficulty. For other creatures also goe on the belly, Lev. 11.42. but as Adams labour, and Eves conceiving, had paine and sorrow added to them, (v. 16,17) so the serpents gate, *duff*:] that is, vile and uncleane meates: noting also hereby basenesse of condition, Mic. 7.17. and hunger and penury, which this beast should suffer above others, which eat the herbs of the field: Gen. 1.30. This eating of *dust*, is againe remembred in Eia. 65.25. where speech is of our Redemption from Satan by Christ: which sheweth that these outward curies, implied further mysteries.

15 V. 15. *enmity*:] this is opposed to the amity and familiarity which had beene between the woman and the Serpent, which God would breake. And here beginneth the first promise of grace and life, to Evah and mankind now dead in sinne, and enemies to God, Col. 2.13. and 1.2. For the amity of this world, is enmity of God, Iam. 4.4. *thy seed and her seed*:] that is, thy posterity and hers. *Seed*, is often used for children: by the Serpents seed, are meant not only those venomous beasts, which have enmity with mankind: but also wicked men, called serpents, generations of vipers, and children of the Devill, Matth. 23.33. 1 Iohn 3.10. By the womans seed, is meant (in respect of Satan) chiefly Christ, who being God over all, blest for ever, should come of David and Abraham, and so of Eve, according to the flesh, for she was the mother of all living, Roman. 1.3. and 9.5. And with Christ all Christians, who are Eves seed both in nature and in faith, as all Christians are called Abrahams seed: Gal. 3.29. He:] or, *it*, that is, the Seed. This is true to be understood of Christ, who was made of a woman, Gal. 4.4. the fruit of the wombe of the Virgin Mary, Luke 1.42. Hee through death, but destroyed him that had the power of death, that is the Devill, Hebrews 2.14. Secondly,

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it implyeth Christians (the children of Christ, Heb. 2.13) who resisting the Devill steadfastly in faith, the God of peace breifeth Satan under their feet, 1 Pet. 5.9. Rom. 16.20. When promise is made concerning the seed, the faithfull parents are also included, and so on the contrary: as when Moses saith, *I will multiply thy seed*, Gen. 22.17. Paul alledgeth it thus, *I will multiply thee*, Heb. 6.14. Again, where Moses saith, All families shall be blest in thee, Gen. 12.3. Peter alledgeth it, they shall be blest in thy seed, Act. 3.25. Also this word seed, is used either for a multitude, as Gen. 15.5, or for one particular person, as Gen. 21.13. and 4.25. so here it meaneth on speciall seed Christ, Gal. 3.16. This the ancient Hebrew Doctors also acknowledged, for in Targum Jerusalem, the fulfilling of this promise is expressly referred to the last dayes, the dayes of the King Messiah. And the Mystery of originall sinne, and thereby death: owe all, and of deliverance by Christ, R. Menachem on Lev. 25. noteth from the profane Cabbalists, in these words: *So long as the spirit of uncleannes is not taken away out of the world, the soules that come downe into the world, must needs die, for to root out the power of uncleannes out of the world, and to consume the same. And all this is, because of the decree which was decreed for the uncleannes and filthinesse which the Serpent brought upon Eve. And if it be so, all the soules that are created and become unclean by that filthinesse, must needs die before the coming of the Messiah. &c. and at the coming of the Messiah, all soules shall be consummate themselves.*

bruise:] or, pierce, crush: the Hebrew word is of rare use, only here, and in Iob 9.17. *thy head*:] or, *thee on the head*. Hereby is meant Satans overthrow & destruction in respect of his power and workes, Ioh. 12.31. 1 Ioh. 3.8. for the head being bruised, strength and life is perished. So in Tharg. Jerusalem it is expounded thus, *The womans children shall be cured; but thou O Serpent, shalt not be cured. And the faith thee* (rather then thy seed), because Christ was to vanquish that old serpent, which overcame our first parents: who being destroyed, his head perish with him, Revel. 12.9. Ioh. 14.30. and 12.31.32.

his heel:] or, *his foot*: for the Hebrew and Greeke here used, signifie not only the heel, but the whole foot, and sometime the foot step, or print of the foot. By the heel, or foot bruised, is meant Christs wayes, which Satan should seeke to suppress by afflictions, and death for our finnes, here foretold, as appeareth by the reference which other Scriptures make to this prophesie, Psa. 56.7. and 89.52. and 49.6. and 22.17. He was crucified through infirmity, and put to death concerning the flesh, but was quickened by the spirit, and liveth through the power of God, 2 Cor. 13.4. 1 Pet. 3.18. and to his foot, not his head was bruised by the Serpent. Who yet brought upon him a death that was shamefull, and painfull, and curied, because he was *hanged on a tree*, Gal. 3.13. for it is probable, that partly in remembrance of this first sin, by eating of the tree of knowledge, (which tree was a signe of curse and death if man transgressed:) Gods law after accompt such as dy on a tree, to have in more speciall manner, the

signe of curse upon them, Deut. 21.23. But Christ swallowed up death in victory, Elay 25.8. through whom, God alio giveth us the victory, 1 Cor. 15.57. unto which promise the Prophet hath reference, saying, *Why should I feare, in the dayes of evil: when he iniquity of my beeles shall compass me about? God will redeem my soule, from the hand of Hell*, Psalm. 49.6,16.

Ver. 16. *multiplying I will multiply*:] that is, I will much and assuredly multiply: i.e. this pharic opened, on Gen. 2.16. Here are annexed not curies, but chastitements for Eve and Adam: that their faith in the promised seed, might continually be stirred up, and their sinfull nature subdued and mortified, Heb. 12.6. P. 119.7.1.

conception:] meaning painfull conception; and this word is used for the whole space that the child is in the mothers body, untill the birth: and so here implyeth all the griefs and cumbrances which women do endure that time. The Greeke translationeth it *growing*. The reason of this chastiment, is, because in is from Adam derived by propagation to all his posterity, P. 51.7. Rom. 5. children:] Heb. sinners: which implyeth daughters also; therefore the Greeke translationeth it children: so for sinne, and sinners, the Holy Ghost saith in Greeke, children, as in Mat. 22.24. from Deut. 25.5. Gal. 4.27. from Elay 54.1. By bringing forth, is also meant bringing up after the birth, as Gen. 50.23. Unto the sorrows of childbirth, the Scripture often hath reference, in cases of great affliction in body or mind, Psa. 48.7. Mich. 4.9,10. 1 Thess. 5.3. Ioh. 16.21. Rev. 12.2. Howbeit this chastiment hindreth not a womans salvation with God, for neverthelesse she shall be saved in childbearing, if they [women] committe in faith, and love, and holinesse, with sobriety: 1 Tim. 2.15. *desire*:] The Greeke translationeth it, *thy turning*, (or conversion) the word implyeth a desirous affection, as appeareth by Song. 7.10. And that this should be to her husband, it noteth subjection, as in Gen. 4.7. Elsewhere this word is not used: the Apostle seemeth to have reference unto it, in 1 Thess. 2.8.

rule:] So Paul saith, I permit not the woman to usurpe authority over the man, 1 Tim. 2.12. And Peter, *Wives be in subjection to your owne husbands*, 1 Pet. 3.1. And this being here a chastiment for sinne, implyeth a further rule, then man had over her by creation, and with more griefe unto womankind.

Ver. 17. *the ground*:] or, *the earth*: whereby is implied all this visible world, made for man, P. 115.16. 2 Ioh. 3.7. So all hope of blessednesse on earth, is hereby cut off, for all things under the Sun, are vanity and vexation of spirit, from mans birth to his dying day, Ecclesiastes 1.2. 3. 14. and 12.7,8. and an heavenly heritage is to be sought for, immortal, and which fadeth not, 2 Peter. 1.4. Of ground curied, there followeth barrennesse, or unprofitable fruits, and desolation, Genesis 4.12. and 3.18. Elay 24.6. and the end is to be burned, Hebrews 6.8. So the earth, and all the workes therein, shall be burnt up, 2 Peter 3.10. And as for man (ake this world is curied), and the creature made subject to vanity;

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departeth from Gods presence. 17. Kain buildeth the citie
Enoch; and Abin Shila, unto the seventh generation: amongst
whom, 19. Lamech taketh two wives; 20. Tubel is a
chiefe shepherd, 21. Tubal a musician. 22 Tybal-kain
a smith. 25. Adam begetteth Seth, who is in Avels
stead: 26. and Seth, Enos.

1 **A**Nd Adam, knew Eve his wife : and she
conceived, and bare Cain : and said, I
2 have gotten a man, of Jehovah. And
again he bare, his brother Abel: and Abel was
a feeder of fleece, and Cain was a tiller of
3 the ground. And it was at the end of dayes ;
that Cain brought of the fruit of the ground,
4 an offering unto Jehovah. And Abel, he also
brought of the firstlings of his flocke; and
of the fat of them: and Jehovah had respect unto
5 Abel, and unto his offering. But unto Cain
and unto his offering, he had not respect: and Cain
was vehemently grieved, & his countenance
6 fell. And Jehovah said unto Cain : why art
thou grieved, and why is thy countenance
7 fallen? If thou doe well, is there not forgive-
nesse : and if thou doest not well, sinne lieth
8 at the doore: and unto thee shall be his desire;
and thou shalt rule over him. And Cain spake
unto Abel his brother : and it was when they
were in the field, that Cain rose up against
9 Abel his brother, and killed him. And Jeho-
vah said unto Cain: Where is Abel thy bro-
ther? and he said, I know not : am I my bro-
10 thers keeper ? And he said, what hast thou
done? the voyce of thy brothers bloods cry
11 unto me from the earth. And now, Cursed
art thou : from the earth, which hath opened
her mouth, to receive thy brothers bloods,
12 from thy hand. When thou tillest
the ground, it shall not henceforth yield her
strength unto thee : a fugitive and a vaga-
13 bond shalt thou be in the earth. And Cain
said unto Jehovah : my iniquity is greater
than may be forgiven. Behold, thou hast
14 driven me out this day, from the face of the
earth : and from thy face, shall I be hid : and
I shall be a fugitive and a vagabond in the
15 earth; and it shall be, that whosoever findeth
me, will kill me. And Jehovah said unto
him ; Therefore, whosoever killeth Cain,
vengeance shall be taken on him sevenfold :
and Jehovah set a signe upon Cain ; left any
16 finding him, should slay him. And Cain
went out from the presence of Jehovah : and
dwelt in the land of Nod, *on the east of E-*
17 *den.* And Cain knew his wife : and she con-
ceived, and bare Enoch : and he was building
a citie, and he called the name of the citie

as the name of his sonne Enoch. And unto Enoch, was borne Irad ; and Irad begat Methu-
el : and Methu-^{el} begate Methusael : and Methusael, begate Lamech. And Lamech
tooke unto him two wives : the name of the one, ~~was~~ ^{was} Adah ; and the name of the second,
Zillah. And Adah bare Jabel : he was the father of them that dwell in Tents, and ~~that~~ ^{have}
Cattell. And his brothers name ~~was~~ ^{was} Jubal : he was the father of all that handle
the harp and organ. And Zillah she also bare Tubal-kain ; an instructor of every artificer in
brasse and yron : and the sister of Tubal-
kain, ~~was~~ ^{was} Naamah. And Lamech sayd un-
to his wives ; Adah and Zillah, heare ye my
voice ; ye wives of Lamech, hearken to my
speech : for I have killed a man, to my
wounding, and a young man to my hurt. If
Kain shall be avenged sevenfold : then La-
mech, sevenie and sevenfold.

And Adam knew his wife again, and she bare a son: and she called his name Seth: for God hath set unto mee, another seed in stead of Abel; because Kain killed him. And to Seth also himselfe, there was borne a son; and she called his name, Enos: then began *men* prophane, to call on the name of Jehovah.

Annotations.

K New:] by lying with her; as this phrase is
explained in Numi.31.17. A modest manner
of speech, used againe in verse 17. and 25. and
throughout the Scriptures, Mat.1.25. Luk.1.24.

Kain :] by interpretation, *Genes*, or, a *Po-
ffision*; the reason followeth, *I have gotten (Kainiiti)*
a man of Iebowah : or, with Iebowah, that is, with
his favour, and of his good will. The Greeke
translitteth it, by *God*. Thus shewed he her kna-
tinesse to the Lord, whose heritage children are,
Pl^a. 127. 3. and her hope of good in that first born
come: howbeit her expectation fayled her; for
Kain was of the wicked one Satan; 1 Ioh. 3. 12. The
Hebrew Doctors also say, *Kain was borne of the filth*
and feed that the serpent had enoyzed into Eve : R.
Menachem on Gen. 4. herein *Kain* was a figure
of all reprobrates, the children of the *Devill* : Ioh. 8.
44. 1 Ioh. 3. 10.

David faith, that every man is *Vanitie*. [Abel] though *feild*, as many may thinke, *Plal.* 36.6.
feeder: i. *Co.* *shepherd*, *Pastor* and *Governor* of a *flocke*:
 which flocke (in the original) comprehendeth
 both *sheepe* and *goats*, as is explained in *Lev.* 1. 10.
 The New Testament translateth it into *Greke*,
 sometime *sheepe*, as *Rom.* 8. 36. from *Plal.* 44. 23.
 sometime *flocke* as 1 *Co.* 9. 7. and sometime both
 together, as, the *sheepe of the flocke*, *Matth.* 26. 31.
 from *Zach.* 13. 7. for which in *Mar.* 14. 27. is writ-
 ten onely, the *sheepe*. Abel in *shepherdy*, as in fa-
 crificing and martyrdom: was a figure of Christ,
Joh. 10. 11. Of this trade also were the Patriarchs
 of *Ishael*, *Gen.* 46. 32. 34. and *Moses*, *David*, and
 many other men of note: *Exo.* 13. 1. *Psalm.* 78.
 70. 71.

3 Verse 3 is, *at the end of days*; [that is, *at the end of the year*. Some understand it to mean, *after many days*, that is, *in process of time*. But a full year, is called a *year of days*, *Jen. 4.1.1. 2 Sam. 14. 28.* because of certain daies that are in the year, besides the months. And for shortness of speech (which the Hebrew tongue affecteth), *days*, are used for a *year of days*, that is, a *whole year*: as in *Lev. 25. 29. days*, is in *verf. 30.* expounded to be a *perfect (or full) year*: and the *revolution of days*, 1 Sam. 20. is that which Moſes calleth the *revolution of the year*, *Exod. 34. 22.* And in *Numb. 9. 22. or two days*, or a *month*, or *days*, that is, a *year*. And in *Amos 4. 3.* *after three days*, meaneth *three years*, *Deut. 14. 28.* and in *Exod. 13. 10.* 1 Sam. 1. 3. *from days to days*, is, *from year to year*: and the *sacrifice of days*, 1 Sam. 2. 19. was the *yearly ſacrifice*. Whereupon in prophecies, often times, *days* are uſed for *years*, *Revel. 11. 2. 11.* At the years end, men were wont in moſt ſollemne manner to ſacrifice unto God, with thanks for his bleſſings, having gathered in their fruits: ſo the law of Moſes did command, *Exod. 23. 16.* which order (as by this appeareth) the Fathers obſerved from the beginning: and it was fo accoutumed among the Gentiles; for the ancient ſcribers, and apoſtles unto that end, were after the gathering in of the fruits, fir (an oblation of the firſt fruits; [*ayah Aſhuk in Exeſtation*, booke 8: *brought*.] in Greeke, offered. It is likely, that the ſonnes brought their offerings unto God, by Adam their Father, who was high Priest; (as after, all the firſt borne in families were Preſts; *Exod. 19. 22.*) and upon an Altar he offered their gifts. The Hebrew Doctors ſay; It is a traditionary hand of all, that the place wherein David and Solomon built an Altar, in the place of Araaba, (1 Chron. 21. 22. 26. and 2. Chron. 3. 1.) was the place where Abraham builded an Altar, and bound Iſhak upon it, (*Gen. 22. 9.*) and that was the place where Noe builded, after he came out of the Ark, (*Gen. 8. 20.*) and that was the Altar upon which Cain and Abel offered: and that the Adam the firſt man offered an offering after he was created, and out of that place he was created. Our miſt we have ſayd, Adam was created out of the place of his Aſſument. Maimony, in Miſn. booke 8. treat. of the Temple, chap. 2. s. 2. c. 1. ſheweth, [by] our obtain, called in Hebrew, *Mizbah*], by which name the Meaſ-offering is called

in the Law, Lev. 2. which commonly was of wheat flower. Although the word is sometime used generally for any gift or *prosem*, Gen. 32. 13. But Kain brought of the *fruit of the ground*, which custom continued; so that in Israel men might eat neither bread nor corn, till they had brought an offering unto God, Lev. 23. 14. Among the Greeks also they used to sacrifice the fruits of the earth, *Homers Iliad*. 1. and *Numa* ordered the like among the Romans, who *sifted not new corn or wine*, before the Priests had sacrificed the first fruits, *saith Plinie* in booke 18. chap. 2. and in the Roman lawes of the twelve Tables, the same oblation of cornes commanded: *De relig. lib. 1. c. 14.* The like was for sacrificing of beasts, as *Abel* did: which was used of Israel, and of all Nations till the coming of Christ: see *Lev. 1.*

as by fire from heaven consuming the sacrifice, for he used to doe in such cases after, as Lev. 9.24. 1 Chron. 21. 26. 2 Chron. 7.1. 1 King. 18. 38. and the burning of the sacrifices to allies, was a signe of his favourable acceptance, Psal. 20.4. and 7.1. *translating* a Greek interpreter, *translating* it here, *he set on fire*. By this Gods acceptance, Abels faith was confirmed touching life and salvation in Christ: otherwise God would not have received an offering at his hands; and Judg. 13.23. *unto Abel*: for his faith in Christ, whereby he was just, and by which he offered a greater sacrifice than Cain Heb. 1.14. And lo the sacrifice was respected for the man, not the man for the sacrifice, Prov. 12.2 and 15.8.

Verf. 5. *grieved*:] or, *displeased*: *very wrath*. The Hebrew word signifieth to *burne* or *be inflamed*, either with anger, or griefe: the Greeke here translatheth, *he was grieved*, and in sundry other places, as Ion. 4.1.9. where both the Greeke version, and all the circumcises shew it to meane griefe. So in 1 Sam. 15.11. Samuel was grieved, and David, 1 Chron. 13.11. and Nehemiah, Neh. 5.6. and many the like. *consequence*:] or, *his face fell*; that is, *he shewed himselfe ashamed, grieved, and discontented*. This is elc-v here expreſsed by the falling of the light of the countenance, Job 29.24. contrary to which, is the lifting up of the face, for a signe of comfort and joy, Job 11.15. See also Gen. 19.21.

Verf. 7. *de vell*:] or, *doe good*. Hereby God teacheth, that *red-dm*, consisted not in the outward offerings which Kain brought: but in faith, which he wanted, Heb. 11.4. John 6.29. And the Apostle here concludeth, that Kains *works* were evil, 1 John 3.12. *signification*:] or, *acceptation*. The Hebrew word, which properly signifieth *et* *aim* or *lifting up*, when it is spoken of time, (as the words following shew here it is,) meaneth *for*: *enſe* at Gods hand, who lifteth up, and to caſt us of the burden of it; as Rom. 4.7. from Psal. 32.1. And one end of sacrificing, was the forgiveness of sinne, Lev. 6.2.6.7. So the Chaldee here explaineth it. *If thou dost thy work well, shalt thou not have for thyselfe*? Otherwise it may be expounded, *is the one not a lifting up*, to weert, of thy countenance which now is fallen, that is, an acceptance of thy face and petition, and consequently of thy offering, in Gen. 19.21. *lifting up* (or, *accepting*) the face, signifieth favourable acceptance with God; and in Job 11.15. it signifieth comfortable bold carriage. Or, *is there not a bearing* (or, *carrying* *an*) of blessing and reward as Pl. 24.5. A question thus asked, is an earnest affirmation that so it shall be: as, *are they not written*? 2 King. 22.20. is expounded, *Loe they are written*, 2 Chron. 37.32. and *is not the life more than meate*? Mat. 6.25. that is, *the life is more*, Luke 12.23. Also the holy Ghost turneth into a question, *hath not my hand made all these*? Act. 4.9. that which the Prophet affirmeth plainly, *all these my hand hath made*, Elay 60.1. So Gen. 13.9. and many the like. *Int*:] or, *the mischief, or war*. By sinne and iniquity the punishment for it is oftenment, as in Gen. 19.15.

Lev. 20.2. 2 King. 7.9. Zach. 14.19. And sinne is the *erring* or *missing* as of the mark aimed at, Judg. 20.16. Gods law is our marke, and way to walke in: therefore sinne is defined to be *ſwerving from*, or *transgression of the Law*. (*anomie* or *enormitie*.) 1 Ioh. 3.4. In Hebrew it is called *Chataah*, whereupon the Greekes framed the name, *Atee*, that is, *Hurt* or *Damnage*; and their Poets feigned that it was a woman caſt out of heaven, *perniciosa Atee*, that (*antia*) *hurts* all men, *Homer Iliad*. 19. *belth*:] or, *conceals*, *is concealing*: a word usually spoken of secrets, applied here to Sinne, as a hurtfull beast ready to devour. For to *lye at the doore*, is to beene at hand, Mark. 13.39. and in Deut. 29.20. the curſes are laid to *conceal* (or *be*) upon the finner, whom the Lord will not be mercifull unto. The Chaldee referreth it to the laſt judgment, ſaying, *thy ſin*, *is kept to the day of judgement, in which vengeance ſhall be taken on thee, if thou conceit not*. And other Rabbins thus; *Sin conceals at the doore*, meaneſt at the gates of juſtice; for from thence judgement cometh for ever, upon them that are in transgression, for from thence the Angell of death baſh his power, *R. Avonchem* on Gen. 4. *his deſire*:] that is, Abels, who being the younger brother is ſubject unto thee. For Kain being the firſt-borne, had great privileges by nature over his brethren, as it is ſhewed on Gen. 25.31. and 27.19. Or, *the deſire of*, (that is, of Sinne) *is unſatiable*, but thou ſhalt rule over it; that is, (as Paul ſpeaketh) that thou ſhalt not in ſubmit in thy mortall body, that thou ſhouldest obey it in the luſts thereof, Rom. 6.12. The *Targum Jeruſalem* thus reſtoreth it, to the luſhing of sinne: although the Hebrew diſtinctly in gender from *Sin*, as the word *lyeth* doth likewiſe. But ſuch diſtinction may often be obſerved, and ſometimes in the very Hebrew text, as *jabo*, and *jebi*, 1 Chr. 18.2.5.6. and 21.5. for which elſewhere is *jabo* and *jebi* 2 Sam. 8.2.5.6. and 24.9. *laban*, and *babon*, 1 Kin. 22.17. and 1 Chro. 10.7. which alſo is written *laban* and *babon*, 2 Chro. 18.16. 1 Sam. 31.7. See alſo Exod. 1.21.

Verf. 8. *ſpake*:] or, *ſayd unto Abel his brother*, but what he ſaid, is not let downe. The Hebrew text hath here a paſſe extraordinary, implying further matter. The Greeke verſion addeth, *let us goe out into the field*: and *Targum Jeruſalem* addeth the ſame and much more, how Kain (when they were in the field) ſhould ſay, *there was no judgement, nor judge, nor other world to come, nor good reward for juſtice, nor vengeance for wickedneſſe*, & call which Abel gayne-fayd, and then his brother ſlew him. It ſeemeth to imply a diſſimulation of Kains hatred, in that he converſed friendly with his brother, till he found opportunity to kill him: as others in their hatred, are obſerved to ſpeake (of the matter of their griefe), *neither good nor bad*: 2 Sam. 13.22. *killed him*. And wherefore killed he him? *Becauſe his crime works were evil, and his brothers good*. 1 Ioh. 3.12. Hereupon the Scripture giveth them theſe titles, *Abel the juſt*, Mat. 23.35. and *Kain of that wicked one*, 1 Ioh. 3.12. that is, of the Devil: for he was a murderer from the beginning, Job 8.44.

Verſe 9.

Verſe 9. *Where is Abel?*] Here God ſheweth himſelfe to be the ſeeker-out of bloods, Psal. 9.13. So Zacharie when he was murdered, ſaid, *The Lord looke upon it and require it*, 2 Chron. 24.22. Hereupon theſe two martyrs are mentioned by our Saviour, (whoſe bloods with all the reſt,) ſhould come upon the leaves, Mat. 23.35.36.

Verf. 10. *bloods*:] This word in the plural number, uſually ſignifieth *murder*, and the guilt following it: and ſuch as gave themſelves to this ſinne, are called *men of bloods*, Psal. 5.7. Sometime *bloods* meaneſt mans natural generation, Ioh. 1.13. To this latter, the Chaldee Paraphraſes have reference, tranſlating it, *The voice of the bloods of the generations*, (*the multitudes of juſt men*), which ſhould have proceeded from thy brother. *or*, *or crying*. This word hath reference in number, to the *bloods* fore-mentioned, as if many were ſpilt and cryed. From hence the Apoſtle noteth the effect of Abels faith, how by it, *being dead he yet ſpeaketh*, Heb. 11.4. This crying, was unto God for vengeance: wherefore Christs blood is preferred before this, as *ſpeaking better things than Abel*, Heb. 12.24. Compare alſo Rev. 6.10. In this firſt death which fell out in the world, God maniſteſt the immortality of mans ſoule, the forgiveness of ſins to the faithfull, with the contrary concerning hypocrites; and the reſurrection of the body: as Chriſt gathereth from another like Scripture, Math. 22.31.32.

Verf. 11. *Curſed*:] As Gods *bleſſing* implyeth among other good things, the *light* of his face, and favour towards men, Psal. 67.2. to his curſe bringeth with other evils, the hiding of his face, and withdrawing of his favor; as Kain after complaint, v.14. By this ſentence Kain is caſt out from Gods preſence and Church, and is the firſt curſed man in the world.

Verf. 12. *not beareth forth*] Hebr. *not addre to yield*: that is, *not yield any more her ſtrength*, meaning the natural fruit, which otherwiſe, through Gods bleſſing it could, Iſa. 2.22. For as the curſed fig-tree, loſt the vigour, and withered: Mark. 11.21. ſo the fruitful land is made barren, when it is curſed for the ſin of the inhabitants, Lev. 29.20. Psal. 107.34. Here the former curſe laid upon the earth, Gen. 3.17. is increaſed for Kains ſake; and the deſtruction of the world haſtened: ſee Gen. 5.29. A contrary bleſſing is promiſed to them that feare the Lord, Lev. 26.4. Ezek. 34.26.27. *fugitive*:] or, *wanderer*: a curſe which David wiſhed to his enemies, Psal. 59.12. and 109.10. contrary to the ſafe and ſetled eſtate of Gods people; Psal. 112.6.7. Mic. 4.4. The word is ſometime uſed for the fearful moving of the heart, as in Elay 7.2. lo the Greeke here tranſlateth, *Sighing and trembling ſhall thee bee on the earth*.

Verf. 13. *my iniquity*] or, *my puniſhment for iniquity*: ſee the annotations on ver. 7. and Gen. 19.15. *thou may be forgiven*] or, *thou thou mayeſt forgive*. Or, preferring it to the puniſhment, greater than *tem* here. In this ſenſe, Kain murmureth againſt Gods juſtice: in the former, he deſpaireth of his mercie. So the Greeke tranſlateth, *my fault is*

greater than may be forgiven me: and the Chaldee paraphraſe maketh the ſame expoſition. Here in Kain is fulfilled that ſaying, *he beleeveſt not to returne out of darkeneſſe, and he is miſeried for of the ſword*: Job 15.22. And in him may be ſeene ſeven abominations, (ſo many as are in the heart of him that hateth his brother, Pro. 26.25.) For, firſt, he ſacrificed without faith; ſecondly, was diſpleaſed that God reſpected him not; thirdly, hearkned not to Gods admonition; fourthly ſpake diſſemblyingly to his brother, ſittily, killed him in the field; fixtly, denied that he knew where he was; ſeventhly, aſked not, nor hoped for mercy of God, but deſpaireth, and ſo falleth into the condemnation of the Devil.

Verf. 14. *ſhall I be ſit*] or, *be absent*: as Gen. 31.49. This meaneſt a careful baniſhment from the face or preſence of God in his Church; as after followeth in v.16. Contrary to which, is the appearing before Gods face, in the place of his publique worſhip, Exod. 23.17. Psal. 42.3. Job profeſſeth his faith in this reſpect, *opposite to Kains deſpaire*, Job 13.20. &c. *whoeſer*:] or, *every one that ſindeſt* (or *meaneſt*) *me*. This ſheweth his terror in conſcience, fearing juſt recompence, and ſeeing where none doth purſue: as Lev. 26.17. 36. Job 15.20.21. Prov. 28.1. Amongſt the ancient Romans, when a man was curſed for any wicked fact, whoſeever would, might freely kill him: *Dimeſſi*, *Huſcaniſſi*, l.2. And of old, among the Gallies (or French-men) ſuch as obeyed not their Priests the *Druides*, were forbidden the ſacrifices, (their divine worſhip); and thoſe ſo forbidden, were reputed amongſt the moſt wicked; all men thunned them, and would not converſe or talke with them, fearing to be deſtroyed even by light communication with them; no benefit of law was allowed them, nor any honour done unto them: *Cæſar Comment. de bello Gall. l. 6*. A like ſevere cenſure was alſo among the Greeks, as Oedipus his words ſhew, in *Sophocles* in *Oedip. Tyr*.

Verf. 15. *ſeven fold*:] that is, he ſhall have much greater puniſhment: for *ſeven*, meaneſt *much*, or *many*: Prov. 26.25. Job 5.19. Psal. 12.7. The Chaldee here underſtands it of puniſhment to the ſeventh generation. Hereby God reſſeſſed further bloodſhed, which men elc might ruſh into; for ſoone after the Earth was filled with violence, Gen. 6.11. He let Kain live miſerably, for a warning to others, as David (having reference hereto) ſaith, *Slay them not, leſt my people forget: make them wander abroad* (as fugitives by thy power: Psal. 59.12. Thus alſo he provided for the increaſe of the world at the beginning: wherefore Kains poſterity is after reckoned, to the ſeventh generation. *upon Kain*:] or, *unto Kain*, to ſecure him from his feare. *I ſet him*, to keepe others from killing him: as in another caſe, in Ezek. 9.4.5.6. they that had Gods marke ſet upon them, were not ſlaine, *leſt any*:] or, *that not any*, *ſlay*:] or *ſmite*, *is, kill him*. The ſpell ſpeech is *to ſmite him in ſin*, as Gen. 37.21. and where one Prophet ſaith, *he ſmote*, 2 King. 14.5. another expounds it, *he killed*: 2 Chron. 25.3.

Verſe 16.

16 Verse 16, from the presence:] or, from before the presence: that is, from the place of Gods word and public worship, which in likelihood was held by Adam the father, who being a Prophet, had taught his children how to sacrifice, and to serve the Lord. So on the contrary, to come into Gods presence (or before him) 1 Chron. 16. 29. is expounded in Psal. 98.8. to be the coming into his courts. God's face, or presence is mans greatest joy in this life, and in that which is to come, Exod. 33. 14. 15. 16. Psal. 17. 15. Of which Kain was now deprived: for, the evil shall not commune with God, nor shall he stand before his eyes, Psal. 5. 5. 6. Otherwise, as Gods face signifieth his all-seeing providence and government, none can flee from it, Psal. 139. 7. 12. 13. 24. Of Iomas, it is likewise said, he rose up to flee from the presence of the Lord; Ion. 1. 3. 10.] or, face that is, saved himself. Sitting, is used for dwelling as is seen in vers. 10. and often in the Scriptures. Nod: In Greek, Nod is named, because Kain was there. Nod, that is, a no-man, or God threateneth before, in vers. 12.

17 Verse 17, knew his wife:] that is, lay with her, as v. 1. This was one of Adams daughters, spoken of in Gen. 4. 2. to whom it seemeth he was married before. And here follow seven generations of Kain reckoned: for God leteth the wicked prosper in this world. Psal. 17. 14. be enemies to nations, and (afterward) destroy them, Job. 12. 23. Enoch: In Hebrew Channah: by interpretation, Gratefully, Injudiciously Dedicated. It was the name also of that godly man mentioned in Gen. 5. 18. 22. as a just man:] this manner of speech (which the Greek translation also keepeth, may imply a beginning of the work though perhaps not finished as after in the building of Babel, Gen. 11. And Kains building of a citie, seemeth to be for his better security from his foes, and to denote his worldly affection, otherwise then Abraham had who looked for a citie, the habitation of his soul, and maker is God: Heb. 12. 10. the name of his son:] for proclaiming his name on the citie, as David theweth vaine worldly men doe on lands, Psal. 49. 12. As Kains name signifieth Possession, so had the possessions of children, citie, riches, arts, &c. in this world: all which Abel wanted, whose inheritance was in heaven.

18 Verse 18, Irad:] or, Gimirad, in Greeke, Gaidid: for the Hebrew letters * R. and * D. are one much like another, and often ynter one for another by the Greek translators; and in the Hebrew text it self, as Ephraim, Genesis 10. 3. is Diphath, 1 Chron. 1. 6. Cleodem, Gen. 36. 26. is Chammam, 1 Chron. 1. 4. 1. Hilar, Gen. 36. 30. is Hidar, 1 Chron. 1. 50. Haddoezer, 1 Chron. 18. 3. is Haddoezer, 2 Sam. 8. 3. and Imdry the Iker, which they knew that the Hebrew letters had the same forme & figure of old, which they have at this day. Methusael: or, Methusael, given him immediately after, Methusael, in Greeke, Methusael, according to the name of Kains son, in Gen. 5. 12. Methusael: In Greeke Methusael, as they wrote Enochs sonne, Gen. 5. 21. Lamech:] or, Lamech: to Gen. 5. 21. Kains posteritie, according to name with Seths.

19 Verse 19, two wives:] so violating the law of marriage, which by Gods ordinance was to be but with one wife, Gen. 2. 18. 24. Adab:] by inter-translation an Ornament: as Zillah (or Sella) signified her Shadow.

20 Verse 20, Iabal:] in Greeke, Iabel, father:] that is, master, as the Chaldee expoundeth it. Every craftsman-master that either first inventeth, or perfecteth and teacheth any art, is called a Father. So in the verse following, dwell in tents:] that is, used Shephardy: for shepherds used tents, to remove from place to place, where best pasture was to be found: Ezech. 38. 12. Song. 1. 8. 1er. 6. 3. and 49. 29. The Hebrew phrase, him that dwelleth, is meant of many, as the Greeke also translate it, them that dwell. So dwellers, 2 Sam. 5. 6. is expounded dwellers, 1 Chron. 1. 4. enemies, 1 King. 8. 37. 4. is enemies, 2 Chron. 6. 28. 34. is enemies, the like. See also Gen. 3. 2. cattell:] Hebr. possess: understanding the word cattell, as is explained in Gen. 26. 14. he had possession of flocks, and possession of herds. So the Greeke here translate it, flocks of cattell. The supply of such words is often made in the text it self: as a thousand, 2 Sam. 8. 4. that is, a thousand chariots, 1 Chron. 18. 4. Uzzaah put forth to be arke, 2 Sam. 6. 6. that is, he put forth his hand to the arke, 1 Chron. 13. 9. See also Gen. 5. 3. Verse 21, handle:] that is, play upon: as the Chaldee paraphrase it, he was master of all that play on the Psalterie, and knew musick, which the Greeke translate it, this was he that served the Psalterie, and the Harpe. organ:] it hath the name in Hebrew, of love-making and delight; and it was an instrument of joy, Job. 21. 12. it was the Harpe, called therefore the pleasant Harpe, Psal. 81. 3. Thus God gave the Kainites skill to invent things profitable and delightfull to the flesh: yet were they religious, as is written: they said into God depart from us: and what should the Almighty doe for them? For he filled their houses with good things: Job. 22. 17, 18.

21 Verse 22, instructor:] Hebr. a rebetter (or, sharpener) which the Chaldee expoundeth also a master. He sharply and wittily taught Smiths craft, and instruments of warre. The Heathens after fained Vulcan, (which name seemeth to be borrowed from this Tubal-cain,) to be the god of Smiths.

22 Naamah:] she hath her name of Pleasure, Thus with profits and pleasures, they of the old world passed their time, eating and drinking, marrying and giving in marriage, until the day that the flood came, and took them all away: Math. 24. 38. 39. The Hebrew Doctors (in Midras Rabbah, and Zohar) say of this Naamah, that all the world wandered (in love) after her; yea even the sons of God, (as in Gen. 6. 2. & that of her, there were born evil spirits into the world.

23 Verse 23, I have killed thee:] I would kill a man in my mind, yea a young man in my heart. The Hebrew is of the time past, as speaking of murder committed; (& to the Greeke translate it, I have killed a man;) but it may also be interpreted as a boastfull threat for time to come; that if any did wound or hurt him, he should surely dye for it. And it may be, that for violating the law of marriage by taking two wives, God vexed him with a disquiet life

life betweene them, that they lived in discontent and emulation one with another, (as there is an example in 1 Sam. 1. 6. 7.) and both of them with their husband: for in his wrath he uttered these words unto them, to repress their strife. Or he thus boasteth of his valour, for some other cause. The Chaldee Paraphrast understood this in a contrary sense; as if it were a question, for have I killed, &c. that is, I have not: and expoundeth it thus; For I have not killed a man, but I should have slain for him; nor desired a young man, that my seed should be consumed for him. to my hurt:] or, for my stripe: the original word signifieth a mile, or mark of a stripe, or wound in the flesh.

24 Verse 24, seventy and seven fold:] that is, if be that killeth Kain, shall be punished seven fold; then he that killeth me, shall be seventy seven fold. It seemeth to be an insolent contempt of Gods judgement, and a abusing of his patience towards Kain, v. 15. Because justice against an evil worke is not executed speedily, therefore the hearts of the sinners of men, it fill in them to doe evil, Eccles. 8. 11.

25 Verse 25, Set:] Hebr. Sheb: that is, Set or Appointed, to weat, in Abels name. He was not borne till 130 yeeres after the creation, Gen. 5. 3. It might be, Adam had other sonnes and daughters before, Gen. 5. 4. but none, in whom such expectation of good was: for Seth posteritie only remained after the Flood, when all the world perished, Gen. 7. 1. seed: that is, another sonne: that as Abrahams seed was called in Isaac, (Isaac being excluded,) Gen. 21. 12. so Eves seed should be in Seth; and not in any other of her children. Seed, is usually put for children; as, they left no seed, Mar. 12. 22. is expounded, they left no children, Luk. 20. 31. Seed of Abel:] Eve sheweth a reason of her sons name, to her faith grounded on Gods appointment and feeling of his mercie concerning this seed, who should be faithfull as Abel; and a father of the world, who are all called the seed of Seth, Num. 24. 17. and the father of our Lord Jesus after the flesh, Luke 3. So in Ezek. 37. dead bones revive againe; & in Rev. 11. 11. the witnesses killed, have the spirit of life from God, entering into them.

26 Verse 26, also himselfe:] or, to him also: when he was 105 yeeres old, Gen. 5. 6. and the world 235. Enos:] he is written in Greeke, Luke 3. 38. in Hebrew, Enosh, that is by interpretation, sorrowfull, grievously-sicke, miserable. So named, (as seemeth) for the sorrowfull state of those daies, wherein great corruption grew in the Church, Gen. 6. 2, 3, 5. Therefore this name is in Scripture, usually given to all men, as being Enos, or sonnes of Enos, full of sorrow and misery, Psal. 8. 5. and 144. 3. And to abate mens pride, David saith, Let the Nations know, that they be Enos, (or wofull men): Psal. 9. 21. began men profanely to call:] or, profanely began, in calling (or, for calling) on the name of Jehovah. The Hebrew word may be translated, men began, or men profaned: but is commonly understood here, of the learned Hebrewes, to mean profanely; & some translating it began, yet take it thus, men began to call (their Idols) by the name of the Lord: as images and representations of God, were cal-

25 led Gods, Exo. 32. 4. The sorrows of this age were great, as the very name of Enos testifieth, and the history following in Gen. 6. confirmeth: for impiety crept into the Church, by unlawfull marriages with Kains seed, and religion and manners were much corrupted, Gen. 6. 2, 3, 11. The Hebrew Doctors describe it thus: In the daies of Enos, the sons of Adam erred with great error, and the counsel of the wise men of that age, became brutish, and Enos himselfe was (one) of them that erred: and their error was this; They said, forasmuch as God hath created these stars and spheres to govern the world, and set them on high, and imparted honour unto them, and they are ministers that minister before him: it is meet that men should laud and glorifie, and give them honour. For this is the will of God, that we magnifie and honour, whomsoever he magnifieth and honoureth: even as a King would have them honoured that stand before him, and this is the honour of the King himselfe. When this thing was come up into their heart, they began to build temples unto stars, and to offer sacrifice unto them, and to laud and glorifie them with words, and to worship before them, that they might in their evil opinion, obtaine favour of the Creator. And this was the root of Idolatry, &c. And in process of time, there stood up false Prophets among the sons of Adam, which said that God had commanded and said unto them, worship such a star, or all the stars, and doe sacrifice unto them thus and thus; and build a temple for it, and make an Image of it, that all the people, women, and children may worship it; and be blessed them the Image which he had framed out of his own heart, and said, it was the image of such a starre, which was made knowne unto him by prophesie: and they began after this manner, to make images in temples, and under trees, and on tops of mountaines, and hills, and assembled together, and worshipped them, &c. And this thing was spread through all the world, to serve images in their fancies different one from another, and to sacrifice unto, and worship them. So in tract of time, the glorious and fearful name (of God) was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not. And there was found no people of the earth, that knew ought, save images of wood and stone, and temples of stone, which they had beene trained up from their childhood, to worship and serve, and to sacrifice by their manner: And the Women that were among them, as the Priests, and such like, thought there was no God, save the stars, and spheres, for whose sake, and in whose likeness they had made these images: but as for the Rocks ever-living, there was no man that acknowledged him, or knew him, save a few persons in the world; as Enoch, Methusala, Noe, Sem, and Eber. And in this way did the world wandle and converse, till the pillar of the world, to weat, Abraham our father was borne: Mainymy in Mishn. com. i. treat. of Idolatry, c. 1. f. 1. 2. 3. That the heavens and stars were of old worshipped, both Moses and the Prophets after him shew, Deut. 4. 19. Amos 5. 26. 2. King. 21. 3, 5. And as the heathen Philosophers counted the heaven a living body, (Aristo. de celest. 2. c. 2.) so did the wisest of the Hebrew Rabbins: All the stars and all the spheres have souls, and knowledge, and made standing, and are living things, stand and acknowledge him who said, and the world was, every one according to his greatness, and according to his dignity, lauding and glorifying him

him that formed them, even as the Angels. And as they know the holy God, so they know themselves, and know the Angels which are above them: and the knowledge that the Stars and Spheres have, is less than the knowledge of the Angels, and greater than the knowledge of the fomes of men; faith *Maimon* in *Istida* *hacith*, ch. 3. sect. 9. Upon this persuasion men might the easier be drawn to the worship of them. If we understand *Mofes* here otherwise; *That he began men to call upon the name of the Lord*; then it may be meant of more public worship now erected then before: or, of public preaching in the name of the Lord, to call the wicked to repentance: or of calling themselves by the name of the Lord, as in Gen. 6.2. the faithfull are called *the sons of God*. *Onkelos* the Chaldee Paraphrast, translates, *then began men to pray*: But the Chalde in the *Matiores Bible* faith, *Then in his daies the fons of men left off from praying*. (or became prophane, so that they prayed not) in the name of the Lord.

CHAP. V.

1. The genealogie of the ten first Patriarchs of the world. 3. Of Adam, 6. Seth, 9. Enos, 12. Kainan, 15. Maleleel, 18. Jared, 21. Enoch, (who walked with God, and was taken away without death) 25. Methusala, 28. Lamech, 32, and Noe.

THIS is the booke of the generations of Adam: in the day God created Adam, in the likeness of God made he him. Male and female created hee them: and blessed them, and called their name Adam, in the day they were created. And Adam lived a hundred and thirty yeeres, and begat (a sonne) in his likeness; in his image: and called his name Seth. And the daies of Adam were, after he had begotten Seth, eight hundred yeeres, and hee begat sonnes and daughters. And all the daies of Adam which he lived, were nine hundred yeeres, and thirty yeeres: and he died.

And Seth lived a hundred yeeres, and five yeeres: and begat Enos. And Seth lived after he begat Enos, eight hundred yeeres, and seven yeeres: and begat sonnes and daughters. And all the daies of Seth were nine hundred yeeres, and twelve yeeres: and hee died.

And Enos lived ninety yeeres: and begat Kainan. And Enos lived, after hee begat Kainan, eight hundred yeeres, and fifteene yeeres: and begat sons and daughters. And all the daies of Enos, were nine hundred yeeres, and five yeeres: and he died.

And Kainan lived seventy yeeres, and begat Maleleel. And Kainan lived after he begat Maleleel, eight hundred yeeres, and forty

yeeres: and begat sons and daughters. And all the daies of Kainan, were nine hundred yeeres, and ten yeeres: and he died.

And Maleleel lived sixty yeeres, and five yeeres: and begat Jared. And Maleleel lived after he begat Jared, eight hundred yeeres, and thirty yeeres: and begat sonnes and daughters. And all the daies of Maleleel, were eight hundred yeeres, and ninety and five yeeres: and he died.

And Jared lived a hundred yeeres, and sixtie and two yeeres: and begat Enoch. And Jared lived, after he begat Enoch, eight hundred yeeres: and begat sons and daughters. And all the daies of Jared, were nine hundred yeeres, and sixty and two yeeres: and he died.

And Enoch lived sixty and five yeeres: and begat Methusala. And Enoch walked with God, after he begat Methusala, three hundred yeeres: and begat sons and daughters. And all the daies of Enoch, were three hundred yeeres, and sixtie and five yeeres. And Enoch walked with God, and he was not: for God tooke him.

And Methusala lived a hundred yeeres, and eightie and seven yeeres: and begat Lamech. And Methusala lived, after he begat Lamech, seven hundred yeeres, and eightie and two yeeres: and begat sons and daughters. And all the daies of Methusala, were nine hundred yeeres, and sixtie and nine yeeres: and hee died.

And Lamech lived a hundred yeeres, and eighty and two yeeres; and begat a son. And called his name Noe, saying: This shall comfort us from our worke, and from the sorrow of our hands, because of the earth, the which Jehovah hath cursed. And Lamech lived, after he begat Noe, five hundred yeeres, and ninety and five yeeres: and begat sons and daughters. And all the daies of Lamech were seven hundred yeeres, and seventy and seven yeeres: and hee died.

And Noe was five hundred yeeres old: and Noe begat Sem, Cham, and Japheth.

Annotations.

THE booke:] that is, the Narration, or rehearfall generations of Adam:] the Greeke translates, generation of men, it meaneth both the children which Adam begat, and the events that did befall them; as the word generation, is used for all accidents in times and ages, whatsoever the day may bring forth, (as Solomon speaketh, Prov. 27.1.) So Genesis 2.4. and 6.9. and 25.19. And here are tenne generations reckoned from Adam

Adam to Noe; the chiefs end whereof, is to shew the genealogy of Christ the promised feed according to the flesh, and so of his Church, Luke 3.23. 38. 1 Chron. 1.1. &c. *likenesse of God*:] See Gen. 1.26.

Verf. 2. *their name*:] fo Adam was the common name of man and woman, (which were one flesh, Gen. 2.23.24.) and of all their posteritie, Gen. 9.6. for we are all of one blood, Act. 17.26.

Verf. 3. and begat] to weat, a sonne, as the sequell sheweth. The Scripture often omitteth such words and sometime sheweth they must be understood: as David put in Syria, 1 Chron. 18.6, that is, he put garrius in Syria, 2 Sam. 8.6. See before the note on Gen. 4.20. in his likeness:] namely, that which hee now had in his infull state: for the first likeness and image of God in him, was by sin corrupted, Gen. 3. wherupon all men now are conceived in sin, Psal. 51.7. and are by nature, children of wrath, Eph. 2.3. Seth:] that is, Set or Appointed in stead of Abel: see Gen. 4.25. onely his posteritie were reserved, when all the world was drowned. And from him the genealogy is reckoned both in the Old and New Testament, 1 Chron. 1.1. &c. Luke 3.38.

Verf. 6. *yeerer*:] Hebr. *year*: sometime the Original useth indifferently one for another; as, eight yeeres, 2 Chro. 34.1. for which in 2 King. 22.1. is written, eight years. It is also the property of the Hebrew, to let the least number foremost; as here, Seth lived five yeeres, and an hundred yeeres, and so after: which because it differeth from our manner, and in the order where is no speciall weight, is changed according to our speaking: because the Hebrew it selfe, in repeating matters, doth often change the order of words: as, 2 Chro. 23.7. when he cometh in, and when he geth out: which in 2 King. 11.8. is, when he geth out, and when he cometh in. So, great and small, 2 Chro. 34.30. or, small and great, 2 King. 23.2. And in translating the holy Ghost often also changeth the order of words: as Joel 2.28. your old men shall dream dreams, your young men shall see visions: which in Acts 2.17. is placed thus; your young men shall see visions, and your old men shall dream dreams. So in 1 King. 19.10. they have broke downe thy Altars, and killed thy Prophets: which Paul rehearseth thus, they have killed thy Prophets, and broke downe thy Altars, Rom. 11.3. and sundry the like. Enos:] or, as the Hebrew pronounceth it, Enosh; but because our language and custome rather followeth the Greeke, which is more easie, the names are expressed as the New Testament doth in Luke 3. lest the Reader should mistake, and thinke them divers persons.

Verf. 9. *Kainan*:] fo Luke 3.37. in Hebrew, Kenan.

Verf. 12. *Maleleel*:] Hebr. *Mabalalel*.

Verf. 15. *Jared*:] Hebr. *Iered*.

Verf. 18. *Enoch*:] in Hebrew *Chamech*, that is, Dedicated, or Consecrated: he is said to be the seventh from Adam, and a prophesier of Gods judgement upon wicked men for their impious deeds, and bad speeches against God, Jude, ver. 14.15. So he is distinguished from Enoch the Kainite, the third

from Adam, Gen. 4.17. and seven being the number of the Sabbath, the seventh generation implied the mystrie of rest in Christ. Accordingly the number of all the generations here, may be observed; which are ten from Adam to Noe: as before in Gen. 4. there are seven generations of Kain, fo Abram the Ebrew was the seventh from Eber, Mofes the seventh from Abram: and in Mat. 1. twice seven generations are reckoned from Abram to David, and so many from David to the Captivitee of Babylon; and againe so many from that Captivitee to Christ, Mat. 1.17. The estate of times for these ten Patriarchs, may thus be viewed:

1. Adam being 130. yeeres old, begat Seth.
2. Seth, 105. yeeres old, begat Enos. In the yeere of the World, 235.
3. Enos, 90. yeere old, begat Kainan: in the yeere of the World, 325.
4. Kainan, 70. yeere old, begat Maleleel: in the yeere of the World, 395.
5. Maleleel, 65. yeere old, begat Jared: in the yeere of the World, 460.
6. Jared, 162. yeere old, begat Enoch: in the yeere of the World, 622.
7. Enoch, 65. yeere old, begat Methusala: in the yeere of the World, 687.
8. Methusalah, 187. yeere old, begat Lamech: in the yeere of the world, 874.
9. Lamech, 182. yeere old, begat Noe: in the yeere of the World, 1056.
10. Noe, 500. yeeres old, begat Iapheth: in the yeere of the World, 1556.

The lives of these Patriarchs are also to be noted.
1. Adam lived 930. yeeres.
2. Seth lived 912. y.
3. Enos lived 905.
4. Kainan lived 910. y.
5. Maleleel lived 895. y.
6. Jared lived 962. y.
7. Enoch lived on earth, 365. yeeres. The shortest liver.
8. Methusalah lived 969. y. the longest liver.
9. Lamech lived 777. y.
10. Noe lived 950. y. Gen. 9.29.

By this computation it appeareth, that Adam lived to see Lamech the ninth generation, in the 56. yeere of whose life hee died, first of all these Patriarchs. That Enoch the 7. from Adam, (after he had lived on earth, so many yeeres as there be daies in the yeere of the Sunne) was taken away into Paradise, next after Adams death, seven Patriarchs remaining witnesses of his translation. That all the first nine Patriarchs were taken out of this world, before it was drowned by the Flood that came in the 600. yeere of Noe's life. That Methusalah lived till the very yeere wherein the Flood came, as his name signified that hee should: with sundry other things, worthy to be observed in the briefe Historie of these ten Fathers.

Verf. 21. *Methusalah*:] fo in Luke 3.37. in Hebrew *Methuselah*, which is by interpretation, He dieth, and the emissum (or davi) meaning the flood, com-

commeth. *Enoch* being a Prophet, foretold in his sons name, of the Flood to come in the yere that *Mahabal* died: as came to passe. Compare *Jude*, ver. 14, 15.

Verf. 22. *walked with God*: that is, led his life, and administered before God, holily, justly, and faithfully, and so pleasing to God, as Gen. 6. 9. Wherefore the Apottle following the Greek version faith, *pleased God*, (which without faith, is impossible to doe) Heb. 11. 5, 6. The Chaldee translatheth, *he walked in the sense of the Lord*: and the *Jerusalem Thargum* faith, *he served (or laboured) in the truth before the Lord*. And by comparing the like speech unto *Eli*, 1 Sam. 2. 30, 35. it seemeth to imply a pleasing or acceptable ministratation of office before the Lord. Wherefore *Enoch* is noted to be a Prophet, *Jude* 14. And *Noe* who also *walked with God*, Gen. 6. 9, was a Preacher of justice, 2 Pet. 2. 5. Of *Eli*, it is spoken touching the Priesthood, 1 Sam. 2. 30, 35. and of *David* in the Kingdom, *Psalm* 56. 14. and 116. 9. See also Gen. 17. 1. Thus *Enoch* was a special figure of Christ.

Verf. 24. *he was not* to weat, *not found*, as the Apottle (according to the Greek) faith, Heb. 11. 5. and the Chaldee addeth, *he appeared not, and yet the Lord killed him not*. The like speech is also used of them that are taken away by death, *Jer.* 31. 15. which the Evangelist alleging, addeth the word *and* or *more* [that wanted in the Hebrew, as in this place it is wanting also. *God took him*,] that is, translated him, (faith the Apottle) *that he should not see death*, Heb. 11. 5. where the Arabicke version addeth, *he was translated into Paradise*: meaning the heavenly Paradise, mentioned *Luke* 23. 43. 2 Cor. 12. 24. So *Elias* was taken up into heaven, 2 King. 2. and the Hebrew Doctors say, that *Enoch* was taken up in a wheelbarrow, as *Elias* was; and that hee was disjauged of the foundation corporall, and clothed with the foundation spirituall. Also that God *seeded him* all the high treasures, and *seeded him the tree of life*, in the midst of the garden, &c. *R. Menachem* on Gen. 5. and the *Zohar* on the same. By this translating of *Enoch*, God assured all the faithfull, of their resurrection and eternal life: therefore they after applied the like worke of God to themselves after death, as in *Psa.* 49. 16. And the Apottle teacheth, *we shall all be changed*, and shall have *spirituall bodies*, and a building of God, *an house not made with hands*, eternall in the heavens, with which house, *wee shall all be clothed-upon*, &c. 1 Cor. 15. 51, 44. and 2 Cor. 5. 1, 2. *Ben Syrach* faith, *Enoch* translated, was an example of *repentance to all generations*, *Ecclesiasticus* 44. 16.

Verf. 25. *Lamech* [Hebr. *Lamech*.

Verf. 29. *Noe*: [so written in *Luke* 3. 36. 1 Pet. 3. 20. The Hebrew foundeth *Noach*, which signifieth rest, which proceedeth from comfort, as the words following tell; his name having affinity with *Nachum*. comfort us from our worke:] that is, comfort us with rest from our worke: as the Greeke translatheth, *he shall give us rest from our worke*. This prophetic his father uttered of him, as hee that should be a figure of Christ, in his building the Arke, and offering of sacrifice, whereby God im-

led a favour of rest, and said, *he would not curse the ground any more for mans sake*, Gen. 8. 21. Or we may read it, comfort us concerning our worke, &c. from the earth:] understand againe, which cometh from the earth: for the earth being cursed, bare not fruit without great labour and sorrow, Gen. 3. 17, 18.

hath cursed: [Hebr. *hath cursed* is: that is, by this phrase our Tongue useth not: for it, I therefore lay before, the (or that) which. And the Hebrew text sometime omits it as superfluous, 2 Chron. 28. 3. with 2 King. 16. 3.]

Verf. 32. 500. yeeres of age:] Hebr. *semie* 500. yeeres: that is, going in his 500. yeere. An usual speech in the Hebrew scripture of mens age, or of beault; Gen. 17. 1. Exod. 12. 5. But sometime it is not meant of naturall age properly, as appeareth 2 Chron. 22. 2. compared with 2 King. 8. 26. where *Achaziah* is *some of 22. yeeres*, for his owne life: but *some of 42. yeeres*, for the state of his kingdom. And by being old, (or *some of*) 500. yeeres, is not meant that yeere full ended; but while hee was living in that yeere: as appeareth by Gen. 7. 6. where *Noe* is 600. yeeres old: which in v. 11. is explained to be, *In the yeeres of the 600. yeeres of his life*. Accordingly, must we understand the ages of men and beasts, spoken of in Scripture: as when a Levite entered upon his Ministry, being a son of 30. yeeres, *Num.* 4. 3. it is meant, going in the 30. yeere of his life. Therefore Christ fulfilling that and all other figures, entered upon his Ministry, when he began to be of 30. yeeres, as is expressed, *Luke* 3. 23. And for the sacrifices in the Law, which were to be of any yearling beast, (after the Hebr. phrase, *some of a yeere*, *Exod.* 12. 5.) the Jewes have left recorded, that it must be strictly within the first yeere of the life, and if it be but an houre elder then a yeere, it is not allowable for an oblation to God; *Maimony*, 8. b. in *Magnasch Korbanoth*, ch. 1. f. 13. *Noe began*: that is, began to begin; for all his three sonnes were not borne in a yeere, but *Sem* was borne two yeeres after, when his father was 502. yeeres old: as may be gathered by Gen. 11. 10. where two yeeres after the Flood, he was but an hundred yeeres old: and then was *Noe* his father 602. by Gen. 7. 6. See the like of *Tbara*, Gen. 11. 26. *Sem*, *Cham*, and *Japheth*: [founded in Hebrew, *Sem*, *Cham*, and *Japheth*: of which *Japheth* was the eldest, *Sem* the next, and *Cham* the youngest; as is evident both by the former note of *Sem* age, and by Gen. 10. 21. and 9. 24. But because *Sem* was in dignity preferred of God, before his brethren, Gen. 9. 26, 27. therefore he is first named. The like is in the historie of *Abraham* and his brethren, Gen. 11. 26. So *Isaiah* is named before *Esa* his elder, Gen. 28. 5. and *Ephraim* before *Manasse*, Gen. 48. 20.]

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CHAP. VI.

1. The sonnes of God, marry with the daughters of men: 4, so Giants are bred: 5, wickednesse increased; 6, God repenteth that he made Man; 7, and will destroy them: 8, Noe findeth grace, 13, and is forewarned of the Flood; 14, The Arke (with matter

matter and forme thereof) is commanded to be made, 18, for the saving of Noes house, 19, and some of all living things: 21, with provision of food. 22, Noe doth all that God commanded.

And it was when men began to multiply on the face of the earth: and daughters were borne unto them. That the sonnes of God saw the daughters of men, that they were faire: and they took unto them wives, of all which they chose. And Jehovah said; My spirit shall not strive with man, for ever; for that he also is flesh: and his daies shall be an hundred and twentie yeeres. There were Giants in the earth, in those daies; and also after that, when the sonnes of God went-in unto the daughters of men; and they bare children to them: they were mighty men; which were of old, men of name.

And Jehovah saw, that the wickednesse of man was much in the earth; and every imagination of the thoughts of his heart, was only evil every day. And it repented Jehovah, that he had made man on the earth: and it grieved him at his heart. And Jehovah said; I will blot-out man, whom I have created, from the face of the earth; from man unto beast, unto the creeping-thing, and unto the fowle of the heavens; for it repenteth me that I have made them. But Noe found grace in the eyes of Jehovah.

D D D

THESE ARE THE GENERATIONS OF NOE: Noe was a just man, perfect in his generations: Noe walked with God. And Noe began three sonnes: Sem, Cham, and Japheth. And the earth was corrupt before God: and the earth was filled with violent-wrong. And God saw the earth, and loe it was corrupt: for all flesh had corrupted his way upon the earth.

And God said unto Noe; An end of all flesh is come before me; for the earth is filled with violent wrong, from the face of them: and behold I destroy them with the earth. Make for thee an Arke of Gopher trees; nests shalt thou make in the Arke: and shalt pitch it within and without with pitch. And this (the fashion) which thou shalt make it of: three hundred cubits the length of the Arke; fifty cubits the breadth of it; and thirty cubits the height of it. A cleare-light shalt thou make to the Arke; and in a cubit shalt thou finish it from above; and the doore of the Arke shalt thou set in the side

thereof: with lower, second and third stories [halt thou make it. And I, behold I doe bring the Flood of waters upon the earth; to destroy all flesh, which hath in it the spirit of life; from under the heavens: everything that is in the earth, shall give-up the ghost. But I will establish my covenant with thee: and thou shalt enter into the Arke; thou, and thy sonnes, and thy wife, and thy sonnes wives, with thee. And of every living-thing, of all flesh, two of every sort, shalt thou bring into the Arke, to keep alive with thee: they shall be male and female. Of the fowle, after his kinde; and of the beast, after his kinde; of every creeping thing of the earth, after his kind: two of every sort, shall come unto thee, to keepe (them) alive. And take thou unto thee, of all meat, that is eaten; and thou shalt gather it to thee: and it shall be for thee, and for them, for meat. And Noe did: according to all that God commanded him, so did hee.

Annotations

Men:] Hebr. *Adam*: put generally for men, as the Greeke translatheth, and the last words of this verse doe confirme: to the Chaldee faith, the sonnes of man. The posterity of *Kain* is hereby meant, who increased faster then *Seth* did: and sought so to doe by taking noe wives, Gen. 4. 19. Verf. 2. the sons of God:] the men of the Church of God; for unto such, *Moses* faith, *ye are the sons of Jehovah your God*, *Deut.* 14. 1. fo 1 *Joh.* 3. 1. The name *God*, in Hebrew *Elohim*, is in the forme plural, and sometime *Princes* are so named, *Exo.* 21. 6. *Psal.* 82. fo the Chaldee here translatheth, the sonnes of *Princes*: understanding (as I thinke) *Seth*, and the other Patriarchs. daughters of men:] meaning of *Kains* posterity, that were out of Gods Church, Gen. 4. 14. and because they were not borne againe of God, by the immortall seed of his word, (1 *Joh.* 3. 9, 10. 1 *Pet.* 1. 23.) they continued children of the old *Adam*; and naturall man still. So *Paul* faith, 1 *Cor.* 3. 3. *walkes ye not as men?* that is, unregenerate men. faire:] or good by: Hebr. *good*, to weat, of countenance, as is expressed, Gen. 24. 16. the Chaldee translatheth it, *faire, rooke unto them*: that is, *rooke to themselves*, and regarded not the counsel of their godly parents, (who should by right take wives for their children) nor the will of God, whose law after forbade such prophane marriages, *Deut.* 7. 3, 4. The like is noted of *Esa*, Gen. 26. 34, 35. and 28. 9. Thus corruption grew in families. which they chose:] that is, which they loved and liked, following their owne affections. So, my chosin, *Isa.* 42. 1. is interpreted, my beloved, *Matth.* 13. 18. and choosing is often used for liking or delighting, *Psal.* 25. 12. and 119. 173. *Elay* 1. 29. and fo the Chaldee

translate it here. Into this sinne, Solomon also fell, 1 King. 11. 1, 2.

Verf. 3. *my spirit*] This is that holy spirit of Christ, by which he preached in the Patriarchs, and especially in Noe, to the disobedient spirits of the old world, 1 Pet. 3. 18, 19, 20. 2 Pet. 2. 5.

not strive] or, *not judge*, that is, *not contend in judgement*, for to this word is elsewhere also used, Eccle. 6. 10. and may here import, both *contending* by preaching, disputing, convincing in the mouths of the Patriarchs, (as Nehem. 9. 30.) and by inward motions & checks of conscience, which his spirit gave them for their sinnes; against which they that struggle, fall into the sinne *against the holy Ghost*, despising the spirit of grace, Heb. 10. 29. So the Spirit of God is said to be *tempted*, *resisted*, *grieved*, Acts 5. 9. and 7. 51. Ely 63. 16. Eph. 4. 30. *with man*] or, *in man*: implying both the contending of the Prophets outward, and of Gods spirit inwardly; as before is observed. Here the Church declined, is called *man* (or *Adam*) to note their corrupt estate. The Gr. translate it, *my spirit shall not continue in thee*. The Chaldee paraphrase it, *This evil generation shall not continue before me*: understanding (as it seemeth) by the Spirit, mans natural soule and life, which God would take away by the Flood. *be also*] that is, *these also*, which are my peculiar professant people.

is flesh] that is, *is fleshly*, *not having the spirit*, but *walking after their own lusts*, Jude, ver. 19, 16. The flesh and the Spirit, are also thus opposed, Rom. 7. 5, 6. and 8. 9. Gal. 5. 16, 17. So the Chaldee here saith, *For that they are flesh, and their works evil*. And this is the fate of all men in their first birth; *for that which is borne of the flesh, is flesh*, Joh. 3. 6.

120. *yeeres*] meaning, that so long time by Noes preaching, and building the Arke, they should have space given them to repent, or else then to perish. This long-sufferance of God, the Apostle mentioneth, in 1 Pet. 3. 19, 20. 2 Pet. 2. 5. and sheweth the summe and end of his preaching to be, *that they might be judged according to men in the flesh, but live according to God in the spirit*, 1 Pet. 4. 6. that is, they repenting and turning unto Christ, the body might be dead *because of sinne*; but the spirit be life, *because of righteousness*, Rom. 8. 10. So the Chaldee here saith, *A terme shall be given them of 120. yeeres, if they will convert*: to many were the yeeres of *Amos* life, Deut. 34. 7.

Verf. 4. *Gymer*] in Hebrew, *Nephthim*, which hath the signification of *falling*, as being *Apostates*, *false* from God: and being fierce and cruel to men, *falling* on them, (as Job 1. 15.) and whom they made by feare and force, to fall before them: such were men of great stature, that other men were as *grass*: perishing in respect of them, Num. 13. 33. The Chaldee collecth them *Gibbaraja*, that is, *mighty men*; and to Nimrod was *Gibbor*, that is, *mighty* on the earth, Gen. 10. 8. The Greeke nameth them *Gigantes*, whereof our English is derived, and the Greeke Poets feigned them to be borne of the earth, nothing them to be earthly minded, not caring for heaven: and borne also of such parents. *after that*] that is, as before so after God had threatened

their destruction, that they were not bettered, or brought to repentance. *men-in*] namely, *into the chamber*, as is expressed, Jud. 15. 1. and consequently, *companyed with them*: in like sense as *knowing* is used before, Gen. 4. 1. So *David went in to Bathsheba*, Psal. 51. 2. *Abraham to Agar*, Gen. 16. 2. *Isaiah to his wife*, Gen. 29. 21. a kindest phrase. *they bare*] to meet the women last mentioned: or, *they* (the men) *begat children to themselves*. The Hebrew imply both. *mighty men*] the Greeke translate it *also Giants*; and it seemeth to be an explanation of their former name. *men of name*] that is, of *renown*: famous and renowned. Contrary hereto, is *men without name*, Job 30. 8.

Verf. 5. *wickednesse*] or *malice*, *evil*. *every imagination*] or, *the whole fiction*; the word is general, for all and every thing that the heart first imagineth, formeth, purposeth, 1 Chron. 28. 9. and 29. 18. Luke 1. 51. *every day*] or, *all the day*: that is, continually. The Greeke translate it thus, *and every one mindeth in his heart carefully for evils, all daies*.

Verf. 6. *it repented Jehovah*] This is spoken not properly, for God *repenteth not*, 1 Sam. 5. 29. but after the manner of men; for God changing his deed, and dealing otherwise then before, doth as men do when they repent. So 1 Sam. 15. 11.

the earth] hereby teaching, that there was none on earth whom God respected. So that but for the second man (Christ) *the Lord from heaven*, (1 Cor. 15. 47.) whom *Ne* believed in; the world had now beene consumed. So the Hebrew Doctors, as the Zohar upon this place saith, *man on the earth, to except the man above, (or the superior Adam) who was not on the earth*. *it grieved him*] [The scripture giveth to God, joy, griefe, anger, &c. not as any passions, or contrary affections, for he is most simple and unchangeable, Jan. 1. 17. but by a kind of proportion, because he doth of his immutable nature and will, such things, as men do with those passions and changes of affections. So *heart*, *hands*, *eyes*, and other parts are attributed to him, for effecting such things, as men cannot doe, but by such members. God is said to be grieved for the corruption of his creatures: contrariwise, when he restoreth them by his grace, he *rejoiceth* in them, Eia. 65. 19. Psal. 104. 31. Of these phrases spoken concerning God, the Hebrew Doctors write thus: *Forsasmuch as it is cleare, that (God) is no corporall or bodily thing; it is also cleare, that not any corporall accident (or occurrence) doth befall unto him: neither compassion, nor discomfite, nor place, nor measure, nor going up, nor coming downe, nor right hand, nor left hand, nor face, nor back-parts, nor sitting, nor standing: neither beginning nor ending, nor number of yeeres; neither is he changeable, for nothing can cause him to change. Neither is there in him death, or life, as the life of a corporall living thing: nor folly, nor wisdom, according to humane wisdom; nor sleeps, nor waking, nor anger, nor laughter, nor joy, nor griefe, nor silence, nor speech, as the senses of Adam speak, &c. but all these, and the like things spoken of him in the Law and Prophets, are parabolical and figurative. As when*

it is said, hee that sitteth in the heaves, doth laugh, (Psalm. 2.) and the like: of all such, our wise men have said, *the Law speaketh according to the language of the senses of Adam*. And so be faith, *doe they provoke me to anger?* (Jer. 7. 19.) *againe bee faith*, *I am the Lord, I change war*, (Mal. 3. 6.) and if be be sometime angry, and sometime joyfull, then be is changeable: But all these things are not found, save in persons obscure and base, that dwell in houses of clay, whose foundation is in the dust: but be the blessed (God) is blessed and exalted above all beife. Maimony in *Jesudei*, hatorah, chap. 1. sect. 11, 12.

Verf. 7. *blat-out*] that is, *destroy* and *abolish*, *from man*: that is, *both men and beasts*. For as the beafts were made for man, Gen. 1. 28. so they became subject to vanity and destruction, through mans iniquity, Gen. 3. 17. Rom. 8. 20.

Verf. 8. *found grace*] that is, *obtained favour*, or *mercies*, (as the Chaldee translate it.) So this phrase is interpreted in Greeke, *Sometime finding grace*, Heb. 4. 16. sometime *finding mercie*, 2 Tim. 1. 18. and *grace* is opposed unto *works*, and unto *debt*, Rom. 11. 6. and 4. 4. And it is a speciall title of God, that he is named *Gracious*, Exod. 34. 6. and a speciall prerogative of his people, that they find *grace* in his eyes, as after of *Lot*, Gen. 19. 19. of *Moses*, Exod. 33. 12. of *David*, Act. 7. 45. of *Maries*, Luke 1. 30. And the letters of **Noe* name, are the letters of **Grace* in Hebrew, the order being changed.

These three letters in the Hebrew Bibles, doe signifie the *Parasha*, or great *Section of Moses law*, which was a Lecture on the Sabbath day; read in the Jewes Synagogues, as is observed Act. 15. 21. to which was added a Lecture out of the Prophets, Act. 13. 15. And the first Paragraph or Section (which is from the creation hitherto) they call *Breshith*, that is, *In the beginning*; this second, which reacheth to the 12. Chapter, they call *Noe*, and so the rest: there are in all 54. Sections in the Law, which they read in the 52. Sabbaths, joining two of the shortest twice together, that the whole might be finished in a years space. Hereof the Hebrew Doctors write thus: *It is a common custome throughout all Israel, that they finish wholly the (reading of the) Law, in one yeere; beginning in the Sabbath which is after the feast of Tabernacles, at the first Section of Genesis: in the second (Sabbath) at, These are the generations of Noe: in the third, at, I be Lord said unto Abraham, (Gen. 12. 1.) so they read and goe on in this order, till they have ended the Law, at the feast of Tabernacles: Maimony in Misn. treat. of Prayer, chap. 13. sect. 1.*

Verf. 9. *generations*] that is, *offspring*, and things that did befall him and them, to Gen. 25. 19. and 37. 2. and 2. 4. and 5. 2. *just*] or, *righteous*: Noe is the first in the world that hath this title of just, and as generally the *just living* by faith, Rom. 1. 17. so of *Ne* the Apostle witnesseth, he was made *hure of the justice* which is by faith, Heb. 11. 7. *perfect*] or *intire*, *sincere*, of a simple, plaine, and upright carriage: as justice usually respecteth faith, so perfectnesse respecteth life and conversation, in the

heart of man, Ely 38. 3. and in his wales, Psal. 119. 1. This is not meant of perfection in measure or degrees, as being without all sin, Eccle. 7. 22. Jam. 3. 2. 1 Joh. 1. 8. but when men by the grace of God, *keepe themselves from their iniquity*, Psal. 18. 23, 24. and sinne hath not dominion in them, Psal. 19. 14. The perfect man is opposed to the perverse and restless wicked, Job 9. 20, 22. *in his generations*] that is, *among the men of the ages wherein he lived*. So generation, Mat. 11. 16. and 12. 42. is expounded, the men of that generation, Luke 7. 31. and 11. 31. *walked with God*] that is, *by faith pleased and acceptably served God*: see the like before of Enoch, Gen. 5. 22. The word may imply also administration in the office whereunto God had called him, which was to be a preacher of justice, 2 Pet. 2. 5. So the Hebrew Doctors say, he preached to the old world, and said, *Turne ye from your waies, and from your evil works; that the waters of the flood come not upon you, and cut off the whole seed of the sons of Adam*, Pirke. R. Eliezer, ch. 22.

Verf. 11. *the earth was corrupt*] that is, *the inhabitants of the earth*: (see Gen. 1. 1.) and so the earth it selfe for and through them; as is shewed atter in verf. 12, 13. therefore both were destroyed together. *Corrupting* is in speciall applied to idolatry, and depraving of Gods true service, Exod. 32. 7. Deut. 32. 5. Judg. 2. 19. as, the people are said to doe corruptly, 2 Chron. 27. 2. when they sacrificed and burnt incense in the high place, 2 King. 15. 35. So idolatry was their chiefe corruption here, as may also be gathered by Gen. 4. 26. see the Annotations there. *before God*] that is, openly and boldly in Gods sight, as Gen. 10. 9. and in respect of his worship and law: see Gen. 17. 1. *violent wrong*] *injurious and cruel dealing*, which seemeth to be chiefly meant of violating the duties towards men: as the former word noted corruption of religion, Gen. 49. 5. Joel 3. 19. Obad. 1. 10. The Chaldee turneth it *rapine*, (or *robberies*.) Or, by *violent wrong*, violent and cruel men may be understood: as, *pride*, is used for *proud men*, Jer. 50. 31, 32. *sinne*, for *sinfull men*, Pro. 13. 6. *poverty*, for *poore men*, 2 King. 24. 14. and many the like. Thus corruption increased in the Ecclesiastical and politicall estate, as it began in the domesticall.

Verf. 12. *all flesh*] that is, *all men*, who are called *flesh*, both for their frailty, Psal. 71. 39. and corrupt unregenerate estate, Gen. 6. 3. So *flesh* is expounded to be *men*, and *people*, Psal. 56. 5, 12. Ely 40. 5, 6. *their way*] that is, *both their religion, or faith*, (for so a way often signifieth, Act. 18. 25, 26. and 22. 4. 2 Pet. 2. 2.) and their *manners, works, or course of life*, as elsewhere is mentioned the way of *Kain*, for maliciousnesse, Jude, verf. 11. the way of *Balaam* for covetousnesse, 2 Pet. 2. 15. and sundry the like. And of this way of the old world, wherein wicked men did walke, it is noted, that God had filled their houses with good things, but they said unto him, depart from us: they did eat, they drank, they married wives, they were given in marriage, untill the day that Noe entered into the Arke, and the flood came, and destroyed them all, Job 22. 15, 17, 18. Luke 17. 27.

13 Ver. 13. *An end is come*: that is, the time of destruction is at hand: so Anos. 8. Jer. 51. 13. Ezek. 7. 2, 3, 6. *from the face* [that is, because, or through them.] *destruy* [or, *an corrupting*, that is, ready to corrupt, or destruy. Before, the word was used for corrupting by sin; here, for corrupting with punishment, due for their sinne: that is, *destruying*. So Gen. 18. 28 & 19. 13. and often in the Scriptures. *with the earth*] the Greeke faith, and the earth: which being given for a possession to the sons of Adam, was also destroyed with them; as in other particular judgements, mens goods perished with them, Gen. 19. Num. 16. 32. Job. 7. 15, 24.

14 Ver. 14. *An Arke* [or *Chest*, *Coffin*: called in Hebrew *Tebah*: and differeth from the *Arke* or *Coffer* which *Moses* made for Gods Sanctuary, which was called *Arke*, Exod. 25. 10. and served to keepe the Tables of Gods Law, Deut. 10. 2, 5. but this *Arke* *Tebah*, was to keepe men, and live things from the water; as a ship, used onely in this historie, and in Exod. 23. The holy Ghost in Greeke expressed them both by one word *Kiboth*, an *Arke* Heb. 11. 7. and 9. 4. Heathen Writers also make mention of this Arke, but by another name *Larvæ*, that likewise is an *Arke*: *Plutarch*, *de industria*, *animal*. This Arke was a figure of Christs Church, wherinto they that enter by faith are saved from the flood of Gods wrath; of which grace, Baptisme (the answerable type) is a signe and seale. See 1 Pet. 3. 20, 21. *Gopher wood*] The Chaldee paraphrasis make them a kinde of *Cedars*: the Scripture mentioned not this word any other where. But *Gophirib* is after used for *sulphure*, or *brimstone*. Gen. 19. 24. whereupon some thinke thele to be *Turpentine tree*, which beare sulphurie Berries, and the wood is known to be fit for such an use. *vestis*, [that is, little *robes*; or *mantles*, (as the Chaldee translatheth) for men, beasts, birds, &c. to be in severally. So a *vest*, is for a *mantion*, Num. 24. 21. Obad. 4. *pitch*] or *plaster*: the Hebrew *Caphor*, which elsewhere is often used for *covering* and *propitiating* of sinne, *making atonement* and the like; onely here used for *pitch* or *plaster*, there being two other proper words for such stuffe, Exod. 2. 3. It figured the atonement made for the Church by Christ, wherewith we being by faith covered and plaitered, the waters of Gods wrath, enter not upon us.

15 Ver. 15. *Cubits*: [or *ells*: a *cubit* is the measure from the elbow to the fingers end, containing six *hand-breads*; for a *foot* and a *halfe*: so 300 cubits make 450 *foote*.] *height*, [or *stature*. By these measures here set downe, the *Arke* was by proportion like in shap to a *Coffin* for a mans body, six times so long as it was broad, and ten times so long as it was high: which was commodious for swimming, and stedfastness against winds: fit also to figure out Christs death and buriall, and ours with him, by mortification of the old man; as the Apostle applyeth this type to *baptisme*, 1 Pet. 3. 20, 21. wherby we are become dead and buried with Christ, Rom. 6. 3, 4, 6.

16 Ver. 16. *A cleare light*: [whether by one, or by many windowes, is uncertaine: after there is

mention of a window that was in the Ark, Gen. 8. 6. The Hebrew *Zohar*, (which the Chaldee translatheth, *Nebul*, *Light*) is not found in the Scripture but here: of it *Zabarajim* is used for the name *day light*. Some Hebrew Doctors say it was a precious stone, hanged in the Arke, which gave light to all creatures which were therein: *Pirk*, *R. Eliezer*, ch. 23. This cleare-light signified the enlightning of the Church, by the holy Ghost, as the doore signified faith in Christ, Eph. 1. 17, 18. Joh. 10. 9. in a *cubit*: [or, into a *cubit*.] *it from above*: [by it, I meaneth the *Arke* to be meant, (rather then the *light* or *window*) which Ark had the roofe arched or bowed but a cubit, that it might be almost flat, yet so as the water might easily slide off. *third stories*] or *third nells*, that is, *rooms*; as ver. 14. So many different stories, there are alife with in mans bodie. And *Paul* maketh three parts of man, *body*, *soule*, and *spirit*, 1 Thes. 5. 23. Likewise in *Moses* Tabernacle, and in *Solomons* Temple, were three rooms; the Courtyard, the Holy place, and the Most holy, Exod. 25 and 27. King. 6. The Church also (figured by the Arke) hath three states, before the Law, under the Law, and under Christ, Rom. 5. 13, 14. Joh. 1. 17.

Ver. 17. *I doe bring*: [or, *am bringing*: the Lord hereupon is said to sit at the flood: Psal. 29. 10. as being the judge from whom this wrath proceeded: or moderator in mercie to Noe. *the flood*,] [or, *deluge*: the Hebrew *mabbul*, is a peculiar name to this flood, which drowned the world, and made all things *fade* and *die* on earth, whereof it hath the name. In Greeke the holy Ghost calleth it *Kataclysmus*, of the abundant shedding and inundation of the waters, Mat. 24. 38.

Ver. 18. *I will establish*: [that is, *make sure* and *stable*, and *faithfully keepe my covenant*. For to the word importeth, and other Scriptures open it, as, *shall I be true*, 2 Sam. 7. 25. is expounded, *let it be faithful* (or *sure*) 1 Chron. 17. 23. and to *stablish the words of a covenant*, 2 King. 23. 3. is to *doe* (or *performe*) them, 2 Chron. 34. 31. and to *continue* in doing them, Gal. 3. 10. with Deut. 27. 26. *my covenant*: [or *testament*: a *disposition* of good things faithfully declared: which God here actually calleth his, as arising from his grace towards Noe, (ver. 8.) and all men; but implying also conditions on mans part, and therefore is elsewhere named our *covenant*, Zach. 9. 11. The Apostles call it *Disposico*, that is, a *Testament* or *Dispositio*; and it is mixed of properties both of *covenant* and of *testament*, as the Apostle sheweth in Heb. 9. 16, 17. &c. and of both may be named a *testamentall covenant*, or a *covenanting testament*: whereby the disposing of Gods favours and good things to us his children, is declared. *and thou shalt enter, &c.*] This explaineth the *Covenant* made on Gods part, that hee would save Noe and his household from death by the Arke; and on Noes part, that hee should in faith and obedience make, and enter into the Ark, so committing himselfe to Gods preservation, Heb. 11. 7. And under this, the covenant or testament of eternall salvation by Christ, was also implied, the Apostle testifying, that the

(antitype) or like figure hereunto, even Baptisme doth answer, 1 Pet. 3. 21. which Baptisme is a seale of our salvation, Mar. 16. 16. *wherein*] Hereupon the Apostle observeth, how in the Arke, a few, that is, eight souls were saved by water, 1 Pet. 3. 20.

19 Ver. 19. *two*: [or, by *twos*, that is, by *paires*: which is after explained to be seven of every cleane, and two of every unclean beast, Gen. 7. 2. Thus God sheweth himselfe to be the savor of man and beast, Psal. 36. 7. *to keepe alive*: [that is, *that thou shalt keepe alive*: (as the Greeke explaineth it, *that thou shalt nourish*.)] Observe how verbes indefinite, doe oftentimes include (though not expresse) a certaine person, especially such as was spoken of before: as Eccle. 4. 17. (or 5. 1.) *they know not to doe evil*; that is, *they know not that they doe evil*, Zachar. 12. 10. *they shall mourne*, and to be in bitterness: that is, *they shall be in bitterness*. This the Hebrew text it selfe sometime manifesteth: as Eia. 37. 18, 19. *they have laid waite*: and to cast their gods, &c. that is, and they have cast their gods: as is written 2 King. 19. 18. So in 1 Chron. 17. 4. *build me an house to dwell in*: for which in 2 Sam. 7. 5. is written, *build me an house for me to dwell in*. Likewise in the Greeke, as, *Suzetia*, to *questum*, that is, *they questioned*, Mark. 1. 14. for which another Evangelist faith, *Semelone*, *they spoke together*, Luke 4. 36. *not lawfully to eat*, Luke 6. 4. that is, for him to eat, Mat. 12. 4. not to enter, Luke 2. 40. or, *that ye enter not*, Mat. 26. 41. Allo the holy Ghost so translatheth, as, to my salvation, Eia. 49. 6. which *Paul* citing, faith, *that thou shalt be my salvation*, Act. 13. 47. So in Gen. 19. 24. and 23. 8. Exod. 9. 16. and often throughout the Scriptures.

20 Ver. 20. *shall come to thee*: to meet, of their owne accord, by my instinct. Signifying hereby, that Noe should not need to hunt for them. So it was before with Adam, Gen. 2. 19. *to keepe alive*: [that is, *that thou shalt keepe them alive*: as before in v. 19. Or, *to be kept alive*: as the Greeke here translatheth, *to be nourished with thee*. For a Verb indefinite active, is often to be understood passively; as, a *time* *beare*, Eccle. 3. 2. that is, *to be borne*. *What to doe* Eia. 6. 6. that is, *what shall be done*? So, for to declare my name, Exod. 9. 16. is by the Apostles authority translathed, *that my name may be declared*, Rom. 9. 17. See Gen. 2. 20. and 4. 13.

22 Ver. 22. *And Noe did it*] This commendeth Noes singular faith and obedience, in undertaking and performing to great a worke, full of infinite doubts, feares, troubles, charges, &c. wherefore hee hath of the holy Ghost this good report: *By faith Noe being spoken to of God, of things not seen as yet, moved with reverence, (or using carefulnesse) prepared an Arke, to the saving of his house: by the which hee condemned the world, and became heire of the justice which is by faith*, Heb. 11. 7. *did*] or *made*: it, namely, the Arke, and all things appointed him of God. Wherefore the Greeke so translatheth; *Noe did* (or *made*) *all things*: and oftentimes a thing set downe thus generally, is to be understood of all and every particular, the holy Ghost so expounding: as (in a like case) Exod. 25. 40. *make and make them after their pattern*: that is, *make them make all*

things after their pattern, Heb. 8. 5. So Deut. 27. 26. *Curbed be that* this confirmeth not the words of this law: that is, *Curbed be every one that continueth not in all things* written in the booke of the Law, Gal. 3. 10. and sundry the like. *according to all*] so not onely the things themselves, but the manner of doing them, was according to the commandement of God. Like praise was for the work of the Tabernacle, Exod. 39. 43. and 40. 16.

CHAPTER VII.

1. God commanded Noe and his house: to enter into the Arke, with beasts and fowles. 7. Noe and they goe in. 12. It rained forty daies and forty nights: 17. the waters beare up the Arke, 18. and drowne the earth. 21. All that were on the dry land died, 23. save Noe, and those with him. 24. The waters prevaille an hundred and fifty daies.

AND Jehovah said unto Noe, Enter thou and all thy house into the Arke; for thee have I scene just before me, in this generation. Of every cleane beast, thou shalt take to thee, seven and seven, the male and his female: and of the beast which is not cleane, two, the male and his female. Also of the fowle of the heavens, seven and seven, the male and the female: to keepe alive seed upon the face of all the earth. For seven daies hence I will cause it to raine upon the earth, forty daies, and forty nights: and will blot out every living substance that I have made, from upon the face of the earth. And Noe did: according to all that Jehovah commanded him: And Noe was six hundred yeeres old: and the Flood was; waters upon the earth. And Noe went in, and his sonnes, and his wife, and his sonnes wives with him, into the Arke: because of the waters of the Flood. Of the cleane beast, and of the beast which was not cleane: and of the fowle, & of every thing that creepeth upon the earth. Two and two went in unto Noe, into the Arke, the male and the female: even as God had commanded Noe. And it was at the seventh of the daies; that the waters of the Flood were upon the earth. In the yeere, the six hundred yeere, of the life of Noe, in the second moneth; in the seventeenth day of the moneth: in the same day, all the fountains of the great deepe were broken-up; and the windowes of the heavens were opened. And the raine was upon the earth: forty daies, and forty nights. In this selfe same day, entered Noe, and Sem, and Cham, and Japheth, the sons of Noe: and the wife of Noe, and the three wives of his

his sons, with them, into the Arke. They, and every beast after his kind; and all the cattell after their kind; and every creeping thing that creepeth upon the earth, after his kind; and every fowle after his kind; every bird of every wing. And they went in unto Noe, into the Arke: two and two of all flesh which had in the spirit of life. And they that went in, went in male and female of all flesh, even as God had commanded him: and Jehovah shut him in. And the Flood was forty daies upon the earth: and the waters increased, and bare-up the Arke, and it was lift-up from the earth. And the waters prevailed, and were increased greatly upon the earth, and the Arke went upon the face of the waters. And the waters prevailed most exceedingly upon the earth: and all the high mountaines that are under all the heavens, were covered. Fifteene cubits upwards did the waters prevail: & the mountaines were covered. And all flesh that moved upon the earth, gave up the ghost: of fowle, and of cattell, and of beast; and of every creeping thing, that creepeth upon the earth: and every man. All which had the breath of the spirit of life in his nostrils; of all which was in the dry Land, they died. And every living substance was blotted out, which was upon the face of the earth; from man unto cattell, unto the creeping thing, and unto the fowle of the heavens; and they were blotted out from the earth: and Noe only remained, and they that were with him in the Arke. And the waters prevailed upon the earth: a hundred and fifty daies.

Annotations.

E Nce thou that is, Betake thy selfe unto my tuition and providence, who will save thee and thine from the wrath that cometh upon the world, 2 Pet. 2. 5. A like speech is made unto the gouldy, in Eia. 26. 20. just before me] that is, sincerely just, by faith, and to beire of the justice which is by faith, Heb. 11. 7. for no flesh is just before God, by the workes of the Law, Rom. 3. 20. Noe is also named a preacher of justice, 2 Pet. 2. 5. The just before God, are opposed to hypocrites, which justify themselves before men, Luke 16. 15. Rom. 2. 29. in this generation] that is, among the men of this age: which are called the world of ungodly ones, 2 Pet. 2. 5. See Gen. 6. 9.

Verf. 2. of every cleane beast] Of these there were after by Moses law, two sorts; some cleane for men to eat in common use, such as were all that parted the hoofs in twos, and chewed the cud, Levit. 11. 3. &c. all other were uncleane. And some that were cleane for sacrifice to God, which were either

beves, or sheepe, or goats, Lev. 1. 2. 10. So of fowles, many were counted cleane for mans meat, Lev. 11. 13. 2. &c. but for sacrifice to the Lord, only the doves & pigeons, Lev. 1. 14. And all these sacrifices Abram offered, Gen. 15. 9. and of every cleane beast, and cleane fowle, Noe offered a burnt-offering after he came out of the Arke, Gen. 8. 20. wherefore by cleane he left here, such only seeme to be meant, as were sanctified of God for sacrifice: which ordinances (as appeareth) were revealed of God to the Fathers from the beginning, as divers others, after written by Moses, as censing of mens perions, and garments, Gen. 35. 2. paying of tithes to the Priests, Gen. 14. 20. offering of first fruits, Gen. 4. 3, 4. and the like. As for civill use, all beasts seeme to be cleane to the sons of Noe, for meat, by that law in Gen. 9. 3. see the notes there. By nature all Gods creatures are good, Gen. 1. 31. and, there is nothing uncleane of its selfe, Rom. 14. 14. but only by the institution of God, to teach men holinesse and obedience, Act. 10. 15. Levit. 11. 44. 45. and seven.] Hebr. seven, seven, that is, by sevens, or seven of each sort: so after, two two, verf. 9. that is, two of each. This number of seven was after much used in sacrificing, as Job 42. 8. 1 Chron. 15. 26. Num. 23. 1, 14, 29. male and his female] the Hebrew is, man and his wife: which the Greeke and Chaldee translate, male and female; and so the Hebrew it selfe is in the next verse for the fowles. It is the manner of the Hebr. tongue, to call all living creatures by the name of man & wife, and their yong ones sons, Lev. 1. 5. and things also without life, woman and sister, Exod. 26. 3. My myrtle of things may by such names the better be discerned: for beasts cleane and uncleane, figured out men, as the vision shewed to Peter, manifesteth, Acts 10. 11, 20, 28. two] the Greeke explaineth it, two two, that is, by twos; as before by sevens; and in the 9. verse following, the word two is doubled.

Verf. 3. seven] to weete, of the cleane, and two of the uncleane, as was before of beasts. And so the Greeke expreth it.

Verf. 4. seven daies hence] Hebr. to yet seven daies, that is, the seventh day after this, as verf. 10. So, yet three daies, 2 Chro. 10. ver. 5. is in ver. 12. shewed to be in the third day: So in Gen. 40. 13. The Hebrew is, sometime used for after, as Exod. 16. 1. Plal. 19. 3. Num. 33. 38. Jer. 41. 4. Ezra 3. 8.

I will censure] Hebr. I censure: it is spoken as if it were being in doing, for the more certainty. So, thou heaping coales, Pro. 25. 22. is translated, thou shalt heape, Rom. 12. 20. forty daies] This time of vengeance is after used for the time of humiliation: as Moses, Elias, and Christ our Lord, fasted forty daies, and forty nights, Deut. 9. 9. 11. 1 King. 19. 8. Mat. 4. 2. And forty daies respite was given to Nimrod, Jon. 3. 4. as thrice 40. (that is, 120.) yeeres to the old world before it was drowned, Gen. 6. 3.

blot out] or, wipe out; that is, destroy, and abolish. This the Hebrew Doctors expound, to be out of the land of the world to come, the land of the living: R. Menachem on Gen. 1. 7. and the Apostle placeth their spirits in prison, 1 Pet. 3. 19. living substance every thing that standeth up, or subsisteth. This word

word is also used in Dent. 11. 6. and Job 22. 20.

Verf. 6. 600. yeere old] Hebr. a sin of 600. yeeres; that is, going in his 600. yeere. See Gen. 5. 32. and hereafter in verf. 11. waters] or, as the Greeke hath, the Flood of water.

Verf. 7. his sin was living] Thus but a few, that is, eight fowles were saved by water: as the Apostle observeth, 1 Pet. 3. 20. And here againe, Noes rare faith and obedience is set forth, Heb. 11. 7. because of use] or, for sake of: Hebr. from the face.

Verf. 9. and two] that is, by twos: as ver. 2.

Verf. 10. at the seventh] or, as the Greeke faith, after seven daies: see before verf. 4.

Verf. 11. the 600. yeere] or, In the 600. yeeres; that is, while Noe was living, in the 600. yeere of his life: which was from the creation of the world the 1656. yeere, and this was the beginning of that yeere of his life, for he continued a yeere in the Arke, Gen. 8. 13. and lived 350. yeere after the flood, and died 950. yeere old, Gen. 28. 29.

the second month] to weete, of the yeere: agreeable in part to that we now call October: for the end, and revolution of the yeere, was about the month which we call September, Exod. 23. 16. and 34. 22. and so the new yeere then began: this was after, called the month of Elulim, 1 King. 8. 2. where the Chaldee paraphraeth, that they called it of old, the first month, but now (saith he) it is the seventh month.

For the yeere changed the beginning of it Ecclesiastically upon the coming of Israel out of Egypt: see Exod. 12. 2. and Lev. 23. 39. compared with Exod. 23. 16. Some take it here to be meant of the second month, according to the Jews Ecclesiastical account, that is, April, of the great deepe,] that is, of the waters, which had by the providence of God bene put into treasuries (or store-houses) under the earth, Job 28. 4, 10. Plal. 33. 7. Deut. 8. 7. As also of the Ocean sea, which sometime is called the Deepe, Job 38. 16. 30. and 41. 31. Plal. 106. 9. the windows] or, sluices, flood-gates of heaven: that is, of the ayre; as is noted on Gen. 1. 7. So in Eay 2. 18. This denoteth the extraordinary violent falling of the waters from above, as the former did their springing up from beneath. Hereupon waters, deepe, floods, and the like, are used for great afflictions, whereby the life is endangered, Plal. 69. 23, 15, 16.

Verf. 12. the raine] or, shower, that is, vehement raine. After this manner the Israelites were baptized in the cloud and feare, when the clouds freamed downe waters, 1 Cor. 10. 1, 2. Plal. 77. 8. Exo. 13. 24, 25. And now was Noe saved in the Arke in the midst of the waters, and was spiritually baptized into Christs death by faith, 1 Pet. 3. 20, 21. Hereover 11. 7.

Verf. 13. In this selfe same] Hebr. In the strength (or body) of this day. So Gen. 17. 23. Levit. 23. 14. Job. 10. 27.

Verf. 14. every beast] that is, some of every sort, two of the uncleane; as before, ver. 2. every wing] that is, of every sort; for some are winged with feathers, others with skin, as Bats. Therefore the Greeke translateth here, as before, according to his kind.

Verf. 15. went in] of their owne accord, miraculously, God for moving them: that they seemed beforehand to know the wrath of GOD that should come on the world.

Verf. 16. shut him in] or, shut (the doore) upon him, or after him: the Greeke faith, shut him in the outside of him. And this was to keepe him safe, and (as the Chaldee translate) protect him from the violence of the raine: also that no other should come in for to the like speech seemeth to import, in 2 King. 4. 4, 5. The record of this grace of Noe, is found inundry heathen writers; they say, Deucalion (when waters drowned all the reit) was with his wife preserved in a ship or arke; Ovid, Metamorph. l. 1. Lucian, de Syria. Noe was of the Greekes called Deucalion (as Iustin Martyr Apol. 1. rectifieth) and the name implieth so much, it being made of the word and of the sea.

Verf. 17. 40. daies] that is, large daies, comprehending nights also in ver. 4. and so the Greeke expreth it, forty daies, and forty nights. See the notes of Gen. 1. 5. from] or from upon: but the Greeke faith, from the earth: and the Hebrew Meghal, from upon, is sometime only from: as Exod. 10. 28. Therefore that which in 2 Chro. 33. 8. is written from upon the Land, in 2 King. 21. 8. is but from the land. So, from by me, Gen. 13. 9.

Verf. 18. went upon the face] that is, as the Greeke translateth, was carried upon the waters: so ships are said to goe (or walke) Plal. 104. 26. Thus Noe in the Ark escaped the waters of Gods wrath, wherein the world perished: as Israel after this, passed safe through the waters of the sea, wherein the Egyptians were drowned, Exod. 14. Hebr. 11. 29. Noe was baptized into Christs death, and buried, (in the Arke) with him into his death, but raised up againe with him also, God giveth him victory through faith in Christ, Rom. 6. 3, 4. 1 Pet. 3. 20, 21.

Verf. 19. most exceedingly] or, most vehemently: the Hebrew phrase (as also the Greeke) doubleth the word, vehemently vehemently. So Gen. 19. 2. and 30. 43. and often.

Verf. 20. Fifteene cubits] that is, 22. foot and an half. God weigheth the waters by measure, Job 28. 25. prevail] that is, as the Greeke explaineth, were lifted up, higher then all the mountaines: to this Job hath reference, saying, He judeth out (the waters) and they overturne the earth, Job 12. 15. this judgment was admirable, seeing there are mountaines, as Atlas; Olympus; Caucasus; Achor, and other such, that are so high, as their tops are above the clouds, and winds; as Historiographers doe report. And the mountaines of Ararat so high, that the Arke rested upon them, long before the face of the earth was discovered, Gen. 8. 4, 5, &c.

Verf. 21. every man] the flood came and destroyed them all, Luke 17. 27. they were wrinkled before their time; a flood was poured upon their foundations, Job 22. 16.

Verf. 23. Noe only] or, but Noe. To this the Scripture after hath reference, Ezek. 14. 14, though Noe, Daniel, and Job were among them, they should deliver but their owne selves. So a few were saved, 1 Pet. 3. 20. and 2. 5. And heathen stories give testimony unto

unto this truth, that at the deluge of all men, *Deucalion* and *his wife* (that is, *Noe*), by going with his wife, and children into a certain great Ark which he had, &c. Lucian. l. de De Syria.

CHAP. VIII.

1. The waters of the flood assuage. 4. The Ark rebuilt on Ararat. 7. Noe sent forth the Ravens and Doves. 15. God biddeth Noe go forth of the Ark, 18. and he goeth. 20. He buildeth an Altar, and offereth sacrifices. 21. which God accepteth, and promiseth to curse the earth no more.

1 And God remembered Noe, and every
2 beast, and all the cattell that was with
3 him in the Arke: and God made a
4 wind to pass over the earth: and the waters
5 assuaged. And the fountains of the Deep,
6 and the windows of the heavens were stop-
7 ped: and the raine from heavens was restrain-
8 ed. And the waters returned from off the
9 earth, going and returning: and the waters
10 abated at the end of the hundred and fifty
11 daies. And the Ark rested in the seventh
12 month, in the seventeenth day of the mo-
13 neth: upon the mountaines of Ararat. And
14 the waters were going and abating, untill
15 the tenth month: in the tenth (month) in
16 the first of the month, the tops of the
17 mountaines were seen. And it was at the end
18 of forty daies, that Noe opened the win-
19 dow of the arke which he had made. And he
20 sent forth a raven: and it went forth going-
21 and returning: untill the waters were
22 dried from off the earth. And he sent forth
23 a Dove from him: to see if the waters were
24 abated from off the face of the ground. And
25 the Dove found not rest for the sole of her
26 foot: and she returned unto him into the
27 ark; for the waters were on the face of all the
28 earth: and he put forth his hand, and took
29 her; and caused her to come unto him into
30 the ark. And he waited yet other seven
31 daies: and did againe send forth the Dove
32 out of the ark. And the Dove came in to
33 him at eventide; & loe an olive leaf pluckt
34 off, was in her mouth: and Noe knew that
35 the waters were abated from off the earth.
36 And he waited yet other seven daies: and
37 sent forth the Dove; and the did not againe
returne unto him any more. And it was in
the six hundred and one yeere; in the first
(month) in the first of the month; the wa-
ters were dried up from off the earth: and
Noe removed the covering of the arke; and
he saw, and beheld the face of the ground

was dry. And in the second month, in the
seven and twentieth day of the month; the
earth was dried.
And God spake unto Noe, saying; Goe
forth out of the arke: thou, and thy wife,
and thy sonnes, and thy sonnes wives with
thee. Every beast which is with thee, of all
flesh; of fowle, and of cattell, and of every
creeping thing that creepeth upon the earth,
bring thou forth with thee; that they may
breed abundantly in the earth; and be fruit-
full and multiply upon the earth. And Noe
went forth: and his sons, and his wife, and
his sons wives with him. Every beast, every
creeping thing, and every fowle; all that
creepeth upon the earth: after their fami-
lies, went forth out of the arke. And Noe
builded an Altar unto Jehovah: and tooke
of every cleane beast, and of every cleane
fowle, and offered up burnt-offerings on the
altar. And Jehovah smelled a smell of rest:
and Jehovah said in his heart; I will not a-
gaine curse any more the ground for mans
sake; for the imagination of mans heart is e-
vill from his youth: and I will not againe
any more finite every living thing, as I have
done. Henceforth all daies of the earth;
seed-time, and harvest, and cold, and heat,
and summer, and winter, and day, and night,
shall not cease.

Annotations.

GOD remembered] that is, shewed himselfe to
have care of Noe, and helped him out of his
troubles. Things are often spoken of God, after
the manner of men: as Gen. 6.6. So after Gen. 30.
22. every beast] or, every living thing; the Greeke
translateth, all wild beasts, and addeth, all fowles and
all creeping things. a wind:] The Hebrew name
Ruach, signifieth generally any spirit, or wind, and
all winds are brought forth of God out of his trea-
suries, Psal. 135. 7. and we know not whence they
come, or whether they goe, Job. 3. 8. but God maketh
the weight for them, Job. 28. 25. and raised
this wind extraordinarily, in mercie. assuaged]
or were stilled, quieted. This word is applied also to
the assuaging of anger, Eth. 2. 1. and of murmurings,
Num. 17. 5. Wherefore this wind, (which seemeth
to be extraordinary,) had a miraculous effect in
assuaging the waters, whereas usually wind maketh
them rage, Psal. 107. 25. Jon. 1. 4. Therefore
one Chaldee paraphrase calleth it a wind, (or
spirit) of mercie.
Ver. 12. of the dove] the water gulphs within the
earth, which before were broken up: see Gen. 7.
11. stopped] thus God shewed himselfe to be he
that can stop the bottles of heaven, Job 38. 37.
Ver. 13. going and returning] that is, continually re-
turning to weete, into their channels and treasures
within

within the earth, Psal. 33. 7. Ecclef. 1. 7. So after in
ver. 5. going and abating, that is, continually abating,
more and more. So going, is elsewhere used for con-
tinuing, and increasing, Exod. 19. 9. The like is in
Gen. 12. 9. at the end] or after: as the Greeke
translateth it here, and in v. 6.
Ver. 4. of Ararat] that is, of Armenia: a country
neere Assyria and Mesopotamia, mentioned also in
2 King. 19. 37. Esay 37. 38. Jer. 51. 27. The Greeke
here calleth them as the Hebrew Ararat, but in
Esay 37. 38. it translateth it Armenia. Also the
Chaldee here calleth them mountes of Kardui, which
many Writers witness to be hills in Armenia. And
the name Ararat seemeth to be turned into
Armenia, of Aram, (that is Syria) and Mimi, (whereof
see Jer. 51. 7.) or of Ararat & Mimi compounded.
Ver. 5. tops.] Hebr. the heads.
Ver. 6. that Noe opened] Hebr. and Noe opened:
we may leave the word and, as doth the Greeke,
and our English speech also beareth: which the
Hebrew it selfe elsewhere sheweth may be done,
as 2 King. 14. 10. and why shouldst thou meddle? but
in 2 Chron. 25. 19. and is left out: so in 2 Chron.
18. 12. and is left downe, which in 2 King. 22. 13.
is left out. So it may be in many other places, as
Gen. 22. 4.
Ver. 7. a Raven] an unclean fowle, Dent. 14. 14.
sent forth forty daies after the tops of the
mounts appeared, to see if the waters were abated,
as the Greeke addeth, and as the next verse sheweth
of the dove. For the Raven would have been on the
dead carcasses, if any had appeared, Pro. 30. 17.
returning] that is, flying to and fro, returning to
the arke, but not into the same, which the Dove
after did, v. 9. whereupon the Greeke interpreters
(as it seemeth) translateth it returne dno. Noe had
no tidings of the waters abating, brought by this
messenger, therefore he sendeth another, the Dove:
which returning with an Olive leaf or branch;
ver. 11. signified the glad tidings of peace, by the
ministry of the Gospel, and of the Spirit, (which
the Dove represented Mat. 3. 16.) but the mini-
stery of the Law & letter (which the Raven seemeth
here to figure out, giveth the heart of man no
evidence, that the waters of Gods wrath for sin,
are any whit abated.
Ver. 8. a Dove from him] the Greeke saith, after
him, meaning the Raven. This Dove seemeth to be
sent out seven daies after the Raven, as may be
gathered by the 10. verse, where is mentioned
Noes waiting other seven daies. Of the sending
forth of this Dove, and of her returning unto
Noe, (whom heathens name Deucalion) there is ex-
press mention in humane Writers, Plutarck, dia-
log. de indur. animal. abated] Hebr. lightened: that
is, decreased] so in v. 11.
Ver. 10. he waited] or, patiently abode: so in v.
12. did againe send] or, added to send: so in v. 12.
did not add to returne: and ver. 21. I will not add
to curse: that is, not curse any more.
Ver. 11. leaf] or branch: as it is elsewhere engi-
lified, Nehem. 8. 15. a signe that the waters were
low: and spiritually a token of grace and peace in
Iesus Christ, brought in the mouth, that is, the

word and doctrine of the Ministers of the Gospell,
compared unto Doves, Mat. 10. 15. Esay
60. 8. Romanes 10. 15. which came unto the
Church in the evening of times, in those last daies,
Heb. 1. 1.
Ver. 13. the 601. yeere] to weete, of Noes life: as
the Greeke expresseth, in the first] to weete,
the first month, as the Greeke addeth; and the
brew before in v. 4. and after in v. 14. plainly spea-
keth; but affecting brevity, such words are often
omitted. So after: the first of the month, that is, the
first day, as the first of the feast, Mat. 26. 17. is ex-
pounded by the holy Ghost, the first day of the feast, Mar.
14. 12.
Ver. 14. the 27. day of the month] By this it ap-
peareth that Noe was in the arke a full yeere (or
yeere of daies) containing 365 daies, according
to the coule of the Sunne. For he entered the ark,
the 17 day of the second month, in the 600 yeere
of his life, Gen. 7. 11. 13. and there he continued
till the 27 day of the second month in the 601
yeere of his life, as the 13 and 14 verses of this 8th
Chapter shew. Now the twelve monthes of the
Hebrewes had 354 daies, (for sixe monthes had
each of them thirty daies, and the other fixe
monthes had each 29 daies, which make 354.) to
which adde 11 daies, (till the 27 of the 2 month
full ended) and there are daies 365.
Ver. 19. after their families] that is, the male with
his female, not confusidly rushing out all together,
but in order, and after their kind, as the Greeke
translateth. Families are here attributed to the
bruit creatures, as before, man and wife, Gen. 7. 2.
Ver. 20. built an Altar] of earth, as is probable
by the Law after given in Exod. 20. 24. an Altar of
earth shall thou make unto me. And such the Na-
tions after used, mentioning Altars of grasse, and of
turfe, Virgil. Eneid. 12. Horat. l. 1. Ode 19. An Al-
tar is called in Hebrew, Mizbeach, that is, a sacri-
ficiary, or place of staying the sacrifices, for the sacrifices
were killed upon it, or by it, Gen. 22. 9. 10.
Lev. 1. 11. It was a holy place, and [in]dified the
offering, Mat. 23. 19. Exod. 29. 37. and was a fi-
gure of Christ, by whom we offer the sacrifice of praise
alwayes to God, Heb. 13. 10. — 15. And it is a tradi-
tion of the Jewes, that the place where Noe built
this altar, was the place where Abraham after ward
built an Altar to offer Isaac, Gen. 22. 2. and where
Kain and Abel offered before. See the notes on
Gen. 4. 3. every cleane beast] of the bullocks, sheep,
and goats: see the notes on Gen. 7. 2. So in Parke
R. Eleazar, chap. 23. it is said, Noe brought of the
kind of cleane beasts, a bull, a sheepe, and a goat, and of
the kind of cleane fowles, turtle doves and young pigeons,
and built an Altar, and offered, &c. burnt-
offerings:] named in Hebrew gabol, that is, offerings,
for that they went up in fire to the Lord, all
(except the skin) upon the altar, as Moses shew-
eth, saying, It is the burnt-offering, because of the burning
upon the altar all the night, unto the morning, Leviticus
6. 9. Therefore the Holy Ghost in Greeke
calleth them holocaustum, that is, whole burnt-
offerings, and sheweth how they figured Christ
body offered up unto God for us, Hebrews 10. 6. 10.
E and

and our *reaſonable ſervice* of God by him, whiles we preſent our *bodies a living ſacrifice, holy and acceptable unto God*, Rom. 12.1. External burnt offerings were in uſe in the Church, before the Law given at mount Sinai, as appeareth by this, and Exod. 10.25, and 18.12.

Verſ. 21. the ſmell] or, the odour, ſavour: It hath then the name originally of *reſpiration*, and it ſignified God gracious acceptance of the ſacrifice offered; as 1 Sam. 26.16, let him ſmell an offering: Lev. 26.31. I will not ſmell the ſmell of your ſweet odours: So in Amos 5.1. Wherefore the Chaldee tranſlatheth, the Lord accepted with ſavour his oblation. The Scripture ſpeaketh of God, after the manner of men, who are delighted with ſweet odours, Elay 3.24. Song 1.2. of reſſ] that is, of ſweetneſſe, or of ſweet ſavour, which reſtreſheth, comforteth, and quicketh the ſenſe. The Hebrew word is of the fame root that Noes name was of, which ſignified reſt and comfort, Gen. 5.29. The Greeke here, and mutually, turneth it *eccliaſia*, of ſweet-ſavour: which the Apoſtle followeth, ſaying; Chriſt hath given himſelfe for us, an offering, and a ſacrifice to God, for a ſmell of ſweet ſavour, Ephelians 5.2. where this ſacrifice of Noe, and all other in the Law, are ſhewed to have their accompliſhment in Chriſts death: for otherwiſe, as it was impoſſible that the blood of buls and goats ſhould take away finnes, Heb. 10.4. it was it impoſſible that the ſmoke of ſuch fleſh burned, ſhould be a ſweet odour to God.

in his heart] or, unto his heart, that is, *beavily*, minding, and purpoſing this thing which followeth. Some underſtand it, unto Noes heart, as ſpoken to his comfort: but the Hebrew (u) unto, is often uſed for in: as Gen. 6.6. 1 Sam. 27. 1. and the Greeke explaineth it in the former ſenſe. The Chaldee tranſlatheth in (or) by his words which may be underſtood as an oath; as not onely the Hebrew Doctors ſay, that God ſtretched out his right hand, and ſwore, &c. (Pirke R. Eliezer, ch. 23.) but the Prophet alſo witneſſeth, I have ſworne that the waters of Noe ſhall no more goe over the earth, Eſ. 54.9. not againe curſe] or, not add to curſe. This taking away of the curſe (notwithſtanding mans corrupt heart remaining) is a notable testimony of Gods rich mercy in Chriſt, by whom we are freed from the curſe, Gal. 3. 13. Rev. 22.3. Zach. 14.11. For the covenant now made concerning the waters with Noe, was a figure of that ſpirituall and eternall covenant of peace with us in Chriſt, as is ſhewed in Elay 54.8, 9, 10. for mans ſake] the Greeke ſaith, for mens works. for the imagination] or, through the fancy: See Gen. 6.5. where from mens merits, the contrary is concluded to that which here God in mercy promiſeth. youth] or child- hood: ſo that it meaneth not onely mans age, but infancy or child's age, as the word whence youth here is derived, is ſpoken of Moſes when he was a babe, Exod. 2.6. and we all are tranſgreſſors from the womb, Elay 48.8. Pſal. 51.7. and 58.4. In Eſſay 48.8. (an Hebrew commentary upon this place) a Rabbine is ſaid to be asked, When is the curſe imagination put into man? And hee answered, From the hour that he is formed, as I have done.

to weet, univerſally with water: howbeit, fire ſhall conſume the remnant, Job 22.20. for the heavens and the earth now, are by Gods word kept in ſtore, reſerved unto fire, againſt the day of judgement; and perdition of ungodly men: 2 Pet. 3.7.

Verſ. 22. Henceforth, all dayes of the earth] that is, Hereafter, ſo long as the earth endureth. It is a promiſe to conſerve the orderly courſe and ſtate of the world through all ages, unto the end: under which alſo the promiſe of ſtability of grace in Chriſt, is ſpiritually covenanted unto the faithful: as Jer. 33.20, 21.



CHAP. IX.

1, God bleſſeth Noe and his ſonnes. 4, Fleſh with the blood, and murder, are forbidden. 9, Gods covenant to drowne the earth no more. 13, ſignified by the Rainbow. 18, Noe repleniſheth the world. 20, planeth a vineyard. 21, is drunken, and maked of his ſonne: 25, Curſeth Canaan; 26, Bleſſeth Sem, 27 prayeth for Iaphet, 28, and dyeth 950 yeeres old.

And God bleſſed Noe and his ſonnes: And ſaid unto them; Be fruitful, and multiply; and repleniſh the earth. And the feare of you, and the dread of you, ſhall be upon every beaſt of the earth: and upon every fowle of the heavens: on all that moveth upon the ground, and on all the ſilkes of the ſea; into your hand are they given. Every moving thing that is living, to you ſhall it bee for meat: as the greene herbe, have I given to you all things. But fleſh, with the ſoule therof, the blood therof, ye ſhall not eat. And ſurely, your blood of your ſoules, will I require; as the hand of every beaſt will I require it: and at the hand of man; at the hand of every mans brother, will I require the ſoule of man. He that ſheddeth mans blood, by man ſhall his blood be ſhed: for in the image of God, made he man. And you, be ye fruitful and multiply; bring forth abundantly in the earth, and multiply therein.

And God ſaid unto Noe, and unto his ſonnes with him, ſaying, And I, behold I eſtabliſh my covenant with you: and with your ſeed after you. And with every living ſoule, that is with you; of the fowle, of the cattell, and of every beaſt of the earth, with you: from all that goe out of the arke, to every beaſt of the earth. And I will eſtabliſh my covenant with you; and all fleſh ſhall not bee cut off, any more, by the waters of a Flood: and there ſhall not bee any more, a Flood, to deſtroy the earth.

And

12 And God ſayd; This is the ſigne of the covenant, which I doe give betwene me and you; and every living ſoule that is with you: to eternal generations. My Bow I have given in the cloud: and it ſhall be for a ſigne of the covenant betwene me and the earth. And it ſhall be when I make cloudy the cloud over the earth: that the bow ſhall bee ſeene in the cloud. And I will remember my covenant, which is betwene me and you, and every living ſoule, of all fleſh: and there ſhall not be any more the waters, to a flood; to deſtroy all fleſh. And the Bow ſhall be in the cloud: and I will ſee it, to remember the everlaſting covenant betwene God and every living ſoule; of all fleſh, that is upon the earth. And God ſaid unto Noe; This is the ſigne of the covenant which I have eſtabliſhed, betwene me and all fleſh that is upon the earth.

18 And the ſonnes of Noe that went out of the arke, were, Sem, and Cham, and Iapheth: and Cham, he, is the father of Canaan. Theſe three were the ſonnes of Noe: and of theſe all the earth was over-ſpred. And Noe began to be an huſbandman: and he planted a vineyard. And he dranke of the wine, and was drunken: and hee uncovered himſelfe, within his tent. And Cham the father of Canaan, ſaw the nakedneſſe of his father: and told his two brethren, without. And Sem and Iapheth took a garment; and they layd it upon both their ſhoulders, and went backward and covered the nakedneſſe of their father: and their faces were backward: and they ſaw not their fathers nakedneſſe. And Noe awoke from his wine: and hee knew that which his younger ſon had done unto him. And he ſaid, Curſed be Canaan: a ſervant of ſervants ſhall hee bee to his brethren. And he ſayd, Bleſſed be Iehovah, the God of Sem: and Canaan ſhall be a ſervant to them. God perſwade Iapheth; that he may dwell in the tents of Sem: and Canaan ſhall be a ſervant to them. And Noe lived, after the Flood, three hundred yeeres, and fifty yeeres. And all the dayes of Noe were nine hundred yeeres, and fifty yeeres: and hee dyed.

Annotations.

1 Be fruitful] the bleſſing firſt given to Adam, Gen. 1.28. is here renewed in the ſame word: and the Greeke hereto addeth, and increaſe dominion (or ſubdure) which the Hebrew expreſſeth in Gen. 1. Here it is implied in the verſe following.

Verſ. 2. ſhall be upon every beaſt] or, he it upon them: This is that ſovereignty which Adam had over the creatures before his fall; though not after the ſame manner; for then the creatures were ſubject of their owne accord, now of feare, and by contriſt. And although many beaſts rebel againſt men, and deſtroy them, (eſpecially for ſome great fins, Lev. 26.22. 1 King. 13.24. 2 King. 2.24.) yet as the Apoſtle ſaith, every nature of wild beaſts, and of birds, and of creeping things, and things in the ſea, is tamed, and hath become tamed of the nature of man, Lam. 3.7.

Verſ. 3. moving] or, creeping thing that is living; that is, as the Greeke in the former verſe tranſlatheth, moving things which live: whereby things that dye alone, or are not lawfully killed, ſeeme unto ſome to be excepted; as after in the Law, ſuch are plainly forbidden to be eaten, Lev. 22.8. Exod. 22.31. So the law touching unclean beaſts, fowles, fiſhes, &c. mentioned in Lev. 11. ſeemeth not to be given as yet. And this was the ancient Rabbines judgement, as in Beſhith rabba they ſay. What is that which Pſal. 145.7. teacheth us, ſaying: The Lord loſeth the hind? All beaſts which have bene forbidden as unclean in this world, God will cloſe and licenſe them in the world to come of the Meſſias. Even as to the ſonnes of Noe, at the firſt they were cleane, as it is written (Gen. 9.3.) every moving thing that is living, to you ſhall bee for meat: as the greene herbe, &c. As the herbe is permitted unto all, ſo all beaſts ſhall be permitted unto all, as the greene herbe given before for meat to man and beaſt, Gen. 1.29, 30.

Verſ. 4. with the ſoule] or, in the ſoule: that is, the life: for ſo the ſoule often ſignifieth, Job 2.6. Ioh. 10.15, 17. the blood] this declareth what the former meant; in the ſoule, that is, the blood: a reaſon whereof is ſhewed in the law, Lev. 17.11. for the ſoule (or life) of the fleſh is in the blood: and in verſ. 14. the ſoule of all fleſh, is the blood therof. So this law againſt eating fleſh with the life or blood; ſeemeth to be againſt cruelty, not to eat any part while the creature is alive, or the fleſh not orderly mortified, and cleaned of the blood: 1 Sam. 14.32, 33, 34. & this the reaſon following doth confirm. Alſo the Hebrew Doctors make this the ſeventh commandment given to the ſonns of Noe, which all Nations were bound to keepe: as there had bin fixe from Adams time. Which they reckon thus: The firſt againſt idolatry, worſhip of ſtarres, images, &c. The ſecond againſt blaſpheming the name of God. The third againſt ſhedding of blood. The fourth againſt unjuſt carnall copulations, whereof they make fixe ſorts: 1. with a mans own mother, 2. or with his fathers wife; 3. or with his neighbours wife; 4. or with his ſiſter by the mothers ſide; 5. or with mankind; 6. or with beaſts. (Five of which they gather to be forbidden by Gen. 2.24. the other by Abrahams ſpeech, Gen. 20.12.) The fixt precept was againſt rapine or robbery. The fixt to have judgement or puniſhment for malefactors. And unto Noe was added the ſeventh this here mentioned; which they underſtand to forbid the eating of any member, or of

the flesh of a beast taken from it alive. Whosoever in the world, transgressed any of these seven commandments wilfully, the Jewes held he was to be killed with the sword: as is shewed *Maimon* in *Mishn. tract. of Kings*, ch. 9. But the Heathens that would yield to obey their feven precepts, though they received not circumcision, nor observed the other ordinances given afterward to Israel; they were suffered to dwell as strangers among the Israelites, and to sojourn in their land, as is shewed after upon *Exo.* 12.45. and *Lev.* 22.10.

Verf. 5. And surely your blood [this the Greeke translatteth, *For ever your blood*: to making it a cause and reason of the former prohibition. of your sinnes] that is, your lifeblood, whereby your persons are kept alive. Or, of your sinnes, that is, of your felices meaning, that who killeth himselfe, God will require his blood at his owne hands, and judge him as a murderer. So the Jewes expound these words: *Maimon* in *Mishn. tom. 4. tract. of Murder*, chap. 2.5.3. require [or, secke out; and consequently punish] as *Gen.* 42.22. Hereupon God is called the requerer [or seker out] of bloods, *Plam.* 9.15 and to the punisher. For where Moyses saith in *Deut.* 18.19. *I will require it of him*: Peter expounded it, *he shall be destroyed from among the people*, *Act.* 3.23. every beaſt] So God ordained in the law, that the beaſt which killed a man, should be put to death, *Exod.* 21.28. But the Iews apply this against such men as procure their neighbours death by any wilde beaſt: *Maimon* in the foreſaid place, of every mans brother] this the Chaldee translatteth, of the man that shall shed his brothers blood. By brother, is meant any other man, (as the next verse sheweth:) for God made all mankind of one blood, *Act.* 17.26. The few Doctors understand this as if such as lend or hire another man to kill their neighbour, *Maimon* *ibidem*.

Verf. 6. He that sheddeth, &c.] meaning wilfully: for he that killed his neighbour unawares: his life was provided for by the law, in *Num.* 35.11. by man shall his blood be shed] that is, by the Magistrate, whose power is here established, for killing all wilfull murderers: as the Chaldee expreſſeth it, saying, with whomſoever by sentence of the Iudges, shall his blood be shed. This was one of the seven commandments given to the ſonnes of Noe, forementioned. And this accordeth with the law, *Num.* 35.29.30. but private men may not use the sword, *Mat.* 26.52. *Rom.* 13.4. image of God] and so the injury is not only to man, but to God himselfe. The image of God in men, is defaced by sin; but not wholly: and mans nature having a soule spirituall, understanding immortal, &c. still remaineth, wherein part of Gods image is yet to be ſene in man. So the Apollite uses a like reason against the curſing of men, *Iam.* 3.9. And the law after commandeth, that no satisfaction should be taken for the life of a murderer, which was guilty of death, *Num.* 35.31. yea (as the few Doctors write) though he should give all the riches in the world, and though the avenger of blood were willing to free him, yet he was to be put to death, because the soule (or life) of the party murdered, is not the possession of the avenger of

blood, but the possession of the most holy God, *Maimon*, treat. of Murder, chap. 1.5.4.

Verf. 11. to destroy] Hebr. to corrupt: the Greeke faith, to corrupt all the earth. This sheweth that the covenant was againe the universall drowning of the world, not but that some particular countries may for perill. Also by saying a flood, he reserveth other means to consume the whole world, as by fire, 2 Pet. 3.7.10. See the notes on *Gen.* 21.

Verf. 12. in the figure] or shall be the token. The use of a figure, is to confirme mens faith in Gods promises, *Elay* 7.41. and 38.7.22. doe give] or, am giving; that is, doe put or set: as the holy Ghost translatteth giving, *Elay* 42.1. by putting, *Mat.* 12.18. So in the Hebrew, that is expressed by the word yet, 1 King. 10.9. which elsewhere is written given, 2 Chron. 9.8. See *Gen.* 1.17. And the Chaldee, for betweene me and you, faith, betweene my word and you: as oftentimes for the Lord, he putteth his Word; by which name Christ is called, *Ioh.* 1.1. in whom all Gods promises are yea and Amen: 2 Cor. 1.20.

Verf. 13. my bow] that which we call the Raine-bow, because it is in the cloud in the day of raime, *Ezek.* 1.28. which God calleth his, for the wonderfulnes thereof, and for the sacramental figure by his speciall ordinance. The Heathen Poets therefore call it *Thaumantia*, as being the worke of the wonderfull God. It is called a bow, for the likeness: and hath many colours, partly waterish, and partly fiery: to put us in mind both of the watry flood, whereby the old world perished, and of the fire, wherewith the world that now is shall be burnt, *Iob* 22.15, 16, 20. 2 Pet. 3.5, 6, 7, 10. And as the bow is an instrument of war, and is used in Scripture for a figure of wars, *Gen.* 48.22. *Pl.* 7.13. *Lam.* 3.12. *Zach.* 9.10. *Rev.* 2.10. the raine-bow naturally signifieth waters in the clouds, but is made of God a figure that the waters shall no more drowne us: and though he seemeth to lend his bow like an enemy, (*Lam.* 2.4.) yet in wrath he remembereth mercy. I have given] or, doe give: for which the Greeke faith, I doe put. As the covenant made with Noe concerning the waters, is applied to the spirituall covenant made with us in Christ, *Elay* 54.9.10. for the raine bow, (the figure of that covenant) is also applied for the figure of grace from God to his Church, *Rev.* 4.3. and 10.1. *Eze.* 1.28. the earth] that is, all people in the world. See *Gen.* 1.11.

Verf. 14. when I make cloudy the cloud] that is, when I bring many thicke and watry clouds: which naturally signifie store of raime, 1 King. 18.44.45. Therefore clouds are often used in Scripture to denote afflictions and dangers unto men, as *Ezek.* 30.3. 18. and 32.7. and 34.12. *Soph.* 1.15. *Ios.* 2.2. the low shall be ſeen] the use whereof is, on Gods part, to remember his covenant. (as the next verse sheweth) and on mens part, that they rest in faith upon his promise, that he will no more drowne the world. Hereupon it is a custome amongst the Iewes, that when any seeth the bow in the cloud he bleſſeth God, but remembereth his covenant, and is faithful therein, and stable in his promise *Maim.* treat. of Bl. giv. ch. 10.5.16. So Ben Syrach saith, looke upon the Raine-

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bow, and praise him that made it, *Ecclus.* 43.11. Verf. 18. Cham] or Ham: Ch is to be pronounced, not as we commonly doe in the word *Chomer*, but as in the name *Christ*; as if it were written *Cam*. And so in other proper names, written after this manner: as *Chabla*, or *Caldea*; *Chanaan*, or *Canaan*, and the like. father of Canaan] called in Hebrew *Cenchanan*. And though *Cham* was father of many more ſonnes, *Gen.* 10.6. yet *Canaan* only is named, because he was curſed, as here followeth in verf. 25.

Verf. 20. began to be] This speech doth not necessarily import as if he had never bene an husbandman before; but that now after the Flood, he was one: as of Christ it is written, *he began to ſay*, *Luke* 12.1. that is, he first, *Matt.* 16.6. he began to cast out, *Mar.* 11.15. that is, he did cast out, *Mat.* 21.12. and of others, they began to disſemble, *Mark.* 10.41. that is, they disſimuled, *Mat.* 20.24. and sim-dry the like. a husbandman] or lands man: in Hebrew, a man of the ground; that is, giving himselfe to husbandry or tillage: as the Chaldee faith, working in the earth: so a man of warre, is a ſouldier, *Ios.* 5.4. a man of blood, is a murderer, 2 Sam. 16.7. a man of council, is a ſeſtward, or graſier, *Gen.* 46.32. a man of words, *Exod.* 4.10. that is, eloquent.

Verf. 21. he uncovered himselfe] that his shame and nakedneſſe was to be ſcene: which sheweth, that *Noe* is a meele, *Prov.* 20.1. and to be drinke therewith is a riotous exceſſe, *Eph.* 5.18. This fell out (in likelihood) some yeeres after his coming out of the Ark: as appeareth by the increaſe of his childrens children: after *Canaan* was borne. *Noe* ſinne may be compared with *Adams*, who transgressed by eating, as *Noe* doth by drinking the fruit of a tree: upon that, *Adam* ſaw himſelfe naked, and was aſhamed; upon this, *Noe* is naked, and his shame diſcovered. Now, by drinking the fruit of the vine, we have a figure and ſeale of the covering of our shame, the forgiveness of our ſins in Christ: *Mat.* 26.27. 28.29. Upon this ſimilitude of *Noes* time with *Adams* in part, the Rabbines ſay, that *Noe* found a Vine, that was cast out of the garden of Eden: *R. Menachem* on *Gen.* 9.

Verf. 22. he told it] and this (as the ſequell sheweth) with a mockage of his aged father. Verf. 23. Sem] In that *Sem* the younger is named before his elder brother *Iaphet*, and after bleſſed before and above him, verf. 26.27. it is moſt likely, that he was principall in this good counsell and worke.

Verf. 24. his younger ſon] which the Hebrew calleth leſſer, meaning in yeeres.

Verf. 25. Curſed be Canaan] or Curſed shall he be. It is thought of ſome, that *Canaan* told *Cham* his father, of *Noes* nakedneſſe; and therefore had this curſe upon him and his poſterity, rather then the other ſonnes of *Cham*, mentioned in *Gen.* 10.6. or then *Cham* himſelfe. And although by *Canaan* may be understood or implied *Canaan* father, (as the Greeke tranſlation hath *Cham* and as elsewhere in Scripture *Galaab* is named, for *Galaab* brother, 2 Sam. 21.1.9. compared with 1 Chr. 20.5.) yet the event and hiſtory after sheweth,

that the *Canaanites* also were indeed under this curſe, when the *Israelites* conquered their land. And that *Noe* pronounced this judgement by Gods ſpirit. But *Cham* is not exempted hereby from the curſe, although his ſonne be named: as *Sem* is not exempted from the bleſſing in the next verſe, where *Ishrahel* his God is named. So *Iakob* is ſaid to bleſſe *Ioseph*, *Gen.* 48. verf. 15, when *Ioseph* children had their bleſſing, verſe 16, &c. And the curſe of the wicked, reacheth unto the fruit of their body, *Deut.* 28.18. a ſervant of ſervants] that is, a moſt baſe and vile ſervant: the Chaldee faith, a working ſervant: *Canaan* name did alſo portend his condition, being of *Canaah* to humble, bow, or preſſe downe. And as *Servant* is here brought upon men for a curſe, ſo the Scriptures under the name of ſerving ſignifying ſervile men, doe ſhut ſuch out from the kingdome of wood, *Ioh.* 8.34.35. *Gal.* 4.30.31. Among the Heathens ſuch an estate was counted miserable: *God* ſaith amoy halfe the underſtanding of theſe men that are brought into ſervitude: ſaith *Plato* in his 6 booke of *Laws*, from *Homer*.

Verf. 26. the God of Sem] under this, *Sem* alſo himſelfe receiveth a bleſſing, for, bleſſed be the people whoſe God *Ishrahel* is, *Pſal.* 144.15. and eternal life is implied therein, for God is ſaid to be prepared for them a City, of whom he is not aſſumed to be called the God, *Heb.* 11.16. and *Sem* is the firſt man in Scripture, that hath expreſſly this honour. By the God of *Sem*, alſo may bee meant Christ, who came of *Sem*, according to the fleſh, but is alſo God over all bleſſed for ever, *Amen*, *Rom.* 9.5. *Sem* by interpretation is a Name, (which is alſo uſed for renovation, *Gen.* 6.4.) and Christ hath a name above every name, wherat all knees bow, *Phil.* 2.9.10. (ſervant to them) or, to him: that is, to *Sem*, and *Iaphet*, and ſpecially to *Sem*: the Hebrew ſignifieth both them and him. So in the verſe following: the Chaldee tranſlatheth, to them: the Greeke, his ſervant.

Verf. 27. perſwade] or, ſhall perſwade: or (as the Greeke and Chaldee tranſlate it) enlarge. The originall word properly ſignifieth to perſwade, entice, or allure, by faire and kind words, and is applied to Gods drawing of men unto him by the Goſpel, *Hoſ.* 2.14. and in the Hebrew there is alluſion to his name, *Iaphet* be *Iaphet*: Perſwade the perſwade: It meaneth by fayre alluring words to perſwade unto faith and obedience: and ſo is a propheticke or prayer, that the enemies which come of *Iaphet*, ſhould be brought to the faith of the Goſpel. This word of perſwading is often uſed for drawing men to Christ, *Act.* 17.4. and 18.4. and 19.8. and 28.23.24. and it is the ſpeciall worke of God, *Ioh.* 6.44. *Act.* 11.18. *Inlarging* alſo, is not only of rooth to dwell in ſome place which may be implied in this bleſſing of *Iaphet*, who had moſt ſons then either *Cham*, or *Sem*; but oftentimes of the heart by wild me, love, and comfort, as in 1 King. 4.29. 2 Cor. 6.11. *Eſa.* 60.5. But it is another Hebrew word in theſe places. he may dwell] or, and he ſhall dwell in the tents of *Sem*: that is, be united with the Churches of the Jewes, (the poſterity

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posterity of Sem) which was fulfilled when the Gentiles became *joint buyers*, and of the same body, and *joint partakers* of Gods promise in Christ, the flop of the partition wall being broken downe, &c. Eph. 3.6. and 2.14.19. Although it may further imply the grafting of Iaphets children into the stocks of the Church, when Sems posterity, the Iewes, should be cut off, as Paul sheweth in Rom. 11.11.12.15.17. &c. So the Reubenites are said to dwell in the *Hagarims tents*, after the Hagarims were subdued and false, 1 Chron. 5.10. The Church of Christ, is here and often called *Tents*, (or *Tabernacles*) which are a flitting and movable dwelling, because such is our estate on earth; *here we have no continuing City, but we seek one to come*, which hath foundations, &c. Heb. 13.14. and 11.9.10. So, the tents of *Judah*, Zach. 12.7. signifie the Church; and the tents of *Jacob*, Mal. 2.12. and the tents of the *Saints*, Rev. 20.9. The Hebrew Doctors have gathered from this prophetic, *that they should speak in Iaphets tongue*, (which in the ages following was the Greeke) *within the tents of Sem: That-mund Hierogl. in Megilab*. This was fulfilled by the Apostles speaking and writing the Gospell in Greeke.

Verf. 29. *he died*] in the yeere from the worlds creation 2006. and did see *Tharab* the father of *Abram*, the tenth generation after him, before his death.



CHAP. X.

1. The generations of Noes three sonnes after the Flood. 2. The sons of Iaphet: 6. The sonnes of Cham: 8. amongst whom is Nimrod, the mighty hunter, and King; 15. and the twelve families of Canaan, 19. the borders of their land. 21. The sonnes of Sem, father of the Hebrews.

And these are the generations of the sonnes of Noe; Sem, Cham, and Iapheth: and unto them were borne sons after the Flood. The sonnes of Iapheth, Gomer, and Magog, and Madai, and Iavan, and Thubal, and Meshech, and Thiras. And the sons of Gomer, Afcanaz, and Riphath, and Thogarma. And the sons of Iavan, Elia, and Thialis, Kitim, and Dodanim. Of these were the Iles of the nations divided, in their lands; every man after his tongue: after their families in their nations.

And the sonnes of Cham; Cush and Mizraim, and Phut and Canaan. And the sons of Cush; Seba and Havilah, and Sabrah and Regmah and Sabatra: and the sonnes of Regmah, Sheba and Denan. And Cush begat Nimrod: he began to be a mighty-one, in the earth. He was mighty in hunting, before Jehovah: therefore it is said; As Nimrod, mighty in hunting, before Jehovah.

And the beginning of his kingdom was Babylon; and Erech, and Acad and Chalach: in the land of Shinar. Out of that land went forth Assur: and he buildd Niniveh, and Rechoboth the citie, and Calach. And Resen, betwene Niniveh and Calach: the same is a great City. And Mizraim, begat the Ludims, and the Anamims, and the Lebabims, and the Naphthuchims. And the Pathrusims, and the Caffuchims, (from whence came out the Philistims,) and the Caphthorims.

And Canaan, hee begat Sidon his first-borne, and Cheth. And the Iebusite, and the Amorite, and the Girgasite. And the Evire, and the Arkite, and the Sinite. And the Arvadite, and the Samarite, and the Chama-thite: and afterward were the families of the Canaanite [spread abroad. And the border of the Canaanite was from Sidon; as thou comest to Gerar, unto Gaza, as thou comest to Sodom and Gomorria, and Admah, and Seboim, unto Lashah. There are the sonnes of Cham; after their families, after their tongues: in their lands, in their nations.

And there was borne also to Sem himself: the father of all the sonnes of Heber; the brother of Iapheth, the elder. The sonnes of Sem, Elam, and Assur: and Arphaxad, and Lud, and Aram. And the sons of Aram: Vz and Chul, and Gether, and Math. And Arphaxad begat Salah: and Salah hegar Heber. And unto Heber were borne two sons: the name of the one Phaleg, for in his dayes was the earth divided: and the name of his brother, Ioktan. And Ioktan begat Almoadad, and Saleph: and Chafarmaveth, and Tarach. And Hadoram and Vzal, and Diklah. And Obal, and Abimael and Sheba, and Ophir and Chavilah, and Iobab: all these, were sons of Ioktan. And their dwelling was from Mesha: as thou goest to Sephar, a mount of the east east. There are the sons of Sem; after their families, after their tongues: in their lands, after their nations. There are the families of the sonnes of Noe, after their generations, in their nations: and from these were the nations divided, in the earth, after the Flood.

Annotations.
The generations,] that is, the children begotten of Noes three sons: by whom three parts of the world were inhabited; Asia by Sems posterity, Africa by Chams; and part of Europe, with Asia the lesse, by Iaphets.

Verf. 2.

V. 2. *Iaphet*] the eldest of the three brethren, verf. 1. Hee is renowned in the ancient Greeke writings, called *Iapetus*; of him many things are fabled by the Poets; and his posterity called *Iapetides*, by Hesiod, and others. Gomer, in Greeke *Gomer*: of him came a people still called by their fathers name in Ezekiels daies; seated Northward from the Land of Canaan: who did helpe to afflikt the Jewes, after their returne out of Babylon, Ezek. 38.6. They are of Greeke Geographers called *Kimmerioi* (*Kimmeries*) a people beyond Thracia. *Iaphus* (in his *Antiquities*) saith, the *Galatians* were of old named *Gomerites*. The *Kimmerites* (or *Cimmerians*) afterward degenerated into the name of *Cimbrians*. Magog, of him also came a people and country so named, which were enemies to Gods people, Ezek. 38.2. and 39.6. Rev. 20.8. those that are now called *Syghians*, (or *Sarmatians*) are thought to be of his race: *Iaphet*, Anti. b. 1. c. 7. which *Syghians* dwell in Caeloryta. Madai, the father of the people called *Medes*, into whose Cities the Israelites were led captives, 2 King. 8.11. They with *Paras* (the *Persians*) overcame the Babylonians, Esay 13.17. and 21.2. Jer. 51.11. Dan. 5.28.31. and 6.8. That people is also mentioned in Act. 2.9. Iavan, in Greeke *Iavon*, of him came the people called *Iones*, that is, *Greekes*: which are mentioned by the name *Iavon*, in Ezek. 27.13. Esay 65.19. Dan. 8.21. and 10.21. Unto them the Israelites were sold for bond-men, Joel 3.6. They were called *Greekes*, of one *Greekus* a King. Thubal, in Greeke *Thubalt*: his children were still called by his name; used trading with the Tyrians, Ezek. 27.13. and ayded Gog their Prince, against the people of God, Ezek. 38.2.3. The *Tobechites*, *Iaphus* saith, in his time were called *Iberi*, Anti. b. 1. c. 7. they inhabited Spaine, and the countries adjoining. Meshech, in Gr. *Meshech*: of him came the *Moscovites*, as some thinke, and the name seemeth to confirme; who removed their dwelling more Northward. Meshech is usually joyned with Thubal before mentioned, neere whom he was seated: Ezek. 27.13. and 38.2. *Iaphus* deriveth from him the *Cappadacians*; Anti. b. 1. c. 7. which of old were called *Meshechites*.

Thiras, of him came the *Thracians*, and the Greeke name *Thras*: he is not mentioned againe in Scripture, save in the genealogy, 1 Chron. 1.5. Here are of Iapheth reckoned seven sonnes, which first settled in Asia; & from thence further Northward and West. So in Asia, there are seven Christian Churches of the Gentiles, Revel. 1.11. Thus Iaphet hath been perfwaded and enlarged.

Verf. 3. *Afcanz*] in Hebrew, *Afchechaz*: his land and children retained his name, when they helpe the Medes to overthrow Babylon, Jer. 51.27. Of him the sea betwene Europe and Asia was called *Azenus Pontus*, and after, *Euxinus*: and his posterity dwelt in Asia, Pontus, & Bythinia (mentioned in 1 Pet. 1.1.) where is the river *Aganesis*. The Iewes now commonly call *Gormany*, *Afchechaz*: 2. and others with them derive from it the *Afemes*, and *Taisones*, that is the *Dutch-men*. But the *Ierusalem Chaldee paraphrase* turneth it here *Asia*.

There (in Asia the lesse) is the country *Agamia*, and *Sicania*, named of this man. Riphath, The in 1 Chro. 1.6. is called *Diphath*: for the Hebrew letters are like, and to one put sometime for another, as is shewed on Gen. 14. Of Riphath, the *Riphan mountains* in Scythia, seeme to have their name. But the holy Scriptures mention him not: as being further off from the Iewes land. *Iaphus* saith, the *Paplagones* come of him. Thogarma, in Greeke, *Thorgama*: (as the Hebrew it selfe sometime translatheth letters; *Almugim*, 1 King. 10.11. and *Algumim*, 2 Chron. 9.10. *Hareah*, 2 King. 22.14. and *Chafrah*, 2 Chro. 34.22.) Of this *Thogarmahs* bonse and off-spring, there is mention in Ezek. 27.14. and 38.6. he was seated Northward neere Gomer; and the Chaldee paraphrast on Ezekiel, makes his Country *Garmamaia*, or *Gormany*.

Verf. 4. *Elisa*] (or as the Hebrew writeth) *Elisab*: his sonnes dwelt in Iles and fold blue and purple to the Tyrians, Ezek. 27.7. Of him came the *Greekes* called *Eoles*, and the country was named *Hellas*: that is, *Greece*, as both the name, and *Thargum Ierusalem* witnesseth. Tharsis, [Heb. *Tharsish*]: his children dwelt by the sea, used much shipping and merchandize, Ezek. 27.12.25. The country was after named *Cicilia*, and there was also a famous City called *Tarsus*, where the Apostle Paul was borne, Act. 21.39. Whether the Prophet Ionas fled, Ion. 1.3. The Hebrewes call the maine Sea *Tharsis*, Psal. 48.8. because they usually trafficked but by that Tharsian Sea. Kitim, the Greeke saith, the *Kerians*: whom the *Ierusalem paraphrast* seateth in Italy: and *Makitia*, that is *Macedonia*, sheweth by the name, that it also came of *Kitim*. Of this people and country mention is made also in Numb. 24.24. (where the Chaldee translatheth *Romanes*, the Latine *Italy*;) Esay. 23.1.2. Jer. 2.10. and Dan. 11.30. where the Latine translatheth it *Romanes*. *Iaphus* deriveth the *Cyprians* from *Kitim*, amongst whom is the City *Kition*.

Dodanim] written also *Rodanim*, 1 Chro. 1.7. and here in Greeke *Rhodoi*. The *Rhodoans* and *Dodoneans* about Greece, seeme to come of these. The Scriptures mention not this *Dodanim* any more then *Thiras*, in verf. 2. the *Dodoneans* in Epirus seeme to come of him. Thus Iaphet hath seven nephewes, as before he had seven sonnes.

Verf. 5. *the Iles*] that is, the countries where the nations of Iaphets linage dwelt, in Europe, and the Iles thereof; whereof although an *Ile* is strictly used for a little land in the sea, yet often it is largely put for any country or nation there inhabiting; wherefore the holy Ghost translatheth that nations (or *Centiles*) Mat. 12.21. which in Hebrew is *Iles*, Esay. 42.4. every-man [The Hebrew *Ish-man*, is often put for every-one, and is so translathed in Greeke by the holy Ghost, Heb. 8.11. from Jer. 31.34. See also Gen 15.10. *their families*], or kindred: in Greeke, *their tribes*: which word is after in this chapter, and other where, as also in Rev. 1.7. used for a *family*, *society*, or *kindred* of any nation. And in the Hebrew, Egypt is said to have *tribes*, Esay 19.13. of which word, see the notes on Gen. 49.10.16.

Verf. 6.

6. V.6. *Cush*] he was father of the Arabians and *Aethiopians*, or Mores as the next verse sheweth; and where *Aethiopia* is mentioned in Scripture, the Hebrew name is *Cush*, Elay 37.9, and often elsewhere, and they are called *Aethiopi* (according to the Greek name) of their burnt faces and black skin: see *Ier*. 13.23. *Mizraim*] of him came the Egyptians: and the land of Egypt, so called of the Greeke, in *Mat*. 2.15, and always in the new Testament: in the Hebrew by Moles and the Prophets, always called the land of *Mizraim*. And it is said to have the name Egypt, of one *Agyptos*, a King there. But the Arabians and Turkes to this day, call that land *Mizra*: and *Cedron* in Greeke nameth it *Mesra*. See also *Gen*. 12.10. and 41.56. *Phut*] or, *Fut*; by whole name their children and land was still called in Ezekiels time, *Eze*. 27.10. and 38.5, in other writers, it is named *Libia*, there is the river called *Phiboth*. *Canaan*] in Hebr. *Cenachm*, he it was whom Noe cursed, *Gen*. 9.25, his country (the land of Canaan) was after given for a possession to the Israelites; famous through all the Scriptures. *Phetia*, *Udet*, (or *Jerry*) *Samaria*, *Gadiz*, were all parts of this land of Canaan.

7. Ver. 7. *Saba*] or, *Saba*: (as the Greeke writeth it) of whom came the *Sabeans*, who being mixt after with other peoples, were thereupon called *Arabians*, that is, a mixed people: for *Arab*, (that is, *Abia*) a Chron. 9.14. is written also *Arab*, 1 King. 10.15, which properly signifieth a mixed multitude, as in *Exod*. 12.38. *Havilah*] in Greeke *Exila*: the posterity of this man, with his four brethren following, dwelt neere the former *Sabeans*, and with others many, caused the name of their large territories to be called *Arabie*, of the mixture of peoples, as before is noted. *Sheta*] called also in Greeke *Saba*: his posterity dwelt fourthward, in *Aethiopia*, a rich land. The *Queen of Saba* came from far to heare the wisdom of Solomon, 1 King. 10.1. in the Gospel she is called *Queen of the South*, *Mat*. 12.42. *Dedan*] he is mentioned with his feed, among the Merchants, in *Ezek*. 27.15, and 38.13.

8. Ver. 8. *Nimrod*] called in Greeke *Nebrod*: so in the Hebrew text. *Mand* Bare put one for another, as *Alvord*, *Elay* 39.1. or *Berodab*, 2 King. 20.12. *Nimrod* signifieth a Rebel, he was the chiefe builder of Babel. *a mighty one*] the Greeke calleth him a *Gim*.

9. V.9. in hunting:] This the Scripture applyeth to hunting of men, by persecution, oppression, tyranny, *Ier*. 16.16. *Lam*. 3.52. and 4.18. *Prov*. 1.17. 18. And to the *Ierusalem* paraphrast here expounds it of a wild hunting of the senses of men. And Moles in the next verse sheweth, how he hunted for a kingdom: which by right pertained not to him, seeing he came of Cham, the youngest of the three brethren, *Gen*. 9.24. *before Idrubal*] that is, mightily, openly, and without feare of God, as *Gen*. 6.11. And so as the Lord tooke notice of his evil. *it is sayd*] that is, commonly said, and become a proverbie against all tyrants and persecutors.

Ver. 10. *Babylon*] in Hebrew, *Babel*: which the holy Ghost in Greeke calleth *Babylon*, *Rev*. 18.2. A City named of the event, because God there confounded their tongues, and scattered them, *Gen*. 11.9. *Shinar*] in Greeke *Sennar*, which is by interpretation, (*Shen-nar*) That which is sowed (the inhabitants) out of it, as the like phrase is used in *Iob* 38.13, and hereof it seemeth to have the name: for otherwise, as all other countries were called by the name of their first possessors, for this was named the land of *Nimrod*, *Mic*. 5.6. But usually it is called *Shinar*, *Gen*. 11.2.9. and 14.1. *Elay* 11.11. *Dan*. 1.2. and is noted for the dwelling place of *Nichedness*, *Zach*. 5.11. The same land is also called *Chaldea*, *Gen*. 11.28. *Ier*. 51.24.35. *Eze* 23.16.

Ver. 11. *went forth Assur*] so the Greeke translatheth it: as if *Assur* (who was the sonne of Sem, y. 22) to avoid *Nimrod* cruelty, went and builded *Nineveh*, and the other Cities: and so *Ioseph* maketh *Assur* the builder of *Niniveh*, *Amis*. 1.6.7. But it may also well be translated, *he went forth to Assur*; that is, to *Assyria*, a country lying neere to *Shinar*, or *Chaldea*, having the name of *Assur*. Thus *Nimrod* hunted from one land to another, increasing his dominion. So in the Hebrew is to be understood *to go* as often elsewhere which the Scripture it selfe sheweth; as *the house*, 2 Sam. 6.10. *to go into the house*, 1 Chron. 13.13. *the land*, 2 Sam. 10.2. *for into the land*, 1 Chron. 19.2. and many the like.

Nimrod] a great City famous by the preaching of the Prophet *Ionas*, *Ion*. 1. the *city*] this is added, because *Rehebo* signifieth *all cities*: but here it is the name of a city, which the Greeke and Chaldee versions doe confirme: as also *ven*. 36.37.

Ver. 13. *the Ludims*] that is, *Lud* and his posterity, so after *Anan* and his posterity. For beleeve the Hebrew forme which is plurall, the Greeke by article plainly sheweth them to be peoples, not persons. The mans name seemeth to be *Lud*, spoken of in *Ezek* 27.10. and 30.5. *Elay* 66.19. (where also *Lud* the son of Sem may be comprehended, *Gen*. 10.22.) and his race the *Ludims* (or *Lydians*) in *Ier*. 46.9. *Lubaim*] called *Lybians* a people in Africa.

Ver. 14. *Philistims*] or *Philistims*, a people after much spoken of in Scripture, *Iudg*. 13. & 14. &c. Their first dwelt with the *Caphorims*, (next mentioned) *Ier*. 47.4. and were called by their name, *Deut*. 2.23. and from *Caphor*, the Lord brought them into Canaan, *Amos* 9.7. where they remained uncatt out of Israel to their great trouble.

Ver. 15. *Sidon*] of him came the *Sidonians*, and a city in his land was called by his name, *great Sidon*, *Ios*. 11.8. and 19.28. A City renowned also in humane writers, for ancientnes and fame of the builders thereof: *Sen*. *Curtius* 1.4. This was after allotted to *Assir*, sonne of *Israhel*; though they failed in not casting out the inhabitants, *Iudg*. 1.31. *Cheth*] of whom came the *Chethites*, or *Hittites*, *Gen*. 15.20.

Ver. 16. *the Idusite*] that is (as the Chaldee paraphrast exprefeth,) the *Idusites*, *Amurites*, &c. the singular number being put for the plurall, as also

also in *Gen*. 15.20.21. *Exod*. 3.8. and 23.23. and many other places: and the Hebrew text confirmeth this, as in 2 Sam. 5.6. *the Idusite the inhabitants*, for which, in 1 Chron. 11.4. is written, *the Idusite the inhabitants*: which plainly sheweth this name to be put for the whole nation. See also before *Gen*. 5.24. and 4.20. *Ishur* the sonne of Canaan, in his country was a City called by his name *Ishur*, and last of all *Ierusalem*, *Iudg*. 19.10. *Gen*. 14.18. 1 Chron. 11.4. These and their brethren before and after named, dwelt in the land, which God gave the Israelites. *the Amorites* who were a mighty people, *whose height was like the height of Cedars*, and they were strong, as *os*, *Amos* 2.9. *Girgase*] called also *Gergese*, *Mat*. 8.28. and *Gaderus*, *Luke* 8.26. who desired Christ to depart out of their coasts, *Mat*. 8.34.

Ver. 17. *the Euvites*] Hebr. *Chivvite*: in Greeke *Euvite*, that is, *Euvites*, 4 people mentioned after, in *Gen*. 34.2. and 36.2. *Exod*. 3.8. of them came the *Gibeonites*, whose lives were spared by *Iosua*, *Ios*. 11.19. The rest which follow, dwelt also in cities neere the former; as the *Arkite*, in *Arka* by the bottome of mount Lebanon; the *Samarite*, in *Samaritan*, which after fell to the *Benjamites*, *Ios*. 18.22. and to the rest.

V. 19. *Sidon*] a City in the North west part of Canaan: the borders of the land which God gave the Israelites, are here briefly described: but purposefully and largely in Num. 34. *Gaza*] a City of the Philistines, *Iudg*. 16. fituate in the South-west of Canaan. *Sodon*] in Hebrew *Sedom*: of this and the rest, see the history, *Gen*. 18. and 19. They lay in the South-east part of the land of Canaan.

Ver. 21. *above was borne*] to weete, as off-spring, or children: set downe afterward. Such words are often to be understood: as is shewed on *Gen*. 4.20. *sons of Heber*] or, of *Eber*, that is, of Gods Church, which (when others fell away) continued in *Hebers* posterity, of whom came *Abram* the Hebrer, *Gen*. 14.13. and his children were called *Hebreans*, *Gen*. 39.14. *Exod*. 1.15.16. And though Sem were father of many moe sonnes then of Hebers; yet are they counted Sems in speciall, for retaining his faith and promisses, as *Rom*. 9.8. So on the contrary, Cham is called the father of Canaan, *Gen*. 9.18. who had other sonnes also, but on Canaan his youngest, was Cham curst visibly executed, *Gen*. 9.25. as Sems blessing was on Hebers feed, *Gen*. 14.13.19. *brother of Iapheth*] he was also brother of Cham; but the Scripture calleth them brethren more especially, that are allyed also in qualities, as Sem and Iapheth for good, *Gen*. 9.23.27. *Simon* and *Levi* for evil, *Gen*. 49.5. *the elder*] or, the great, to weete, in birth: for Iapheth was borne before Sem, as is observed in *Gen*. 5.32. and the Greeke version here plainly sheweth that Iapheth was the elder. So greater is used for elder, lesser for younger, in *Gen*. 27.1.15. and often in the Scriptures.

Ver. 22. *Elam*] of whom came the *Elamites*, which seated in a Province called *Elam* in the upper part of Persia, *Dan*. 8.2. *Elay* 21.2. They pro-

ved enemies to the sonnes of Heber, and were for it punished; but in the end obtained mercy, *Elay* 22.6. *Ier*. 49.36.39. *Act*. 2.9. *Assur*] or, *Asshur*: of him came the *Assyrians*, and their land was named *Assyria*, much spoken of in the Scriptures: they were the scourge of *Israhel*, Hebers children, 2 King. 15.19.29. *Elay* 10.5. and 36.1. &c.

Arphaxad] or, *Arphaxad*: he hath no speciall genealogy, or country in Scripture, but that he is the father of our Lord Christ, after the flesh, *Luke*. 3.36. *Lud*] of whom came the *Lydians*, a people in Asia, differing from *Lud*, sonne of *Mizraim*, sonne of Cham, of whom came the *Lydians* in Africa, neere *Cush*, or *Ethiopia*. See before, v.13.

Aram] of whom came the *Amurites*, that is, (after the Greeke) *Syrians*, enemies also to Gods people, *Iudg*. 3.10. 2 Sam. 8.5.6. 1 King. 20. &c. For *Aram* seated in the land of *Shur* in Asia, his country is therefore called in the Hebrew by his name, *Aram*, in the Greeke *Syria*: as of *Asshur*, cometh *Assyria*, the new Testament always followeth the Greeke name, *Luke*. 4.37. *Mat*. 4.14. *Arams* land had many parts, as *Adam* *Aram*, *Gen*. 28.2. *Aram* *Nabaram*, (or *Mesopotamia*) *Gen*. 24.10. *Aram* of *Danais*, 2 Sam. 8.6. *Aram* *Zobab*, *Psal*. 60.2. *Aram* *Masach*, 1 Chron. 19.6. and *Aram* *berth Rehob*, 2 Sam. 10.6.

Ver. 24. *Salah*] Hebr. *Shelah*, Ver. 25. *Phaleg*] or *Phaleg*, as *Luke* 3.35. in Hebrew *Peleg*, that signifieth division.

Ver. 26. *Iokan*] or *Iokan*: of him and his posterity (though here are reckned many sons) the Scriptures make little mention: but by their names, compared with countries names in humane writers, they seeme to have seated in the East Indies, and there to have increased to mighty nations: but false from the faith of their father Heber, that they are not worthy to be reckoned for his feed. *Chisarmateith*] in Greeke *Sarmathia*, a great Country beyond Germany, and named (as is like) of this man.

Ver. 27. *Hadoram*] in Greeke *Hadorra*: of the first part of this name, *Hado*, some thinke *Hadu*, that is *India*, was so called, *Eth*. 1.11.

Ver. 29. *Ophir*] in Greeke *Ophir*: from this mans land in India, *Salomons* ships fetched store of fine gold, precious stones, &c. 2 Chron. 9.10.13. 2.1. King. 9.27.28. and the gold it selfe was called (by figure of speech) *Ophir*, *Iob* 22.24. and in other languages *Ovrisim*, and *Ovryzum*, of *Ophirizum*, pure gold.

Ver. 30. *their dwelling*] Hebr. their seat. *Mesha*] in Greeke *Masse* *Sephar*] in Greeke *Saphera*.

Ver. 32. *the families*] in Greeke, *the tribes*, or *kinreds*. By this genealogy here, compared with the names of nations in humane Writers, it appeareth how God hath made of one blood, all nations of men, for so dwell on all the face of the earth: and hath determined the times before appointed, and the bounds of their habitation, *Act*. 17.26.

CHAP. XI.

1, One Language was in all the world. 3, The building of Babel, 5, for which God sent the confusion of languages. 10, The generations and lives of the second Patriarchs; as 11, of Sem, 12, Arphaxad, 14, Salah, 16, Heber, 18, Phaleg, 20, Ragau, 22, Saruch, 24, Nachor, 26, Tharah, and Abram; 30, whose wife Sarai is barren. 31, Tharah and Abram, remove from Vr of the Chaldees, towards Canaan: but tarry at Charran, where Tharah dyeth.

1 And all the earth was of one lip; and
2 of one speech. And it was when they
3 journeyed from the east, that they found
4 a plain in the land of Shinar, and they seated
5 there. And they said every man to his neigh-
6 bour; Go too, let us make bricks, and burne
7 them with a burning: and they had bricks,
8 for stone; and slime had they for mortar.
9 And they said; Go too, let us build us a
10 City, and a Tower, and let the top thereof
11 reach to the heavens; and let us make us a
12 name: lest we be scattered abroad upon the
13 face of all the earth.

14 And Jehovah came downe, to see the
15 Citie, and the Tower: which the sons of men
16 builded. And Jehovah said; Behold the
17 people is one, and they have all one lip; and
18 this they begin to doe: and now, there will
19 not be cut off from them, any thing that
20 they have imagined to doe. Goe too, Let
21 us goe downe, and let us confound there
22 their lip: that they may not hear every man
23 his neighbours lip. And Jehovah scattered
24 them abroad, from thence, upon the face of
25 all the earth: and they left off to build the
26 City. Therefore is the name of it called Babel;
27 because there Jehovah confounded the
28 lip of all the earth: and from thence Jehovah
29 scattered them abroad, upon the face of all
30 the earth.

31 These are the generations of Sem; Sem
32 was a hundred yeeres old; and he begat Ar-
33 phaxad: two yeeres after the flood. And
34 Sem lived, after he begat Arphaxad, five
35 hundred yeeres: and begat sonnes and
36 daughters.

37 And Arphaxad lived five & thirty yeeres:
38 and he begat Salah. And Arphaxad lived, af-
39 ter he begat Salah, four hundred yeeres, and
40 three yeeres: and begat sonnes and daughters.

41 And Salah lived thirty yeeres: and he be-
42 gat Heber. And Salah lived, after he begat
43 Heber, four hundred yeeres, and three yeeres:
44 and begat sonnes and daughters.

45 And Heber lived four and thirty yeeres:
46 and he begat Phaleg. And Heber lived, after
47 he begat Phaleg, four hundred yeeres, and
48 thirty yeeres: and begat sonnes and
49 daughters.

50 And Phaleg lived thirty yeeres: and hee
51 begat Ragau. And Phaleg lived, after he be-
52 gat Ragau, two hundred yeeres, and nine
53 yeeres: and begat sonnes and daughters.

54 And Ragau lived two and thirty yeeres:
55 and he begat Saruch. And Ragau lived,
56 after he begat Saruch, two hundred yeeres,
57 and seven yeeres, and begat sonnes and
58 daughters.

59 And Saruch lived thirty yeeres: and hee
60 begat Nachor. And Saruch lived, after he
61 begat Nachor, two hundred yeeres: and be-
62 gat sonnes and daughters.

63 And Nachor lived nine and twenty yeeres:
64 and hee begat Tharah. And Nachor lived,
65 after he begat Tharah, an hundred yeeres,
66 and nineteen yeeres: and begat sonnes and
67 daughters.

68 And Tharah lived seventy yeeres: and he
69 begat Abram, Nachor, and Haran. And
70 these are the generations of Tharah; Tharah
71 begat Abram, Nachor, and Haran: and Ha-
72 ran begat Lot. And Haran died, before the
73 face of Tharah his father: in the land of his
74 nativity, in Vr of the Chaldees. And Abram
75 and Nachor tooke them wives: the name
76 of Abrams wife was Sarai; and the name of
77 Nachors wife, Milcah; the daughter of Ha-
78 ran the father of Milcah, and the father of
79 Icah. And Sarai was barren; she had no
80 child. And Tharah tooke Abraham his son;
81 and Lot the sonne of Haran, his sonnes son;
82 and Sarai his daughter-in-law, the wife of
83 Abram his sonne: and they went forth with
84 them, from Vr of the Chaldees; to goe to
85 the land of Canaan; and they came unto
86 Charran, and dwelt there. And the dayes of
87 Tharah were two hundred yeeres, and five
88 yeeres: and Tharah dyed in Charran.

A NOTATIONS.

1 The earth: that is, the inhabitants of the earth, all
2 nations: Such words, easie to be understood,
3 are often wanting: the Scripture it selfe sometime
4 maketh them plaine; as, will God dwell on the earth?
5 1 King. 8. 27. that is, with men on the earth: 2 Chr.
6 6. 18. and, all lands and their land. Elyaz 37. 18. is ex-
7 pounded, nations and their land, 2 King. 19. 17. all
8 the earth taught to see Solomon, 1 King. 10. 24. that
9 is, all the Kings of the earth, as is expressed 2 Chr.
10 9. 23. See Gen. 6. 11. and 27. 46.

of one lip,
that

that is, (as *Thargum Ierusalem* expoundeth it,) of
one tongue, or language. The like is in ver. 6 and 7.
So lips are languages, 1 Cor. 14. 21. one speech
or, the same words. This speech was Hebrew, (which
after the confusion remained in Hebrew family) as
the names of men doe plainly confirme. So the *Ierusalem*
Thargum here saith, they spake in the holy
tongue, wherein the world was created at the begin-
ning. And this Hebrew tongue Adam and all the
Patriarchs spake, and Moses and the Prophets
wrote the oracles of God in it: and it was used of
all the world, the space of seventeen hundred, and
fifty seven yeeres, till Phaleg sonne of Heber was
borne, and Babel towne in building; which was
an hundred yeeres after the flood, Gen. 10. 25. and
11. 9. After that, it was in use among the Hebrews,
or Iewes, (called therefore the *Iewer language*, Elyaz
36. 11.) until they were carried captive into Baby-
lon: where the holy tongue ceased from com-
mon use among men, and mixed Hebrew came in
place. So now of a long time, none in the world
speaketh naturally the language of Adam, and of
the old world; but it is gotten with study and
learning. This great labour hath God laid on the
sonnes of men.

2 Ver. 2. *Shinar*, or *Sennar*, which was also na-
med *Chaldees*; and (as the Chalde paraphrast tran-
slateth it) *Babylon*; the land of Nimrod: see before,
Gen. 10. 10. *Thargum Ierusalem* calleth it *Pontus*.

3 Ver. 3. *Goe too*, Come on: Hebr. give: a word
of exhortation. So ver. 4. and 7. *make* or,
forme as bricks, with a burning; or, to a burning:
that is, burne, or as the Greeke saith, with fire.
Thus wanting stones, they devised matter to make
their curbed building, *stone* is kind of natural
lime, that was found there in pits and rivers, which
serued for building, as well or better then artificial
morter. In Hebrew, the words differ but little,
they had *clay* (natural lime) for *clay* (artificial
lime, or mortar.) So Gen. 14. 10. Compare here-
with the heavenly Jerusalem, whose walls are gar-
nished with all precious stones. Rev. 21. 19. 1 Pet. 2. 5.

4 Ver. 4. the top] Hebr. the head, and here the
word reach, or the like, is to be understood; for so
the Scripture oft speaketh with brevity; as the ark
under curtains, 1 Chron. 17. 1. that is, remaining
under curtains, 2 Sam. 7. 1. the man of warre by night,
2 King. 35. 4. that is, fled by night, Jer. 52. 7. and
many the like. See Gen. 13. 9. and 23. 13. And by
the head reaching to heaven, is meant a very high
tower; as Dent. 1. 28. Mat. 11. 23; and Babylon af-
terwards used like proud speeches, Elyaz 14. 13, 14.
a name] meaning a great name, to be reno-
wed and famous: as where one Prophet saith, I
have made thee a name, 1 Chron. 17. 8. another ex-
plaineth it, a great name, 2 Sam. 7. 9. See also 2 Sam.
8. 13. This word name, is sometime put for God
himselfe, Lev. 24. 1. 16. whose name is a strong to-
wer, into which the righteous runneth, and is set
aloeft, Prov. 18. 10. and to walk in his name, is to
keepe his faith and true religion, Mich. 4. 5. con-
trary to which, some doe think this tower of Ba-
bel was builded; as R. Menachem on this place ci-
teeth some that said, Name here meaneth nothing

but Idolatri. And *Thargum Ierusalem* expoundeth
this building, to be partly for religion, partly for
munition in time of war; laying, Let us build us a
City and a Tower, &c. and let us make for us within it,
a house of worship, (or Temple.) *Idolatri*, &c. Ja
feare arising from their owne guilty consciences,
as is often in the wicked, Job 15. 20, 21. Lev. 26.
36. Prov. 28. 1.

5 Ver. 5. come down] that is, shewed by his works,
that he tooke knowledge of this evil to punish it.
This is spoken of God after the manner of men:
so Gen. 18. 21. Pl. 14. 5. See the notes on Gen. 6. 6
The Chaldee explaineth it thus; And the Lord ap-
peared to take vengeance upon the workers of the Citie
and Tower.

6 Ver. 6. there will not be cut off from them] that is,
they will not be refrained: so noting their willfull
persisting in the evil begun. Or question-wisely
thus, should they not be cut off? (or refrained?) mean-
ing it was very meet they should.

7 Ver. 7. Let us goe downe] The holy Trinity here
determineth, (as when in Gen. 1. 26. he said, Let
us make man:) against the former determination of
vaine men, ver. 4. So be disparteth the council of
the nations, Plal. 33. 10. *not beare*] that is, not under-
stand: so in 1 Cor. 14. 2. he speaketh *not unto men*,
for no man heareth: that is, understood; and in
Elyaz 36. 11. *Speak*, Syriack, for we beare; that is,
understand it: so a hearing heart, for an understanding.
1 King. 3. 9. *Iesseb heard*, that is, understood, Gen.
42. 23. and Joseph the like. Albeit, God might at
first linnite them all with death, that they could
not at all heare; and then change their tongues.
A like judgement David witheth against his ene-
mies, Plal. 51. 10.

8 Ver. 8. scattered] and so dissolved their com-
munion, and brought on them the evil which
they sought to prevent, ver. 4. for, that which the
wicked searsh, shall come upon him, Prov. 10. 24. The
Hebrew Doctors from hence doe conclude, The
generation of the division (of tongues) have no part in
the world to come, (that is, in the kingdom of hea-
ven) as it is written; And the Lord scattered them
from thence, &c. The Lord scattered them in this
world, and from thence the Lord scattered them in
the world to come. Talmud Bab. in Sanhedr. ch. 10.
left off to build] the contrary miracle God wrought
by the gift of tongues, to build up Jerusalem, Aet.
2. 4. 6. 11. &c.

9 Ver. 9. Babel] or Babylon, in the Greeke transla-
tion: because there the Lord (Babel, that is,
confounded their language; and Babel is the name
that Babel, but for ease of speech the first 115
left out and it accordeth with the Chalde or Ba-
bylonian tongue, which foundeth the Hebrew Ba-
bel, Babel, as the Chalde paraphrast here hath it.
lip of all the earth] that is, language of all people on
the earth: see ver. 1. And here tongues first were
for a signe to undeceivers, (as 1 Cor. 14. 22.) that by
this judgement they might be converted unto the
Lord; though they made no such use thereof, as
neither did those that mocked at the gift of tongues
whereby the heavenly City was builded, Acts 2.
4. 1-3. The Hebrew Doctors say, that at this dis-
percion

perion there were seventy nations, with seventy sundry languages, R. Menachem, on Gen. 11.

10 Ver. 10. *old* [Heb. *fm*, and so in the rest that follow. See the notes on Gen. 5:32, and compare this genealogy with that there. Ten Patriarchs, are there reckoned from Adam to Noe; and ten here from Sem to Abraham: both of them proceeding with the lineage of our Lord Christ, who came of all their fathers according to the flesh, Luk. 3. There each fathers generation is set down in three verses, here but in two: and their death is not spoken of. Howbeit the lives of men, are now shortened to the half.

11 Ver. 11. *500 years* [by this we may gather, that Sem lived till Isaac ion of Abram was fifty years old, and saw ten generations after him before he died. A singular blessing both to him and them.]

12 Ver. 12. *begat Salab* [or, *Shelab*] and as the holy Ghost counted the time of Arphaxads birth, *twice as after the flood*; v. 10. so may we gather it for all the rest: as Sala was borne 37 yeeres after the flood, and after the creation of the world, 1693. The Greeke translation inserteth here, a man which never was, by the Hebrew verity, saying that *Arphaxad begat Kainan*: and that *Kainan lived 130 yeeres*, and *begat Sala*. Also the time of each fathers procreation, is for the most part changed in the Greeke. This seemeth to be done purposefully: that the true genealogy might not be knowne to the heathen, for whom the Greeke Bible was first translated. And because in all Greeke Bibles Kainan was set downe: the Evangelist also, (to beare with the worlds weaknesse, or for other causes seeming good to the Spirit of God, reckon Kainan between Arphaxad and Sala, in Luk. 3:36. But neither here, nor in 1 Chro. 1. nor in any Hebrew text, in his name recorded. See a like thing in Gen. 46:20.

14 Ver. 14. *begat Heber* after the flood, 67 yeeres, in the yeere of the world 1723.

16 Ver. 16. *begat Phaleg* [or, *Faleg*]: after the flood 101 yeere, and of the of the world, 1757.

17 Ver. 17. *430 yeeres* [So Heber lived till Abraham was dead, Gen. 5:7. and was the longest liver of all that were borne after the flood; and they that came after him lived not past halfe his dayes.]

18 Ver. 18. *begat Ragum* [or *Rebu*]: after the flood 131 yeere, and of the world, 1787.

20 Ver. 20. *begat Samel* [or *Song*]: after the flood 163 yeere, and of the world, 1819.

22 Ver. 22. *110 yeeres* [at the same age, *Phaleg* and *Salab*, are before noted to have begotten their sonnes. *Isaac Nabor*] after the flood 193, and of the world 1849.

24 Ver. 24. *begat Tharab* [or *Terab*]: after the flood 222 yeere, and of the world, 1878.

26 Ver. 26. *begat Abram, Nabor, and Haran* [that is, *Isaac Nabor*: and so begat one of these three (to wit, *Isaac Nabor*) not all in the same yeere: The like was before in Noe's begetting Sem, Cham, and Japheth. Gen. 5:32. where Sem for dignity was named first, as Abram is here; and Japheth the eldest, as Isaac Nabor is here. For Tharah the father, lived 205 yeeres old, ver. 32: then Abram depar-

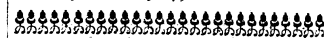
ted from Charran, 75 yeeres old, Gen. 12:4. wherefore Abram was borne, not when Tharah was 70 but when he was 130 yeeres old, which was after the flood, 352 yeeres, and of the world 2008.

Ver. 28. *Land of his nativity* [that is, *his native country*: or, as the Greeke faith, *wherein hee was borne*. *Ur of the Chaldees*] that is, *Ur* in the land of the Chaldees; which land Stephen calleth also *Mesopotamia*, Act. 7:2.4. for it lay between two rivers. And *Chaldees* is by humane writers also called *Mesopotamia*, Plin. hist. l. 6. c. 27. V. significeth *Light* and *Fire*: here the Chaldees paraphrast taketh it to be the name of a Citie, but the Greeke translateth it a *Country*: and Stephen in Act. 7:4. faith, *the land of the Chaldeans*. And the Chaldees being idolaters, in likelihood consecrated and named this place unto of the *Fire*, which they had fene to come downe from heaven upon the Fathers sacrifices, (as is noted on Gen. 4:4.) and whereof they were wont to light lamps for to keepe the fire, which thereupon they called *Orion alfa*, *lights of grace*. So other heathens after used to honour fire, as *Qu. Curtius*, b. 4. faith of Darius, that he called upon *the sacred and eternall Fire*. Or it might be a place of sacrificing in Chaldeas, as God had his *V'* (that is, *Fire*) in *Sion*, and *Formee* in *Ierusalem*, Elay 31:9. So the Ierusalemie paraphrast calleth it here, *the fiery furnace of the Chaldees*. *Chaldees*] or *Chaldæan*: called in Hebrew *Chasdim*, and turned into *1*, maketh *Chaldim*: the holy Ghost in Greeke (whom wee follow) calleth it so, *Chaldees*, Act. 7:4. And because they much used Astrology, therefore in time it was common for Astrologers to be called *Chaldeans*, as in Dan, 2:2,4,5.

Ver. 29. *Sarai* [she was daughter of Abrams father, though not of his mother, Gen. 20:12. her name was changed to *Sarab*, as *Abram* also was named *Abraham*: see Gen. 17:15,5. *daughter of Haran*] by this also it appeareth, that *Haran* was eldest of the three brethren. And this *Milchab* (or *Melcha*, as the Greeke writeth her) was grandmother to *Rebecca*, *Isaacs* wife, Gen. 22:20,23. *Ischa*] in Greeke *Ischa*; the Iewes thinke this was *Sarai*, and that she had two names: and was said to be daughter of Tharah, Gen. 20:12. as being his grandchild.

Ver. 31. *Tharab took Abram*, [It appeareth by Ios. 24.2. that their fathers were fallen to idolatry, and served other gods in Chaldeas or *Mesopotamia*: and there the *Gods* glory appeared to *Abram*, and said, *Come thou forth from this land, and from thy kindred: and come into the land which I will shew thee*, Act. 7:2,3. whereas therefore *Tharab* here took *Abram*, &c. it seemeth *Abram* acquainted his father with this oracle of God, and that Tharah repenting, consented also to goe out; and as for it made as principall in the journey. *with them*] that is, *with Tharab and Abram*, whom Moses by this word *them*, implyeth to be author under God of this removal towards Canaan, agreeable to Stephens narration, Act. 7: as before noted. Wherefore also in Gen. 15:7. & Neh. 9:7. it is manifested that the calling was specially of *Abram*. And

And his faith is particularly commended, Heb. ii. 8. *Archi*] or, *fixed there*: that is, *dwelt in Charran*: as Acts 7.2. where *Abram* got *faith* new, and made *Isaac*, Gen. 12.5. and tarried there till his father *Tharab* died, Act. 7:4. whose old age seemeth to be the cause of their staying in that place. And this *Charran* was in the land of *Chaldeas* also, and not farre from *Ur*: wherefore God againe called *Abram* thence, Gen. 12:1. And although there was a neerer way from *Ur* to *Canaan*, then to goe by *Charran*, (as in the maps of those countries may be seene): yet because the neerer way was most dangerous and troublesome, God led them about by an inhabited and safe way, providing for their inirmities, as hee did the like after, for *Abrams* children, in Exod. 13. 17,18.



CHAP. XII.

1. God calleth Abram to go into another land: 2. promitteth to blisse him, and in him, all families of the earth. 3. Abram departs with Lot, from Charran to Canaan. 4. He journeyeth through the land, 7. which is promised him in a vision; and there he buildeth Altars. 8. H. is driven by a famine into Egypt. 11. Fear maketh him say his wife to be his sister. 14. For her beauty he is taken into King Pharaohs house; but the Lord by plagues compelleth him to restore her.

1 And Jehovah said unto Abram; Goe thou, from thy land, and from thy kindred, and from thy fathers house: 2 unto the land, which I will shew thee. And I will make thee a great nation; and I will blisse thee; and will make thy name great: and be thou a blessing. And I will blisse them that blisse thee; and him that speaketh thee-cvill. I will curse: and blessed shall be in thee, all families of the earth. And Abram went, as Jehovah spake unto him; and Lot went with him: and Abram was seventy yeeres and five yeeres old, when hee went out from Charran. And Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they had gathered, and the soules which they had made in Charran: and they went out, to goe to the land of Canaan; and they came to the land of Canaan. And Abram passed through the land, unto the place of Sechem, unto the Oke of Moreh: and the Canaanite was then in the land. And Jehovah appeared unto Abram and said, unto thy feed will I give this land: and he builded there an altar, to Jehovah, who appeared unto him. And hee removed thence, unto a mountaine, East-ward of Beth-el, and pitched his tent; having Beth-el Sea-ward, and Ai East-ward; and he build-

ded there an altar, unto Jehovah; and hee called on the name of Jehovah. And Abram journeyed; going and journeying, toward the South.

And there was a famine in the land: and Abram went downe to Egypt, to sojourne there; for the famine was heave in the land. And it was, when he was come-neere, to enter into Egypt; that hee said unto Sarai his wife; Behold now I know, that thou art a woman of faire countenance. And it will be when the Egyptians shall see thee, that they will say, *this is his wife*: and they will kill me, and thee they will save alive. Say I pray thee, thou art my sister; that it may be well with me for thy sake; and my soule shall live because of thee. And it was, when Abram was entred into Egypt: that the Egyptians saw the woman, that shee was very faire. And Pharaohs Princes saw her, and they praised her unto Pharaoh: and the woman was taken into Pharaohs house. And he did good to Abram for her sake: and hee had sheepe and oxen, and he-asses, and men servants, and women servants, and she-asses, and camels. And Jehovah plagued Pharaoh and his house, with great plagues: because of Sarai, Abrams wife. And Pharaoh called Abram, and said, What is this that thou hast done to me? Why didst thou not tell me, that she is thy wife? Why saidst thou, she is my sister: and I might have taken her to me to wife: and now, behold thy wife, take her, and goe away. And Pharaoh commanded men, concerning him: and they sent away him, and his wife, and all that hee had.

Annotations

DDD These three letters signifie, that here begins the third Paraphrase or Section of the Law, which upon Gods first words to Abram, is called *Lelect*, that is, *Goe thou*. See before in chap. 6:9.

S Aid] to wit, after that Abrams father was dead, Acts 7:4. Thus God was he that redeemed Abram, Elay 29:22. Goe thou] or, Goe for thy selfe: signifying, that though no other would, yet hee should for his owne good, get him out from that idolatrous place. So God calleth all from such a state, Rev. 18:4. from thy land [or, *out of thy country*; that wherein hee now dwelt, in Charran, which was in the same land of *Mesopotamia*: that *Ur* had in, Gen. 24:10, & 28:2,7,10, compared with Act. 7:2. Gen. 11. 28. The Hebrew Doctors expound the name *Charran*, by *Charran apb*, that is, *withfull anger*, (R. Menachem on Gen. 12.) as if hee were now to depart from the place of wrath. So wee which by nature were children of wrath, (Ephel. 2:3.) are

are called and choien of Christ out of this world, and from worldly corruption, Joh. 15. 19. 2 Pet. 1. 4. and are by him *delivered from the wrath to come*: 1 The. 1. 10. *thy kindred* to weat, *Nachor* and the rest, excepting Lot. For although there is no expresse mention of *Nachor*, among others that went with *Thara* from *Ur*, in Gen. 11. 31. yet it appeareth by the history following, that *Nachor* went so farre as *Padan Aram* in *Mesopotamia*, and there settled: so that it was after called, *Nachors Güte*, Gen. 25. 20. and 24. 10. 15. and the same was *Churan*, Gen. 28. 2. 10. and there was *Abrams kindred*, and country here spoken of, Gen. 24. 4. *Tharabes house* for the father *Tharab* being dead, his household (as it seemeth) would go no further, but stayed there with *Nachor*: and onely *Lot* and his house went with *Abram*, as the fourth verse, and history following doth confirme. So *Tharabs house* and *Nachors* left following of God, and turned againe to idolatry, as appeareth by Gen. 31. 30. 53. Joh. 24. 2. From thence Christ also calleth all to follow him, Luke 14. 26. 27. and so the Spirit faith to Church, *forget thy people and thy fathers house*, Psal. 45. 11. *will show thee* that is, the land of *Canaan*, verie 5. but God here nameth it not, for more prooffe of *Abrams* faith and obedience. For as he raised up this man of justice from the east, so called be him to his faith, to follow him and his direction. Elay 4. 1. 2. Exod. 11. 8. But under this earthly inheritance, was typed an heavenly, which *Abram* looked for, Heb. 11. 9. 10. And in *Salem* a citie of *Canaan*, *Melchisedek* reigned, and was Prielt of the most high God, and blessed *Abram*, Gen. 14. 18. 19.

3 Vert. 2. a great [or, to a great nation, that is to become the father of a great nation: see Gen. 2. 7. and 17. 4. Of this promise, there was no visible hope, because *Sarah* his wife, (being 65. yeere old) was barren, Gen. 11. 30. for which *Abram* complained, Gen. 15. 2. 3. But under this promised Nation, was implied also a spirituall seed, of faithfull people, Rom. 4. 11. 12. Gal. 3. 7. *blissed thee* in all things, both earthly, Gen. 24. 1. 35. and heavenly, Gal. 3. 14. Eph. 1. 3. Gods blessing is his favour, and therupon an abundant multiplication of all good things: on the contrary, his curse, is both the depriving of good, and heaping of evil things upon them whom he hateth and punisheth, Lam. 3. 65. 66. *thy name* which is better then a good countenance, then great riches, Eccl. 7. 1. Prov. 22. 1. So God made David a great name, 2 Sam. 7. 9. *be thou* that is, thou shalt be (as the reene translate it): but this manner of speech is more vehement, as whereby God commendeth the blessing, Psal. 128. 5. 6. See thou.

3 Vert. 3. that speaketh thee evil [or curse] thee: but here are two words used, and this first, significth evil speaking by men, as Paul sheweth, Act. 23. 5. from Exod. 22. 28. The like blessing, *Isaac* pronounced unto *Isaac*, Gen. 27. 29. and *Balaam* to *Isaac*, Num. 24. 9. in the [that is, in thy flesh, (Christ, who shall come of thee according to the flesh,]

Gen. 22. 18. For Christ was sent of God to *bliss* us, in turning every one of us from our iniquities, Act. 25. 26. and that we may receive the promise of the Spirit through faith, Gal. 3. 14. Wherefore this was a preaching of the Gospel to *Abram*, Gal. 3. 8. And this covenant confirmed before of God in Christ, is observed to be since hundred thirty yeeres before the law, and could not by the Law be disannulled, because God gave it him by promise, Gal. 3. 17. 18.

4 Vert. 4. went [By faith, *Abram* being called, did obey, to goe out unto a place which he should after receive for an inheritance: and he went out, not knowing whither he should come, Heb. 11. 8. old Hebr. [on of] 100 yeeres, and set forty yeeres, that is, going in his 75. yeeres: see Gen. 5. 32. And his father *Tharab* being two hundred and five yeeres old when he died, it appeareth that he begat *Abram* at 130. yeeres, and so not he, but *Haran* was begotten at *Tharabs* 70. yeeres, Genesis 11. 26. *Abram* after an hundred yeeres pilgrimage more, died, Gen. 25. 7. and *Isaac* his son, then 75. yeere old, is left heir of *Canaan*.

5 Vert. 5. subsannet [or, gathereth goods: for of gathering and gathering it hath the name: and is a general word for cattell, money, or other like goods. the fowles] Hebr. the fowles: put for fowles, that is, persons of men and women, as Gen. 14. 21. and 46. 26. Rom. 13. 1. and often in the Scripture. so in the Hebrew text man, 1 Chron. 10. 1. is put for men, 1 Sam. 31. 1. wizard, 2 Chron. 33. 6. for wizards, 2 King. 21. 6. See before, Gen. 3. 4. and 4. 20. and 10. 16. The Greek translateth, every fowle. As here fowles, to elivhere fowles and fowles. (Act. 2. 17. 1 John. 4. 1.) are put for the whole persons. bad made] that is, bad gotten, to weat, into their possession, as the Greeke manifesteth. But this may be meant, not onely of getting them to their service, (as 1 Sam. 8. 16.) but also of winning them to the faith of God, as the Chaldee Paraphrast faith, *bad subdued unto the Law*: which is very probable by that example of his household souldiers, Gen. 14. 14. and his commendation for teaching his house, Gen. 18. 19. and their receiving the wound of Circumcision, Gen. 17. 23. So *Tharabum* *Ierusalem* also calleth these, *fowles of Prophets*, (or converts)

land of *Canaan* a country in *Asia* the lesse, possessed by *Canaan* (the son of *Cham*, the son of *Noe*) and his sons; but for their wickedness the land was to *flue* them out, Lev. 18. 25. and it is now promised to be given to *Abrams* seed, ver. 7. and was therupon called the land of promise. Heb. 11. 9. a goodly country it was, having water-bricks, fountains, and giving depths, mountains, and valleys, and vines; corne, and wine, and oile, and honey, and olive fruits, it lacked not any thing, it was watered with the raine of heaven, cared for by God, whose eyes were always on it, Deut. 8. 7. 8. 9. & 11. 11. 12. so that it was the pleasantest of all lands, and flowered with milke and honey, Ezek. 40. 6. In it God had prepared a place where he would dwell among his people, the sons of *Abram*, the land being buy, and their strangers and sojourners in it with him, Exo. 15. 17. Lev. 25. 23. called therefore, *Iobabais* land, Hof. 9. 3. and the holy land, Zach. 2. 12. the land of *Immanuel*, that is, of Christ, Elay 8. 8. a figure of an heavenly coun-

country, Heb. 11. 9. 10. the borders of it reached to the great river *Euphrates*, Gen. 15. 18. And *Abram* who dwelt beyond the river, (without Gods territories) Joh. 24. 2. is now brought of the Lord, into this good land. And the Hebrew Doctors have acknowledged the land to be a figure of heaven, saying, it is written, And thy people shall be all just, they shall inherit the land for ever, (Elay 66. 21.) this land is a parable, as if he should say, the land of the living, and that is the world to come. *Abayim* in treat. of Repentance, chap. 3. sect. 5. So R. Menachem on Gen. 12. referreth it to the land which is above, watered with waters that are above. And in *Thalmud* B. b. in *Sanbedrin*, chap. *Chelek*, it is written, All *Israelites* have their portion in the world to come; as it is said, And thy people shall be all just, they shall inherit the land for ever.

6 Vert. 6. passed through] to survey his land wherein he was but a pilgrim, Heb. 11. 9. *Sebeim* or *Sychem*, that is, the place where *Sychem* after was: of which see Gen. 33. 18. This was about the middelt of the country. the oke] that is, the oke, (as it is written in Deut. 11. 30.) meaning a grove or plaine fed with oaks: the Chaldee therefore calleth it a plaine: but the Greek, an oke, and it is named in Hebr. *Alon*, of strength. *Morab*] this seemeth to be the name of some man, (as after is mentioned the oaks of *Mamre*, Gen. 13. 18.) or of some hill, as in Judg. 7. 1. The Greeke translateth it, a high oke. *Morab* significth also a Doctor, Job 36. 22. the *Canaanite*] that is, *Canaanites*, as Gen. 10. 16. 18. So the Greeke faith, the *Canaanites* dwell in the land. An idolatrous and wicked people, as the Chaldeans from whom *Abram* came, Deut. 12. 30. 31. So Gen. 13. 7. But when God promisseth the cleansing of his Church, he faith, the *Canaanite* shall be there no more, Zach. 14. 21.

7 Vert. 7. they feed] that is, to all the children of promise (the elect) who onely are counted *Abrams* seed, Rom. 9. 7. 8. and in Christ are heires by promise, as well the Gentiles as the Jewes, Gal. 3. 26. 28. 29. Therefore the strangers are appointed their lot of inheritance among the *Israelites*, Ezek. 47. 22. not in the earthly land, but in the heavenly, which *Canaan* represented, Heb. 11. 9. 10. 14. 16. See Gen. 13. 15. an altar] for sacrifice and thanks to God, (as Gen. 8. 20.) who, after his wicker travel, had appeared, and comforted him with gracious promises of heires, and an inheritance: neither of which he had as yet, but onely by faith. Thus beleeved, and received the promises thankfully: as Heb. 11. 13. and was the some of God, and a light in the midst of a crooked and perverse generation, Psal. 21. 5. *Abram* is the first man in the world, unto whom God is said to appeare, or be seene: first in *Ur* of the Chaldees, Acts 7. 2. next here in *Canaan*.

8 Vert. 8. Eastward] or, on the East of *Belech* a City after called by *Isaac*, *Belech*: that is, Gods house: at this time it was named *Luz*, Gen. 28. 19. his [and] shewing by this, that he abode there as a stranger in a country, Heb. 11. 9. Psal. 105. 12. for a *Tent* is opposed to an house, or settled dwelling, 1 Chron. 17. 15. See toward] that is, on the West: for be-

cause the milne Sea was the western border of the land of *Canaan*, Num. 34. 6. Joh. 23. 4. therefore the Sea is often put for the West: so Gen. 28. 14. Exo. 10. 19. & 26. 22. Ezek. 48. 1. 2. See. For like reason, the desert is used for the South, in Psal. 75. 7. At a City, whereof see Joh. 8. called on] which the Chaldee translateth, prayed in the name: it may also signifie, preaching in the name of the Lord: for, calling or crying unto God, meaneth prayer, Joel 2. 32. unto men, it is preaching, Elay 40. 3. 6. The calling on the name of the Lord, is a signe of true faith and godlinesse, Rom. 10. 13. 14. 1 Cor. 1. 2.

9 Vert. 9. going and journeying] that is, continually journeying: see Gen. 8. 3. the South] as towards the Sunne: whereby may be figured his progresse in faith and grace, as Prov. 4. 18. 2 Cor. 3. 18. So the building of the Citie which *Ezekiel* saw in vision, was toward the South, Ezek. 40. 2. The Hebrew Doctors say, that *Abram* cleaved unto the condition of mercie, for that in the South of the world, and therefore all *Abrams* journeyes were towards the South: R. Menachem on Gen. 12. The North on the contrary, figured the place whence evil proceeded, Jer. 1. 13. 14. And thus *Abram* passed from place to place, till God had brought him through all the land of *Canaan*, Joh. 24. 3. The Greeke translateth, camped in faith and grace, as Prov. 4. 18. 2 Cor. 3. 18. So the building of the Citie which *Ezekiel* saw in vision, was toward the South, Ezek. 40. 2. 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the returne out of *Babylon*, when in the beginning of the Grecian Monarchie, they were called *Ptolemæes*. And *Pharab* was an Egyptian title of Sovereignty. Gen. 41. 10. 44. and the *Pharaubs* had other proper names, as *Pharaoh Neab*, 2 King. 23. 29. *Pharaoh Hophra*, Jer. 44. 30. and the like. By interpretation, *Pharaoh* signifieth fire, and an Avenger; the first in respect of himselfe, the other of his subjects, whom Kings ought to judge, and take vengeance of evil doers, Rom. 13. 4.

16 Ver. 16. *he did good* or, *deeds well wish* : as the Greeke translatheth, *he used well*. *hee had*] or, *there was to him* : such is the Hebrew phrase usually. But the Hebraisme is opened by the holy Ghost : as, *There is not to us*, Luke 9. 13. that is, *we have not*, Mat. 14. 17.

17 Ver. 17. *plagued*] or *touched*, *struck* *Pharaoh with great strokes*. This great deliverance *David* celebrateth in Psal. 105. 14. *He suffered no man to doe them wrong, but reproved Kings for them*.

19 Ver. 19. and] or, *for* *A. And*, is often in stead of *For* : as, *and he heard*, *Elay* 39. 1. that is, *for he heard*, 2 King. 20. 12.

20 Ver. 20. *sent away*] This word is often used for *sending*, or *conveying away* with honour, as *Exod.* 28. 27. and so with *accompanying* and *bringing them on their way*, as the Greeke and Chaldee translate it here.



CHAP. XIII.

1. *Abram and Lot returne out of Egypt into Canaan*, 4. where he called on the name of the Lord. 5. *Lot and Abram king to his rich*, by disagreement betweene their herdmen, they part asun. 10. *Lot goeth to wicked Sodom*. 14. *God reneweth the promises to Abram*. 18. *He cometh to Hebron*, and there buildeth an Altar.

1 **A**ND Abram went-up out of Egypt, he and his wife, and all that hee had; and Lot with him, unto the South. 2 And Abram was very rich : in cattell, in silver, and in gold. And he went on his journeyes, from the South, and unto Beth-el : unto the place, where his tent had been at the beginning ; betweene Beth-el and Ai. Vn- to the place of the altar which he had made there at the first : and there Abram called on the name of Jehovah. And Lot also that went with Abram ; hee had flocks, and herds, and tents. And the Land did not beare them, to dwell together : for their substance was much, that they could not dwell together. And there was a strife betweene the herdmen of Abrams cattell, & the herdmen of Lots cattell : and the Canaanite and the Pherezite, was then dwelling in the land. And Abram said unto Lot, let there be I pray thee, no strife betweene mee and

thee ; and betweene my herdmen, and thy herdmen : for we be men brethren. 15 not all the land before thee ? Separate thy selfe I pray thee from me : if *(show wilt take)* the left-hand, then I will take the right ; and if the right-hand, then I will take the left. And Lot lifted-up his eyes, and saw all the plaine of Jordan, that all of it was well-watered : before Jehovah destroyed Sodom and Gomorrah, as the garden of Jehovah, as the land of Egypt, as thou comest to Zoar. And Lot chose to him, all the plaine of Jordan ; and Lot journeyed backward ; and they were separated, each man from his brother. Abram, hee dwelt in the land of Canaan : and Lot, he dwelt in the Cities of the plaine ; and pitched-tent unto Sodom. And the men of Sodom, were evil and sinners, to Jehovah, exceedingly. And Jehovah said unto Abram, after Lot was separated from him ; lift up now thine eyes, and see, from the place where thou art : to the North, and to the South, and to the East, and to the Sea. For all the land which thou seeest, to thee will I give it : and to thy seed for ever. And I will put thy seed, as the dust of the earth : so that if a man be able to number the dust of the earth ; thy seed also shall be numbred. Arise, walke through the lands in the length of it, and in the breadth of it ; for to thee will I give it. And Abram removed his tent ; and came & dwelt in the Okes of Mamree, which is in Chebron : and he buildeth there an Altar unto Jehovah.

Annotations.

THe South] in Greeke, *he desert* : meaning the Southern part of Canaan, (see Gen. 12. 9.) for otherwise Canaan was Northward from Egypt.

Ver. 2. *very rich*] Hebrew, *vehemently a eighty* (or *hazie*). Which word is applied to weight of burden, as in 1 King. 12. 4. to weight of glorie, as in Gen. 31. 1. to weight of multitude of people, as in 2 Kin. 6. 14. or of cattell, as *Exo.* 12. 38. and so to all manner of riches, as the Greeke here translatheth it rich. Thus Gods blessing promised in Gen. 12. 2. was in part performed, for his blessing maketh rich, Prov. 20. 22. Gen. 24. 35. And as Abram now, so his children afterward, returned out of Egypt, with great riches, *Exod.* 12. 32. 35, 36, 38. These figured the graces of God, as faith, knowledge, and the like, Jam. 2. 5. 1 Corinth. 1. 5. Colof. 2. 2.

Ver. 4. *called there*] the Chaldee faith, *prayed there*. See the notes on Gen. 12. 8. As Abram returned to his first Altar, and there served God : so his children after him, were to returne to Abrams first

first faith and service, from the idols of Egypt, wherewith they had beene deified, *Exo.* 4. 22, 23. *Ezek.* 20. 7, 8.

5 Ver. 5. *tents*] that is, servants dwelling in tents. So *Jer.* 49. 29. 1 Chron. 4. 41.

6 Ver. 6. *did not beare*] the Greeke translatheth, *received* (or *continued*) *them not* : that is, could not containe them, as the words following doe explaine it. And so the Scripture sometime resolveth this phrase, as, *who shall judge* 2 Chron. 1. 10. that is, *who can judge* ? 1 King 3. 9. *I shall not stand*, Mat. 12. 25. that is, *I cannot stand*, Mark. 3. 24. *Thy kind goeth not out*, Mat. 17. 21. that is, *cannot goe out*, Mar. 9. 29. and sundry the like.

7 Ver. 7. the *Pherezite*] that is, *Pherezites* ; as Gen. 12. 6. But of these we heard no mention before : it seemeth they were some family of the Canaanites, Gen. 10. 18. for they dwelt with the Canaanites in that part of the country which after fell to the tribe of Judah, *Judg.* 1. 3, 4, 5.

8 Ver. 8. and betweene my Herdmen] that is, or betweene my Herdmen : as, *hee that curseth his father and his mother*, *Exod.* 21. 17. that is, *his father or his mother*, Mat. 15. 4. So, and the some of man, *Psalm.* 8. 5. that is, or the some of man, as it is alleged in *Heb.* 2. 6. *men brethren*] that is, brethren in faith, as *Mat.* 23. 8. and natural kinnesmen : for Abram was Lots uncle, Gen. 12. 5. So Christs kinsmen, were called his brethren, 1 Cor. 9. 5. The word *men* may be omitted, as sometime the text it selfe doth : *shooters men with bow*, 1 Sam. 31. 3. that is, *shooters with bow*, 1 Chron. 10. 3. So, *a man a Prince*, *Exod.* 21. 4. is in Greeke, but a *Prince*, *Act.* 7. 27. *man of his counsell*, *Elay* 40. 13. that is, *his counsellor*, 1 Cor. 2. 16. Although the Greeke often keepeth this Hebraisme, as an *enemie man*, Mat. 13. 28. *men sinners*, Luke 24. 7. *Men brethren*, *Act.* 1. 16. and 2. 29-37. See also *Gen.* 38. 1.

9 Ver. 9. *Is not all?*] that is, *Loe surely it is*. A question earnestly affirmeth : as, *is it not written* ? Mar. 11. 17. for, it is written, Mat. 21. 13. *doe ye not erre* ? *Mark.* 12. 24. for, *ye doe erre*, *Mat.* 22. 29. and sundry the like. See Gen. 4. 7. *before thee*] at thy pleasure, to chuse, by my permission. So the Lord let the land before the Israelites, *Deut.* 1. 21. The like is in Gen. 20. 15. and 34. 10. if thou wilt take] or wilt chuse. Their words are to be understood from the next speech, or from the 11. v. And Lot chose, &c. O tentimes words wanting are to be supplied, as, *I with Scorpions*, 2 Chron. 10. 11. for, *I will chuse*] you with *Scorpions*, 1 King. 12. 11. *Against three hundred*, 2 Sam. 23. 8. for, *he lift up his spear against three hundred*, 1 Chron. 11. 11. and his figure alike. See Gen. 11. 4. Thus Abram for peace, parted with his right : chusing rather to take wrong, then to contend, as 1 Cor. 6. 7.

10 Ver. 10. *lifted up his eye*] that is, *looked round about*, to view the land, as is after manifest by the like speech to Abram, ver. 14. and where one Evangelist faith, *lifting up your eyes*, Mat. 17. 8. Another writing of the same, faith, *looking round about*, Mar. 9. 8. *Jordan*] Hebrew, *Jarden*, the name of a goodly river : see *Jos.* 3. 11. &c. *well watered*] Hebrew, *a watering* ; that is, as the Chaldee faith, a

place of water, or of moisture : thereby signifying a fruitful land, as *Psal.* 66. 12. and 107. 33, 35. *destroyed*] or *corrupted*, as *Gen.* 6. 13, and 19. 24. *Sodom* is in Hebrew *Sedom*, and *Gomorrah*, *Ghammarrah* ; but we follow the plaine writing in the new Testament, 2 Pet. 2. 6. *garden*] that is, as the Greeke faith, *Paradis* : see Gen. 2. 8. and *Ezek.* 36. 35. meaning most pleasant and fruitfull, as *Eden* and *Egypt*. *comest*] Hebrew, *about coming to Zoar*, or to Zoar : that is, all the plaine of Jordan, even to Zoar, the little Citie called before *Bela* : see Gen. 19. 20, 21, 22. and 14. 2.

Ver. 11. the plaine] or, the country about Jordan, as the Gr. translatheth, which words the holy Ghost useth in Luke 3. 3. The Chaldee translatheth it, *a plaine* : and it is opposed to the mountains, *Gen.* 19. 17. *each man, &c.*] that is, *one from another*.

Ver. 12. *pitched tents*] that is, *removed his tents* : from place to place, till he came even to Sodom : and as the Greeke faith, *dwelt in tents in Sodom*.

Ver. 13. *sinners to Tekwah*] that is, before the Lord, (as the Greeke translatheth) and against him, as 1 Sam. 2. 25. meaning, very grievous and open sinners. And here the *Sodomites* are the first in the world openly called sinners : and although by Adams disobedience we all are made sinners, Rom. 5. 19. yet usually such as are notorious wicked ones, have this title given them : as in 1 Sam. 1. 9. *Psal.* 104. 36. *Mark.* 4. 41. 1 Tim. 1. 5. The Chaldee paraphrast translatheth, *They were unrighteous with their riches, and sinners with their bodies before the Lord* : agreeable to other Scriptures, which tell us how they deified their bodies, *Gen.* 19. 5. and that, *Pride, fullness of bread, and abundance of idleness*, was in Sodom, they strengthened not the hand of the poor, but were brought, and committed abominations before the Lord, *Ezek.* 16. 49, 50. The Hebrew Doctors, from the two words here used, of *Sodom* sinfull state, doe gather their condemnation both in this world, and in the world to come, *Talmud* in *Sanhedr.* ch. *Chelek*. See the notes on *Gen.* 19. 24. Ver. 14. *to the sea*] that is, the west : see *Gen.* 12. 8. Abram vieweth the land, but possesseth it not : so did *Moses*, *Deut.* 34. 1, 4.

Ver. 15. *to thee*] *God gave Abram no inheritance in the land, no man the breadth of a foot : yet hee promised that he would give it to him for a possession, and to his seed after him, when as yet hee had no child*, *Acts* 7. 5. By faith hee sojourned in the land of promise, as in a strange Country ; for hee looked for a Citie which had foundations, whose builder and maker is God, *Heb.* 11. 9, 10. and to thy seed] this may be an interpretation of the former, to thee, that is to thy seed : for the word and, sometime meaneth, that is, or even : as 1 Chron. 21. 12. *three daies the Lords sword*, and the pestilence, for, that is to say the pestilence : it expoundeth the former, therefore in 2 Sam. 2. 13. is written onely, *three daies pestilence*. So in 2 Sam. 17. 12. *of him and of all* (for that is of all) the men that are with him. thy seed] thy posterity. But as the earthly country figured an heavenly *Heb.* 11. 16. so Abrahams seed were some after the flesh, and some by promise, *Galat.* 4. 22, 23. *rather because they are the seed of Abram, are they all children*, *Romans* 9. 7. The

The chieft intended in this promise, is Christ, then with him, all Christians, Jews, and Gentiles, Gal. 3. 16, 26, 28, 29. See before, Gen. 12. 7. for *et* or *non* *eremite*. Yet they possessed it *but a little while*, Elay 63. 18. For upon transgression they were threatened to be *scattered among the heathens*, their land to be *wast*, and their Cities *desolate*, Lev. 26. 33. and that the land *should give them out*, if they *desist* it, Lev. 18. 28. as came to passe, 2 King. 17. but the true seed, which are Gods *elect*, *do inherit it*, and his servants dwell there, Elay 65. 9. Psal. 69. 34. 37. & 102. 29. These promises are spiritual, and to be referred unto the *just* and *meek*, put in possession by Christ, Psal. 37. 29. Mat. 5. 5. Gal. 3. 29. But unto the wicked faith God, *ye lift up your eyes to your idols, and find blood, and shall ye possess the land? ye work abomination, and ye desire every one his neighbours wife, and shall ye possess the land?* Ezek. 33. 24, 25, 26.

16 Ver. 16. *mill piti* [that is, *will make*: as the Greek translates it. *if a man*] This sheweth the comparison not to be absolute for equality of number, but in respect of men, unto whom Abrahams children are infinite, as the dust. See after in Gen. 15. 5.

17 V. 17. *in the length* [This survey was to strengthen Abrahams faith, who under this earthly land, did view an heavenly, Heb. 11. 10, 16. that he might be able to comprehend the length and breadth, and depth and height, and know the love of Christ, which passeth knowledge, Ephes. 3. 18, 19.]

18 Ver. 18. *in the oke* [that is, the *oke-grove*, or *plaine*: see Gen. 12. 6. *Mamree*] in Greeke *Mambrice*: a man of the Amorites then living, with whom Abram made league, Gen. 14. 13. One of the chiefe Sorcerers of Egypt, was called by the like name. See the notes on Exod. 7. 11. *Chebron* or *Hebron*, (the Greek writeth it *Chebron*, as *Efron*, Gen. 46. 12. is written *Efron*, Matth. 1. 3.) It had this name afterward: for before it was called the *Citie of Aiba*, Gen. 23. 2. and 25. 27. which *Aiba* was a great man among the *Anakims*, and a father of them, Jos. 14. 15. & 15. 13. It became a place of burial for many worthy persons, Gen. 23. 2. 19. & 49. 31. it was sometime possessed by Giants, whom *Caleb* drove out, Num. 13. 23. Jos. 15. 14. It was given to *Caleb* for an inheritance, Jos. 14. 14. was made a City of refuge, & given for the Levites to dwell in, Jos. 20. 7. & 21. 11. In it *David* first reigned over Gods people, 2 Sam. 2. 1, 11. and to it came *Mary* to visit *Elizabeth*, Luke 1. 39. *an Altar* to sacrifice thankfully unto God, and to sanctifie his viewed heritage. See Gen. 12. 7.

CHAP. XIV.

1. The battell of foure forraigne Kings, against five Kings of Canaan. 10. Sodom and Gomorrah are spoiled; 12. Lot is taken prisoner; 14. Abram pursueth and smiteth the conquerours; 16. bringeth backe the spoiles, the captives, and his brother Lot. 17. The King of Sodom cometh out to meet Abram; 18. The King of Salem (Melchisedek) brings him forth bread and wine, and blesteth him. 20. Abram giveth him

tribute of all. 22. The rest of the spoiles, (his partners having had their portions.) see restoreth to the King of Sodom.

And it was, in the daies of Amraphel King of Shinar; Arjoch, king of Ellasar; Chedor-laomer, king of Elams, and Thidal, king of nations. They made warre with Bera, king of Sodom; and with Birsha, king of Gomorrah; Shinab, king of Admah; and Shemeber, king of Zebojim; and the king of Bela, that is Zoar. All these were joyned together, in the valley of Siddim: that is the sea of salt. Twelve yeeres they served Chedor-laomer: and the thirteenth yeere they rebelled. And in the fourteenth yeere came Chedor-laomer, and the kings which were with him; and they smote the Rephaims, in Ashteroth Karnaim; and the Zuzims, in Hum; and the Emims in Shaveh Kirjathaim. And the Chozites in their mount Se-ir: unto El-pharan, which is by the wilderness. And they returned, and came to En-mishpat, that is Kadesh; and they smote all the field of the Amalekite: and also the Amorite, that dwelt in Hazezon-tamar. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zebojim, and the king of Belah, that is Zoar: and they joyned battell with them, in the valley of Siddim. With Chedor-laomer, king of Elam; and Thidal, king of nations: and Amraphel, king of Shinar; and Arjoch, king of Ellasar: foure Kings, with five. And the valley of Siddim, had many pits of slime; and the King of Sodom and of Gomorrah, they fled, and fell there: and the residue fled to the mountaine. And they tooke all the substance of Sodom and Gomorrah, & all their victuals, and went away. And they tooke Lot, the sonne of Abram brothers, and his substance, and they went away: and hee dwelt in Sodom. And there came one that had escaped, and told Abram the Hebrew: and he dwelt in the Oke of Mamree the Amorite, the brother of Ecol, and brother of Aner, and they were confederates with Abram. And Abram heard that his brother was taken captive: and he armed his trained servants, the children of his house, three hundred, and eightene, and hee pursued them unto Dan. And he divided himselfe against them by night, he and his servants, and he smote them: and pursued them unto Chobah, which is on the left hand of Damascus. And he brought againe all the substance

stance: and also brought againe his brother Lot, and his substance, and the women also, and the people. And the King of Sodom went out to meet him; after his return from smiting Chedor-laomer, and the kings which were with him, unto the valley of Shaveh, that is the valley of the King. And Melchisedek, king of Salem; brought forth bread and wine: and he a Priest of God most-high. And he blessed him, and said; Blessed be Abram, of God most-high; possessor of heavens and earth. And blessed be God most-high; who hath delivered thy enemies into thy hand: and he gave him the tenth of all. And the King of Sodom said unto Abram; Give me the soales, and the substance take thou. And Abram said unto the King of Sodom; I have lift-up my hand unto Jehovah, God most-high; the possessor of heavens and earth. If I take from a threed even to a shoe lather, and if I take of any thing that is thine: that thou say not, I have made Abram rich. Save onely that which the young-men have eaten, and the portion of the men which went with me: Aner, Ehol and Mamree; let them take their portion.

Annotations

1 In the daies [the Greeke faith, in the reignes. of Shinar] that is, Chalda; or (as the Childee turneth it) Babylon: see Gen. 10. 10. Thargum Iustitiae interpreteth it, *Povus*. Ellasar] this is thought to be Syria. Chedor-laomer] written in Greeke, *Chedolgomor*. Elam] that is, the Elamites or Persians, named of Elam sonne of Sem: Gen. 10. 22. Thidal] or Thidyal, which the Greeke writeth Thargad, changed into r: see Gen. 10. 3. of nations] Hebr. *Gim*, which may be kept unchanged: but the Greeke and Chaldee translate it *nations*, or *peoples*. It seemeth they were of sundry families, or populous: as *Galkes* of the nations, Elay 9. 1. Their country is thought to be after named *Pamphylia*.

2 Ver. 2. Zebojim] in Greeke *Seboim*: it is written by the letters in the line. Zeboim of Zebojim, which signifyeth *glorie*, *pleasannesse*, and a *Ree*; by which name, the pleasant and glorious land of *Issael* is called, in Ecc. 30. 6. but by the vowels, and in the margin note to be read *Zebojim*, as being unworthy the pleasant name. So in ver. 8. *ibid* is Zor] or Zagar, so called after, upon *Luz* request, Gen. 19. 20, 22. These five Cities stood neere together in the land of Canaan, in the plaine of Jordan, and were all (except Zor) burned with fire and brimstone from heaven, Gen. 19. Dnt. 29. 23. Here they are fore-chastned of God by wars of salt, or salt sea: so Jos. 3. 16. meaning, that this goodly valley, after it was burnt from heaven, became a salt sea; and so barren and fruitless;

that no living thing, fish or other, was found therein. For to all histories testifie that salt and dead sea, as it was also called. And the holy Scripture useth *saltnesse* for barrenesse, Deuter. 29. 23. Psal. 107. 34. This judgement of God brought upon one of the goodliest places in all Canaan; signifying, how that land and inhabitants should for their finnes be deprived, and made barren of all spiritual graces. But by the Gospel and spirit of Christ, graces are restored: as was figured in a vision of waters issuing out of Gods house, running into this sea, healing the waters of it, restoring it with live fishes, &c. Ezekiel 47. 1. -8, 9, 11.

Ver. 4. served Chedor-laomer] herein God shewed the truth of Noes prophesie, that Canaan should be *Semis servum*, Gen. 9. 26. Chedor-laomer of *Semis* prgeny, was chiefe of all theie Kings, and lord of the Canaanites.

Ver. 5. *smite* [that is, *kill*]: see ver. 17. Rephaim] or Rephaim, called of the Greeke and Chaldee paraphrast, *Giantes*; and the Hebrew word is after used for such, Dnt. 2. 11. and Rephaim was the name of a Giant that fought against Gogmagog, in Davids daies, 2 Sam. 21. 16, 22. But these Rephaim were now a people in Canaan, Gen. 15. 20.

Abteroth] a Citie of Basim, where Og after reigning, Jos. 13. 31. Zuzims] these the Greeks call, *strong nations*, and the Chaldee, *Mizimies*. Of them we read not elsewhere: unless their name was after changed by the Ammonites into *Zuzumim*, Deut. 2. 20. Emims] or according the Gr. *Ommar*, these the Chaldee calleth *Terrible ones*; and to the Hebr. name signifyeth. They were a people great and many, and tall as the Anakims, accounted Giants; and by the Moabites were called (Terrible) Emims, Deut. 2. 10, 11. Shaveh] or, the plaine (as the word signifyeth) of Kirjathaim, which was a citie in the land of Sodom, afterwards King of Hebron; see Jos. 13. 19.

Ver. 6. Chozites] or Chozim, or Chozim, a people that dwelt in Seir, Elay and his sons drove them thence, Dnt. 2. 22. Gen. 36. 20, &c. Elpharan] by interpretation, the Oke (or plaine) of Pharan, (or Paran) which was a Citie by the wilderness of that name; see Gen. 21. 21.

Ver. 7. En-mishpat] that is by interpretation, the Wall of judgement; and I to the Greeke here calleth it; the Childee nameth it, the plaine of the division of judgement. So called, as it seemeth, of Gods judgement or sentence given against Moses and Aaron, for sinning at that place; see Num. 20. 1, 10, 12, 13. the field] that is, the country or region: so the field of Edom, Gen. 32. 3. the field of Moab, Gen. 36. 35. the field of Sam, Psal. 78. 12. the field of Syria, Jos. 12. 12. whereby those countries are meant. the Anakite] so called afterward, of Anak son of Enak, Gen. 36. 12. Hazezon-tamar] which the Chaldee calleth *Ezgedi*, as it is also named in 2 Chron. 20. 2, a Citie in the land of Canaan, which fell to the tribe of Judah, Jos. 15. 62. a fruitful place of vines, Song, 1. 13.

Ver. 10. had my pit] Hebr. *pits piti*, which meaneth many, or divers pits: to heape heapes, is many.

many beeper, Exod. 8. 14. *rankes rankes*, Mar. 5. 40. for, by many *rankes*, full that is, were *flame there*; as the word also significth, in Job. 8. 24. 25. Judg. 8. 10. and 12. 6. and many other places: so, there fell of *Jifrael*, 1 Chron. 21. 14. for which in 2 Sam. 24. 15. is written, *howe diad*. See after, Gen. 25. 18.

11 Ver. 11. the *fulfance* [or the goods, cattell, mony, &c. see Gen. 12. 5. their *riches*] or *their meate*, the fruits of the land; which were both sweet and plentiful, made now a prey to the hungrie fouldiers. The like judgements God threatened to the Israelites, when they entered this land to possesse it, if they brake his covenant, Deuteronomy 28. 30, 33, 33, 51.

12 Ver. 12. *dwell* [or, was dwelling]: and so became partaker of their calamitie: God thus chastening *Levi* former affection of this pleasant countrie, Gen. 13. 10, 11.

13 Ver. 13. the Hebrew [so named of his father Heber, Gen. 11. 16. and hee and his children were commonly known by this title, as in Gen. 39. 14. Num. 24. 24. Jer. 34. 9. Some thinke he was so called of passing over the River, when God called him from *Chaldeas*, Job. 24. 2. but by Gen. 10. 21. it appeareth rather to be of Heber the Patriarch: and as this name Heberes was the first title given to Abram and his seed: so it indureth one of the last, 2 Cor. 11. 22. Phil. 3. 5. the *Oker*] or *plaine*: see Gen. 13. 18. *considerate* [or Hebr. *men* (or masters) of league, or covenant: *sworn-friends*, as the Greeke importeth.

14 Ver. 14. *brother*] that is, his *kinsman*: see Gen. 13. 8. *armed* [or, drew out: that is, led forth of his house. Greeke, *numbered*, *mustered*, *trained* or *instructed*: we may understand it both of civil affaires, and religion, wherein hee had trained them: the Chaldees callet them *young men*; and so doth *Moses*, in ver. 24. *children*] that is, servants *born in his house*, and to it belonging. See after, in Gen. 15. 3. *passed*] to weat, after them, as the Greeke faith: meaning those Kings forementioned. *Dan*] a place in the North parts of *Canaan*, called of old, *Lebanon*, and being won by the Danites, it was named *Dan*, Job. 19. 47. After, it was called *Cafarea*: so the *Ierusalem* paraphrase callet it, *Dan de Kafarion*.

15 Ver. 15. the left hand of *Damascus*] called in Hebrew, *Damnefick*, (and sometime *Darmefick*, as 1 Chron. 18. 5.) which was the head of *Aram*, (or *Syria*) Elia. 7. 8. and for the left hand, both the Chaldees Paraphrasts say, *North of Damascus*: and that rightly: for the East is counted the foremost part of the world, and the West the hindmost; Elia. 9. 12. and the South is called the right side, opposed to the North, Psal. 83. 13. Thus *Abram* pursued them, *passed in peace*, by a way that he had not gone with his feet, Elia. 41. 3.

16 Ver. 16. the *substance*] or goods, to weat, of the *Salmmites*, as the Greeke version addeth. Thus God gave the nations before Abram, and made him rule over Kings: gave them at last to his sword, or drove them subtile to his law, Elia. 41. 2. A like victorie God gave to David over the Amalekites, 1 Sam. 30. 18, 19. &c. And as the Hebrew have a saying,

that *whosoever befall unto the fullers*, is a *signe unto the division*; of this victorie they write, that it befall unto Abraham, to teach, that *his kingdome should stand up to rule over the world*, and that in the end, *his children should rule over them*, and they should all fall by their hand, and they should bring againe all their captives, and all their substance. Which are the four Kingdomes spoken of in Daniel. R. Menachem, on Gen. 14.

Ver. 17. from *smiring*] or from the slaughter, as the Greeke turneth it, and the Apostle hath the same word in Heb. 7. 1. So in the Hebrew, where one Prophet saith, he smote a King, 14. 5. another saith, he killed, 2 Chron. 25. 3. of the King] a valley not farre from *Ierusalem*, there *Abim* set up his pillar, 2 Sam. 18. 18.

Ver. 18. *Melchisedek*] the *Ierusalemite* *Targum* saith, *by Sem rabba*, this was Sem the great: and in *Brish rabbas* upon this place, it is said, this *Melchisedek* was Sem the sonne of Noe. Hee was called *Melchisedek*, that is by interpretation, King of justice, Heb. 7. 2. and therein was a figure of Christ, the King that reigneth in justice, Elia. 32. 1. (as all Kings should be, 2 Sam. 23. 3. Psal. 72. 1. &c.) Other the best and most ancient Hebrew Doctors do also hold *Melchisedek* to be Sem: so *Pirke R. Eliezer*, chap. 8. and *Talmud Babyl* in treat. of *Vomer*, at the end of chap. 3. and *Ben Syrach* saith, Sem and Seth were glorious among men, Ecclesi. 49. 16. of *Salem*] both the Chaldees Paraphrasts say, of *Ierusalem*: which is also called *Salem*, in Psal. 76. 3. and it significth Peace, Heb. 7. 2. which was the summe and end of Christs administration; (whom *Melchisedek* figured) Eph. 2. 14, 15, 17. So in him, justice and peace were *visid*, Psal. 85. 11. for, the work of justice is peace, Elia. 32. 17. and he is called the Prince of Peace, Elia. 9. 6. And the Hebrew Doctors in *Eshkol rabbati* (or *Comment on the Lamentation*) say from Elia. 9. 6. The name of the *Assion* is called *Salem*, (Peace.) And *Melchisedek* his figure, here hath nothing to doe with the wars of the nine Kings, but governed his realme in peace. brought forth bread, &c.] comming to meet Abram that returned from the slaughter of the Kings, Heb. 7. 1. so that the bread and wine, was to refresh Abram and his men after their travell; as David & his people were refreshed in the wilderness, by good men that brought them victuals: 2 Sam. 17. 27, 28, 29. and as on the contrary, the Ammonites and Moabites might not enter into the congregation of the Lord for ever, because they met not Israel with bread and water in the way, when they came out of Egypt, Deut. 32. 3, 4. that is, because they refreshed them not when they were faint and wearie, Deut. 25. 18. *Melchisedek* doing this as he was King, the Apostle being to treat of Christs Priesthood in speciall, therefore passeth it over, Heb. 7. 1. Albeit even in this action, *Melchisedek* may be minded as a figure of Christ, who calteth away the hunger and thirst of all that beleeve in him, Joh. 6. 35. he a Priest] or as the Greeke addeth, he was a Priest: but the word hee, sometime significth a continuance in the same estate; as in Psal. 102. 28. *thou be, that is, thou art*

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the same, Heb. 1. 12. and of *Melchisedek* it is said, that being made like to the Sonne of God, he abideth a Priest continually, Heb. 7. 3. And the few Doctors (in *Theoloud. treat. of Vomer*, ch. 3.) scan the text thus, He a Priest, not his seed. A Priest or Sacrificer, in *Isidore v. Cohen*, hath the name of *Ministratio*, Elia. 61. 6, 10. and to the Chaldees paraphrast callet him here (*Melchisedek* that is) a Minister before God in his high, but a principall Minister or officer next under God: as in 2 Sam. 8. 18. David's oxen are called *Cohens*, for which is written in 1 Chron. 18. 17. that they were the first at the Kings hand, that is, the chiefs about the King. The Greeke word *Hierum* (which the Apostle useth in Heb. 7.) hath the name of *sacris*, or doing sacred (that is holy) worke. This Priesthood of *Melchisedek*, was a figure of Christ, as David saith, Psal. 110. 4. *Abraham swore, and will not repent; thou art a Priest for ever, according to the order of Melchisedek*. Which words of David, are applied unto Christ, both by our Apostle, in Heb. 7. and by the Hebrew Doctors; as in *Brish rabbas*, upon Gen. 14. alleging that in Psal. 110. 4. it is said, *Who is he? He is the King Christ, of whom it is written*, (Zach. 9. 9.) *Behold thy King cometh unto thee, he is just, and having salvation*. It was also the ancient manner in other nations, for Kings to be sacrificers, as *Aristotle* sheweth, in *Polit. b. 3. c. 10. & b. 7. c. 9.* and *Plutarch* in *Quest. Rom.* of God he *El* called, in the *Mighty the High*: which the Apostle (following the Greeke version translated, of God most high, 1. 3. b. 7.) And here the name *El*, the mighty God, is first used in the historie of Abram's victorie; see Gen. 11. 1. By this title the true God is distinguished from the false Gods of the nations, who then were worshipped, Elia. 41. 5, 7, 29. The Hebrews observe, that this word *El*, in many places, significth the propertie of merce, as *El*, *Elif*, &c. (Psal. 22. 2.) *The Lord is El* (God) and hath given light unto us, (Psal. 118. 27.) and the like: R. Menachem on Gen. 14.

Ver. 19. he blessed] this was a worke of the Priests office, to be used in the name of God for ever: 1 Chron. 23. 13. Num. 6. 23, 27. and being done with authority in that name, without all contradiction, the less is blessed of the better, though Abram had the promise, Heb. 7. 6, 7. and herein he figured Christ, sent of God to bless us, in turning every one of us from our iniquities, Acts 3. 26. Luke 24. 50. *Blessed be*, &c.] This manner of blessing, though uttered prayer-wise, implieth an assured promise, as being done by an holy person in the name of God. To teach this, where one Prophet expresseth Davids words thus, *be thou pleased and blessed*, and let the house of thy servant be blessed, 2 Sam. 7. 29. another recordeth them thus, *it hath pleased thee to bless*, &c. 1 Chron. 17. 2. of God] or, to God, as also the Gr. faith: but the Chaldees translate it, *let God*: it meaneth, great, spirituall, and heavenly blessings, from God, and making us acceptable to God in Christ, Eph. 1. 3. 6. A like blessing is on all Gods people, Psal. 115. 15. See also Gen. 1. 22. and 2. 3. and 12. 2.

20 Ver. 20. *blessed be God*] that is, thanked, or praised:

for blessing upon men from God, significth good things powerfully bestowed on the Deut. 28. 2, 3, 4. *but blessing of God from men*, is reverend to us, *giving*: to where one Evangelist faith, that Jesus blessed, Mat. 26. 26. another faith, hee gave thanks, Luke 22. 19. *enemies*] or *displeasers*. *Melchisedek* (or Sem) respected the injurie done to Abram the blessed of the Lord, and was not offended at the slaughter of his owne children the Elamites, that had captived *Lot*: ver. 1. 14, 17. *beginne*] that is, Abram gave: whereupon the Apostle biddeth us consider how great *Melchisedek* was, to whom even the Patriarchs Abram gave the tenth, Heb. 7. 4. He being partaker of *Melchisedek's* spirituall things, his duty was also to minister unto him in carnall things, Rom. 15. 27. *tenth*] or *tithe*, one of ten, faith the Chaldees paraphrast. This was a signe of homage and thankfulness to God: for as tribute is payed to Kings for their attendance to the affaires of the Common-wealth, Rom. 13. 6, 7. so *Tithes* in the law are called *body*, and *an heave-offering to the Lord*, Levit. 27. 30. Num. 18. 24. and before the Law, *Laish* payed them to the Lord, Gen. 28. 22. and hee appointed his tithes to the Priests, Num. 28. 2, 21. And Abram the tenth generation from Sem, here payeth to the Priest *Melchisedek*, (who is generally thought to be Sem) the tenth of all. The Priests also and Levites of the Law, who now were in Abram's loines, did in him pay tithes to *Melchisedek*: wherefore his Priesthood was greater then theirs, Heb. 7. 9, 10, 11. This service was also kept among the heathens: *Phisitran* tyrant of *Athens*, writeth to *Solon* thus, *all the Athenians doe separate the tithe of their fruits, not to be spent unto our use, but for publicke sacrifices, and common profits*, &c. D. *Lactius*, in *vita Solonis*. So among the Latines, they were wont to pay tithes to their god *Hercules*, *Pomp. Letius* de *Sacerdot. Macrobi. Saturni*. 1. 3. c. 12. of all] the Apostle faith, the *tithes of the spoiles*: and so it was a speciall thankfulness for the victory God had given him. So of the spoiles which *Israel* got from *Madian*, a tribute was levied unto the Lord, and given to the Priests, Num. 31. 28, 29, 41. A like custome continued among the Gentiles, for King *Cyrus* his souldiers, (by the advice of *Cicero*) were stayed from spoiling the *Lydians* City, that the tithes might first be payed to *Jupiter*, *Herodotus* in *Clio*. And here endeth the History of *Melchisedek*, who is spoken of, and left, (as the Apostle observeth) without father, without mother, without rehearsal of genealogie, having neither beginning of daies, nor end of life; but made like unto the sonne of God, abideth a Priest perpetually, Heb. 7. 3.

Ver. 21. the sister] Hebr. *siste*: one put for mannie; and sister, for persons, the men and women of *Sodom*, whom Abram had brought backe from the enemy. See Gen. 12. 5. and 3. 2. So the Greeke translate, the men.

Ver. 22. *lift up my hand*] So they were wont, when they did swear, Dan. 12. 7. Rev. 10. 5, 6. The Chaldees expoundereth it of *lifting up in prayer*: seemeth to be a vow that Abram made when he went to the warre, wherein he both prayed for victorie

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ric, and sware this oath: for theie are joyed together. *Plal. 132. 2. Judg. 11. 30. &c.*

23 Veri. 23. *If from a sword*. An imperfect speech, u^d in oaths: for, *If I take from a sword, that is, I will not let it do much as a child, or a shoe-latchet. So and ware, if they shall enter into my rest. Plal. 95. 11. wait-h* is expounded by the Apostle, *that they should not enter*, Heb. 3. 11. 18. and Ch. it saith, *if a signe be given to this generation*, Mark. 8. 12. which an other Evangelist explaineth thus, *a signe shall not be given*, Mat. 16. 4. See after in Gencl. 21. 23. and thus *that not* for, as the Greeke translatheth, *that thou mayst not say*.

24 Veri. 24. *Say, for*, Excepty for the Greeke and Chaldee also translatheth. Some expound it; *It shall not be with mee, or, Farre be it from mee.* *young me* I chose vnto fouldiers, veri. 14. This word is not alwayes meant of age, but often of *ripenesse*, *ministry*, though they be men of ripe yeeres: as *Eith. 2. 2. Exo. 24. 5. & 33. 11.* So such an other Evangelist calleth *young men and young maids*, Luke 12. 45. another calleth *young-servants*, Mat. 24. 49.

CHAP. XV.

1. God incourageb Abram. 2. Abram complaineth for want of an heire. 3. God promisc him a sone, and seed as the starres of heauen. 4. Abram beleuech God. 5. He is justified. 7. Canaan is promised againe, to be his inheritance, and confirmed by a sime. 12. and by a vision. 13. The pilgrimage and affliction of Abrahams seed, foretold, and limited. 18. Together with the covenant, the language of the heritage is described.

1 After these things, was the word of Jehovah unto Abram in a vision, saying: Feare not Abram, I am a shield to thee; thy reward shall be exceeding great. 2 And Abram said: Lord Jehovah, what wilt thou give me, and I goe childlesse, and the steward of my house. is this Eliezer of Damascus. And Abram said, Behold to me, thou hast not given seed: and loe the sonne of my house, is mine heire. And behold, the word of Jehovah came unto him, saying, This shall not be thine heire: but hee that shall come out of thy bowels, hee shall be thy heire. And hee brought him forth abroad; and said, Look now toward the hea-vens, and number the starres, and if thou be able to number them: and he said unto him, so shall thy seed be. And hee believed, in Jehovah: and hee imputed it to him, for justice. 7 And hee said u^d to him: I am Jehovah, that brought thee out. From Vr of the Chaldees, to give thee this land, to inherit. And hee said: Lord Jehovah, whereby shall I know that I shall inherit it? And hee said unto him, take unto thee a three-yeerling heiffer, and a

three-yeerling she-goat, & a three-yeerling ram; and a turtle-dove, and a young-pig on. And hee tooke unto him all these, and castrated them in the midst, and gave every ones part, against his fellow: and the birds he parted not. And the fowles came downe, upon the carkeises: and Abram huffed them away. And the Sunne was going downe, and a deepe-sleepe fell upon Abram: and loe a terour, a great darknesse, fell upon him. And hee said to Abram; knowing know thou, that thy seed shall be a stranger, in a land not theirs; and shall serve them, and they shall afflict them, foure hundred yeeres. And also to the nation, whom they shall serve, I will judge: and afterward they shall come out, with great substance. And thou shalt come unto thy fathers, in peace: thou shalt be buried, in a good hoary-age. And the fourth generation, they shall returne birther: for the iniquity of the Amorite, is not perfectly-full as yet. And the Sun was going-downe, and there was a darknesse: and behold, a smoking oven, and a lampe of fire, which passed betwene these pieces. In that day, Jehovah stroke a covenant with Abram, saying: To thy seed, give I this land, from the river of Egypt, unto the great River, the river Euphrates. The Kenite, and the Kenizite, and the Kadmonite. And the Chethite, and the Pherezite, and the Rephaims. And the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.

Annotations

1 *Hest things*:] Hebr. these words: that is, these things spoken of: for a word, is generally used for any thing mentioned in speech or writing, or whereof speech may be the like: as in Gen. 19. 22. and 24. 40. So an unclear word, that is, thing. Levit. 5. 2. an evil word, for, an evil thing. Deut. 17. 5. and many the like. in a vision] or a sight: the Chaldee saith, in prophesie: the Greeke, in a vision of the night: which the 5. verie confirmeth. Prophets of old, were called *seers*, 2 Sam. 24. 11. 1 Sam. 9. 9. and a prophesie is named a vision, Num. 12. 6. and Abram is of God himselfe named a Prophet, Gen. 20. 7. *fiare me*] that is, be not dismayed, or overcome with feare: so feare not, Mat. 28. 5. is, be not affrighted, Mark. 16. 6. The Prophets were sometime terrified with visions, as Dan. 10. 7, 8, 11, 12. though this may also imply other discomforts, which Abram had, as his answer sheweth. a shield] that is, a protection, as the name of a shield in the Hebrew significth: so the Greeke saith, I will protect thee: the Chaldee paraphrasth, my word shall be thy strength. A like promise is to all Gods people.

people, in Psal. 115. 9, 10. *greu*] or, as the Greeke translatheth, *shall be very much*. Abram had sowne righteousnesse, and therefore should reape a faithful reward. Prov. 11. 18. though he were not certified by the King of So him Gen. 14. 22, 23.

2 Veri. 2. *Lord*] in Hebr. *Adonai*, which significth my flutes, or pillars: implying in it a mystery of the holy Trinity; and hety spoken here to God (the Lord of heauen and earth, Mat. 11. 25.) who as a base, sustained Abram in all infirmities. It is written, there with loeg A. in the end, and so is proper to God, having the vowels of Jehovah: when it is written with a short A, it is applied to creatures. In the form singular *Adon, Lord, or siftemer*, it is also ascribed unto God, the Lord of all the earth, Pl. 97. 5. and in the forme plural *Adonim*, as Mal. 1. 6. *If I be (Adonim) a Lord, where is my feare?*

tehorib for God, in Greeke *Lord*: this name is usually thus written, when it is joyed with the former *Adonai*: and it hath the consonant letters of Jehovah, and the vowels of *Elhim, God*: and where one Prophet writeth *Adonai tehorib*, (as here) 2 Sam. 7. 1. 8. another writing the same, saith *tehorib Elhim*, 1 Chron. 17. 16. It is of the same signification that *tehorib*: whereof see Gen. 24. 7.

goe childlesse] by going, the Jerusalem paraphrasth understandeth, going out of the world, as fearing hee should die childlesse, and so the promise before given should be frustrate, Gen. 1. 2. 3. and 13. 15. 16. So also the Greeke translatheth, *I am let depart* (as Simeon speaketh in Luke 2. 29.) *childlesse*. The Hebrew well beareth this sense: for, *thou shalt goe with thy fathers*, 1 Chron. 17. 11. is expounded, *thou shalt sleepe (or die downe) with thy fathers*, 2 Sam. 7. 12.

the steward] for administrator, dispenser, Hebr. *ben melek*, the same of administration, or of running about; or some of leaving: that is, the man that runnes about, and administrateth, or to whom I leave the affaires of mine house: such wee call a Steward. So the Chaldee saith, *bar pamosab*, that is, son of feeding, governing, or procurator, meaning the Steward, whole duty is to give the family their portion of meat in due season, Luke 12. 42. Under this name he may also intend one to whom he should leave his house after his decaise. But Abram had one principall old servant, *ruler of all that hee had*, Gen. 24. 2. of whom this seemeth to be meant.

Eliezer of Damascus] or the *Damascene* Eliezer, (as the Chaldee hath it:) *Damascus* being put for a man of Damascus; (as Israel, King. 12. 18. is put for the sonnes of Israel, 2 Chron. 10. 18.) though some take *Damascus* (in Heb. *Dammesk*) to be the name of a man here. Of *Eliezer*, (or *Eliazar*, as the name is written in Exod. 6. 25.) is formed *Lazar*, by leaving out the first letter, as in other countries they used:) and in Greeke *Lazarus*; whom Christ in the Parable maketh to sit in heaven in *Abrahams bosome*, Luke 16. 23. that is, to banquet with him, and next unto him, as Mat. 8. 11. Joh. 13. 23.

3 Veri. 3. *seed*] that is, a child, as the Chaldee expoundeth it. son of my house] that is, my household servants, or bond-man borne: so in Eccl. 2. 7. *I got menservants and women-servants*, and I had sinner of the house: that is, home-borne-slaves: so called, go diti-

guish them from *strangers of the wombs*, Prov. 31. 2. Job. 19. 17. See before, Gencl. 14. 1. also Gen. 17. 12. Jer. 2. 14. *in mine heire* for inheritance, that is, (as the Greeke translatheth) *shall inherit me*: *shall possess and enjoy all that I have*. So to inherit God, Jer. 49. 1. which is there exclaimeth, *to dwell like a Cities*.

Veri. 4. *And behold*] the Greeke turneth it, *And straight way*: it noteth Gods speedy helpe of Abrahams infirmity. *shall come out*] that is, the issue of thine own body: opposed to the issue of the house, or servants aforesaid. So the Chaldee translatheth, *a sone whom thou shalt beget*. A like promise was to David, 2 Sam. 7. 12. *thy seed after thee, which shall come out of thy bowels*: for which in 1 Chron. 17. 11. is written, *which shall be of thy sinner*.

Veri. 5. the starres] which cannot by man be numbered, Jer. 33. 22. only God can number their number, and calleth them all by name, Plal. 147. 4. Before in Gen. 13. 16. God promised him seed like the dust of the earth: here, like the starres of heaven: that, might signifie his natural seed; this, his spirituall and heavenly; as the Apostle teacheth us two sorts of Abrahams children, Rom. 9. 7, 8. Gal. 4. 22, 24, &c. Hereupon the Israelites are in Iosephs dream, and in Daniels vision, called *starre*, and the host of heaven, Gen. 37. 9, 10. Dan. 8. 10. In Gen. 22. 17. Abrahams seed are compared with the starres of heauen, and sand of the sea. *so shall thy seed be*] and so it was fulfilled in *Moses* time, Deut. 1. 10. and 10. 22, and this promise was after renewed to Abraham, Gen. 22. 17. and to *Isaac*, Gen. 26. 4. and in them to *Israel*, Exod. 32. 13.

Veri. 6. be beleved] or, had faith. This is the first place where faith or beliefe is expressly spoken of in Scripture; and is found in *Abm*, called the father of all beleivers, Rom. 4. 11, 12, 16. and hath imputation of justice added to it; because under this promise Abram saw and beleived in Christ, and it was before either the law was given, or circumcision ordained, Gal. 3. 16, 17. Rom. 4. 10. Wherefore Abrahams faith is highly commended; in that against hope he beleived in hope, that he should become the father of many nations, according to that which was spoken, *So shall thy seed be*. And being not we the in faith, hee considered not his owne body now dead, being about an hundred yeeres old; or the deadnesse of Saracens wombe: hee staggered not at the promise of God through unbelieve; but was strong in faith, giving glory to God, and being fully perswaded, that what hee had promised, hee was able also to performe; and therefore it was imputed unto him for justice, Rom. 4. 18, 22. The Hebrew word for beleved, *ameeneth* that he thought and trusted the words of God, as *sure, certaine, stable and constant*: so where one Prophet relateth Davids words, *he is faithfull for ever*, 1 Chron. 17. 23. another writeth, *faithfull thou for ever*, 2 Sam. 7. 25. and againe, *faithfull thou by house be*, 2 Sam. 7. 16. for which, in 1 Chron. 17. 14. is written, *I will stablish him in my house*. And as beliefe is with the heart, Rom. 10. 10. to it is said, *Isaahs heart faisted*, for he beleved them not, Gen. 45. 26. whereby it appeareth, that beliefe is a lively motion of the heart, and spirit, firmly reiting in the things spoken. When *Isaah* saw the *Waggons* which *Joseph*

had [m], whereby he was moved to believe, it is said that his *faith* increased, Gen. 45. 27. And Paul faith, that *faith* is the ground (or confidence) of things hoped for, the evidence of things not seen, Heb. 11. 1.

in *Ishmael* the Greeke translatheth, he believed God, and fo the Apollites cite the words, Rom. 4. 3. Gal. 3. 6. Jam. 2. 23. he *imputed* it; that is, God *imputed* that belief. The Greeke, (which allo the Apollite followeth) saith it was *imputed*; (or thought, counted, esteemed,) for justice; for, righteousnesse, the word for, is added in Greeke, and by the Apollite in Rom. 4. 3. and elsewhere in the Hebrew, Psa. 106. 31. which allo in repeating things exceeding such words wanting, as *Ishmael* in the house, Jer. 52. 17. which in 2 King. 25. 13. was written once, *leith* the house. Now of this the Apollite inferreth, To him that *worketh*, the reward is not *imputed* (or reckoned) of grace, but of debt; but to him that *worketh* not, but believeth on him that justifieth the *ungodly*, his *faith* is *imputed* for justice, Roman. 4. 4. 5. where he maketh *Abram* to be in himselfe *ungodly*, (or *impatient*) as having been an idolater, Jof. 24. 2. and still without glory of works before God, Rom. 4. 2. but counted just for his *faith* in the promises of God, (ve. 12. 22.) adding, that it is not written for his *faith* alone, that it was *imputed* to him, but for us also, to whom it shall be *imputed*, if we believe on him that raised up *Iesus* our Lord from the dead, Rom. 4. 23. 24.

Verf. 7. *from Ur* This sheweth that *Abram* was particularly called at the first, though *Moses* expressed it not, Gen. 11. 31. and *Stephen* rightly gathered it from this place, and from Jof. 24. 3. as from the words of *Abram* second calling, Gen. 12. 1. he gathereth what were the words of his first calling, Act. 7. 2. 3. 4. Of this *Ur*, see Gen. 11. 28.

Verf. 9. *I take unto me* that is, *I take* and offer unto me: so the Chaldee translatheth. Offer before me, and Gen. 48. 9. take them to me, is bring them, so in Exo. 25. 2. and often: and, thou hast taken gifts, Psa. 68. 19. is expounded by the Apollite, thou hast given gifts, Ephes. 4. 8. a three-yearling; or, a troubled beggar; but the Greeke translatheth, a three-yearling beggar. Howbeit the Chaldee Paraphrast faith, that *Isaac*, &c. the Hebrew signifying *relied*, or *trusted*, is indifferent to either; but the first seemeth fitter here. Some take it for dividing into 3. parts: but they were parted in the mid, verf. 10. 3. *year* [the] the Hebrew word is used in Deut. 32. 11. for *year* Eagles; but the Chaldee here hath *for Isaac* a young doe; and the Greeke hath a doe: and thus also it accordeth with the law in Lev. 1. 14. where *year* doe is expressly mentioned. And in all other offerings were either of *lees* or *year* [the] or of goats, or *year* doe, Lev. 1. 2. 10. 14. 10 here they are all commanded to *Abram*. And figured out his children that should be *leaves* as sacrifices, and mortified by afflictions four hundred yeeres, as God after expounded it, in ver. 13. for the sacrifices of beasts, signified our more reasonable service of God, Rom. 12. 1. Elay 66. 20. Romans 5. 16.

Verf. 10. and *year* that is, *lees*, or *year*. (or *year* [the]) or, *year*: Hebr. *man* [the] but *Isa*,

man, is every one, and is so expounded by Paul, in Heb. 8. 11. from Jer. 31. 34. and is applied to all other things as well as to men: here to beasts and birds: and in Elay 36. 18. to the Gods of the Heathens. The parts were laid afunder one against another, as shoulder against shoulder, leg against leg, with a space to goe betweene, verf. 17. God hereby signifying, that the affliction of *Abram* feed should be ordered so by his providence, that after the time limited, they should be reformed one part to another; as the bones of the people scattered in *Babylon*, came againe together, bone to his bone, Ezek. 37. 7. 11. 14. parted out according to the law after given, which made it should be cleared with the wings thereof, but not divided afunder, Levit. 1. 17.

Verf. 11. the *fowler* ravenous birds, as Eagles, Kites, &c. which prey upon dead bodies. Figuring the Egyptians and enemies of *Abram* feed, which should seek to devour them. So the Kings of *Babel* and *Agypt*, are likened to Eagles, Ezek. 17. 3. 7. 12. and the fowles are called to eat of sacrifices, Ezek. 39. 10. Rev. 19. 17. 18. And the *Jerusalem* Paraphrast expounded the fowles to be the Monarchies that afflicted *Israel*. *huffed* them; drove them away with a wind or blowing, as the Hebrew importeth. So *Moses* and *Aaron* saved *Israel*, from being devoured by the Egyptians, Exodus 7. &c.

Verf. 12. *going* [or, to goe downe] that is, *about* or *ready to set*: Hebr. to go in. a deep-leepe. The Greeke calleth it *an extasie*, (or *trance*), to Gen. 2. 21. The Hebrew Doctors observe, concerning visions shewed to the Prophets, that they *fall into propheticall vision*, but by *dreams*, or by *night visions*, (Num. 12. 6. and 22. 19. 20.) or by day, after that a deep-leepe was fallen upon them, (Daniel 10. 9.) And all that prophesied, their *spirits* trembled, the *eye* remained no strength in them; and their thoughts were troubled, and the mind was left changed, to understand that which was *seen*: as is said of *Abram*, and he a *seer*, a great *darknesse* fell upon him: and of *Daniel*, my *vigour* was turned in me into corruption, and I remained no strength, Dan. 10. 8. *Maimon* in *Ischud* barabab, ch. 7. sect. 2. But they except *Moses*, as the Scripture also doth, Num. 12. 7. 8. a *seer*; this and the *darknesse* following, shadowed out also the great discomforts that *Abram*'s children should have, by the vexation of their enemies: as *David* and others, complaint of the like in their afflictions, Psa. 55. 4. 5. 6. and 88. 7. 17. So the *Jerusalem* Paraphrast applyeth this vision to the kingdoms of *Babel*, *Media*, *Levan*, and *Edom* (that is *Rome*) which should bring *Abram*'s children into bondage.

Verf. 13. *knowing* [the] that is, *known* of *Isaac*: see Gen. 2. 17. not their; meaning *Agypt*, *Medopotamia*, and *Canaan* it selfe; wherein they were but *strangers*, Gen. 17. 8. Psa. 105. 11. 12. and therein afflicted, Gen. 21. 9. & 26. 7. 14. 15. &c. but chiefly in *Agypt*. 400. year. which began when *Isaac* sonne of *Agar* the Egyptian, mocked and persecuted *Isaac*, Gen. 21. 9. Cal. 4. 29. which fell out thirty yeeres after the promise, Gen. 12. 3. which promise was 430. yeeres before the law,

Gal.

Cal. 3. 17. and 430 yeeres after that promise, came *Israel* out of bondage, Exod. 12. 41.

Verf. 14. *will judge* that is, *punish* as their finnes deserve: the judges were that God brought on the Egyptians, are summed up in Psa. 105. 27. 36. and 78. 43. 51. handled at large in Exodus. *great* [significance] or *riches*, both of their owne and of the Egyptians, whose jewels of silver and gold, and garments they carried away, Exod. 12. 35. 36.

Verf. 15. *unto thy father* that is, *thou shalt die*: the body returning to the earth, the spirit to God that gave it, Eccle. 12. 7. with whom are the spirits of just and perfect men: Heb. 12. 23. See this promise fulfilled in Gen. 23. 8.

Verf. 16. the fourth generation This promise was verified, when *Elaazar* the son of *Aaron*, the sonne of *Amram*, the sonne of *Kathath*, came out of Egypt, and parted the land of *Canaan* to *Israel*, Jof. 14. 1. *Kathath* being one that went into Egypt with *Isaac*, Gen. 46. 11. 26. 1 Chron. 6. 2. 3. of the *Amorites* that is, the *Amorites*, and other finfull nations, mentioned after, ver. 19. 20. 21. towards whom Gods patience should be shewed till the measure of their fins were filled up. A like phrase is used, Mat. 23. 32.

Verf. 17. *going downe* the going downe of the sun, and darknesse, usually noteth calamities coming upon people: *Amos* 8. 9. 10. Efa. 5. 30. and 8. 22. and 9. 12. a *smoking oven* Heb. *oven* of smoke, but as a *crucible* of thornes, Mat. 27. 29. is resolved, a *thornie crucible*, Mar. 15. 17. so this here as the Greeke translatheth is a *smoking oven*, or *formace*. And this word *oven*, is used to note our great afflictions, Mal. 4. 1. Pl. 21. 9. Lam. 5. 10. Luk. 12. 2. 8. So this *smoking oven*, may represent Egypt, the place of *Israel*'s affliction, called by another like name, *an oven* of *formace*, Deut. 4. 20. Jer. 11. 4. The *Jerusalem* Thargum applyeth this vision to *Gebana* (or *hell*) *Eyre*, prepared for the wicked. *A lamp*: [or] *torch* of fire, that is, a *burning lamp*: the Greeke turneth it, *lamps* of fire: and the Hebrew often useth one for many; see Gen. 3. 2. and 4. 20. This representeth the covenant betweene God and *Abram*'s feed, for deliverance out of that *smoking oven* of Egypt. For at the Law-giving, lightnings called *lamps*, appeared on mount *Sinai*, Exod. 20. 18. and *Christ* was scene of *Daniel* and *Iohn*, with his eyes like *lamps*, and flames of fire, Dan. 10. 6. Rev. 14. 1. and the *salvation* of Gods people is likened to a *burning lamp*, Elay 62. 1. Also the *living creatures*, appeared to *Ezekiel* like *lamps*, Ezek. 1. 13. and Gods people are compared to virgins with *lamps*, Mat. 25. 1. which passed: by this passage of the *lamps*, or *lamps* to which onely the Greeke referreth it, the Lord would signifie the making of the covenant betweene him and his people, as the next verse sheweth; So, from a like action, in Jer. 34. 18. 19. 20. the Lord blameth them that performed not the covenant which they made before him, when they cut the bullock in twaine, and passed between the parts thereof, threatening for it, that their carke after, should be for meat to the fowles of the heavens; though here, *Abram* drove the fowles away. *pecore*, the Greeke calleth them *dichonimies*, that is, *divisions* into two parts.

Verf. 18. *stroke* Hebrew, *cut* a *covenant*, that is, made or *stroke*, and (as the Greeke translatheth it) *disposed* a *covenant*, or *Teflamen*: called usually *cutting*, because of the slaying and cutting of beasts at the making of it, as this place and Jer. 34. 18. doe shew. The holy Ghost in Greeke ex. reiteth this word *stroke* cut, sundry wayes; as *prune*, make Heb. 8. 9. *smile*, make perfect, Heb. 8. 8. *diathemi*, *dispose*, Heb. 8. 10. all from Jer. 31. 31. 32. 33. and, *emolument*, *command*, Heb. 9. 10. from Exod. 24. 8. Of a *covenant*, see, Gen. 6. 18. give I, for I have given. The time past is often used, in actions present, and to come. So the Greeke here translatheth *I will give*. Of this gift, see Gen. 13. 15. But the Hebrew Doctors scan the word thus, He *saith* him, *I will give*, but I have given: and yet *Abram* had not begotten no children. But because the word of the holy blessed (God) is a deed, therefore he so speaketh: *Midras* *illim*, Psa. 107. 2. the river, I called *Sichor*, Iof. 13. 3. *Euphrates*; Hebrew *Pharath*: see Gen. 2. 14. This promise was accomplished in Davids dayes, 2 Sam. 8. 3. &c. and in Salomons, 2 Chron. 9. 26.

Verf. 19. *The Kenite*, that is, *Kenites*, or *Kemans*: and so the rest, see Gen. 10. 16. The Chaldee calleth these *Salameans*; and so in Num. 24. 21. Here are tenne people reckoned, whose lands *Abrams* feed should possesse. Afterward they are usually counted *seuen*, Deut. 7. 1. Acts 13. 19. it seemeth some were walled, or mixed confusely with the rest, before the *Israelites* came into their possession. So in Psa. 83. 7. 8. 9. there are ten nations reckoned, all confederates against Gods people.



CHAP. XVI.

1. *Sarai* being barren, giveth *Hagar* (her Egyptian maid) to *Abram*. 4. *Hagar* being with child, and afflicted for despising her mistress, runneth away. 7. An angel findeth her backe to submit herselfe. 11. and telleth her of her childes name and conditions. 15. *Hagar* beareth *Abram* a son, whom he calleth *Ismael*.

And *Sarai*, *Abrams* wife; did not beare children, unto him: and shee had, an handmayd an Egyptian, and her name was *Hagar*. And *Sarai* said unto *Abram*, Behold now, *Iehovah* hath restrained me from child-bearing; goe in I pray thee, unto my handmayd; it may be I shall be builded, by her: and *Abram* hearkened, to the voice of *Sarai*. And *Sarai* *Abrams* wife, tooke *Hagar* the Egyptian, her handmaid: at the end often yeeres, of *Abrams* dwelling in the land of *Canaan*: and she gave her, to *Abram* her husband, to be to him for a wife. And hee went in unto *Hagar*, and shee conceived: and she bare, that shee had conceived;

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and

and her mistress was despised, in her eyes.
 5 And Sarai said unto Abram, my wrong is upon thee: I have given my handmaid, into thy bosom; and the seed that she hath conceived; and I am despised in her eyes: Jehovah judge between me and thee. And Abram said unto Sarai, Behold thy handmaid, is in thy hand; do to her, that which is good in thine eyes: And Sarai afflicted her, and she fled from her face. And the Angel of Jehovah found her, by a fountaine of waters, in the wilderness: by the fountaine, in the way of Shur. And hee said, Hagar Sarais handmaid, from whence comest thou, and whither wilt thou goe? And she said, I am fleeing from the face of my mistress Sarai. And the Angel of Jehovah said unto her; Returne to thy mistress, and humble thyselfe, under her hands. And the Angel of Jehovah, said unto her; multiplying I will multiply, thy seed: and it shall not be numbered for multitude. And the Angel of Jehovah, said unto her; Behold thou art with child, and shalt beare a sonne, and thou shalt call his name, Imael; because Jehovah, hath heard thy affliction. And hee will be, a man like a wild-ass; his hand will be against all, and the hand of all, against him: and he shall dwell, before the faces of all his brethren. And she called the name of Jehovah, that spake unto her; Thou the God that seekest me: for she said; have I also here, seen, after him that seekest me? Therefore the well was called, Beer-lachai-roi: becho'd it is between Kadesh, and Bered. And Hagar bare unto Abram, a son: and Abram called the name of his son, which Hagar bare, Imael. And Abram, was four score yeeres and sixe yeeres old: when Hagar bare Imael to Abram.

Annotations.

1 H *Handmaid* [or, bond-maid, servant] opposed to a free woman, Jer. 34.10.11. Gal. 4.22. The Holy Childe translateth it in Greek, sometime *Doulos*, a woman servant, Act. 2.18. sometime *Paidula*, a bondmaid, Gal. 4.22. This bond woman was of Egypt (or *Aethiopia*) of the posteritie of Cham, Gen. 9.6. which Egypt is after called the house of servants, Exod. 20.2. for holding Abrahams leed in bondage. Hagar [in] Greeke *Agar*; by interpretation a *Fugitive* or *repulsed stranger*; in the Arabian tongue. And the Apollite faith, that this *Agar* (allegorically) is *mount Sinai in Arabia*, and is in bondage with her child, Gal. 4.24.25. where he maketh her a figure of the old Testament, or covenant of the Law given on mount Sinai, and of the

earthly Ierusalem: as *Sarai* the free woman, figured the Ierusalem which is above, and the new Testament or covenant of the Gospel in Christ. *Hagars* posteritie are called *Hagarens* (or *Hagarites*) in 1 Chron. 5.10. where the Greeke translateth them *Parthians, strangers*.

Verf. 2. *restrained* [the Greeke interpreting closed me up, according to that phrase of *cloping up the wombe*, Gen. 20.18. contrary to which is the opening of the wombe, Gen. 30.22. God had promised a leed unto Abram, Gen. 15.4. but not exprelly as yet unto Sarai: wherefore doubting whether she should be the mother, she motioneth another course, which was not according to God (for it violated the law of marriage Gen. 2.24.) but after the flesh, Gal. 4.23. *goe in* [that is, accompany with: see Gen. 6.4. *is my be*] or, *peradventure*: a speech not of faith, but of uncertaine hope, & likelihood after the flesh, but Sarai her selfe, had afterward a son by promise, Gal. 4.23. and the word of promise was, In this same time will I come, and Sarai shall beare a son, Rom. 9.9. wherefore she had a son by Agar, but hee was no heyre, Gen. 21.10. for the Church hath had children by the Law, but they were not heires of the Kingdome of God: for the Law is not of faith, neither are the heires or inheritance, otherwise then by promise of grace in Christ: Gal. 3.12, 14, 18, 22, 29. *be builded* [that is, shall beare a son] So the Greeke explaineth it; and Moses in Deut. 25.9. And in Hebrew, *ben, a sonne*, is named of *banah*, *be builded*. So *Rachel* and *Leib*, are said to build the house of Israel (by bearing children) Ruth 4.11. and God promised a seed to David, under the similitude of building him an house, 2 Sam. 7.11, 12, 27. Sarai reckoneth her maids children as her own: so by the Law, bond servants children were their masters, Exod. 21.4. *Rachel* likewise counted her maids children, as given to her selfe, Gen. 30.3, 6, 8. And among the heathens, *Plautarii* steth, how *Stratonice* the wife of King *Seleucus* being barren, gave secretly her mayd *Deiira* unto her husband, by whom shee had an heyre to the Crowne.

Verf. 3. *end of ten yeeres* [that is, after hee had dwelt there ten yeeres] So Abram was now 85 yeeres old, and Sarai 75 Gen. 12.4. and 17.17. In the yeere of the world, 2093. *a wife* [to weete, a secondary and not a full wife, but a concubine, Gen. 25.6. So *Keturah* called a wife, Gen. 25.1. was but a concubine, 1 Chron. 1.32. what they differ, is noted on Gen. 22.23. *despised*] or, *lightly set by*: the Greeke faith *discomend*. This pride of Agar, figured the like affection in the heart of those that put confidence in the works of the Law, (as was in the Pharisee Luk. 18.10, 11.) Rom. 10.3. And it greatly disquieted Sarai, for it is one of the foure things which the earth cannot beare, that an handmaid should be heire to her mistress, Prov. 30.21, 23.

Verf. 5. *my wrong* [or, my iniurie, (which I suffer) is upon thee, that is, thou art the cause of it. So the Greeke expounds it, I am iniured of thee: and the Chaldee, I have a plea against thee: as if Abraham faulted, in suffering such mildemeanor: or, my wrong be upon thee, that is, either right thou my wrong, or beare

beare the punishment thereof from God. Thus it accordeth with the words following: and so *Tharg. Ierusalem* explaineth it: *my judgment and my abuse, are delivered unto thy hand. judge* [or, will judge, if thou looke not to redresse it]. But the Greeke translates it, *prayer-wisely, the Lord judge*. The speech argueth her great passion, as the like in Exod. 5.21. Judg. 11.27.1 Sam. 24.13, 16.

6 V. 6. *is in* [or, be in thy hand, that is, in thy own power to correct her. *good*] that is, *pleasing*: as the Greeke translateth, *use her as pleases thee*. So in Gen. 45.16. and often: on the contrary, *evil in thy eyes, is displeasing*, Gen. 28.8. *afflicted* [to humble her, and abate her pride. This seemeth to be by rough handling, or stripes: for a servant will not be corrected by words, Prov. 29.19. *see fled*] as impatient of correction, whereby she added into sin, for she should not have left her place, Eccle. 10.4. nor bereaved Abram of his child in her body: therefore the Angel sendeth her home againe; verf. 9. But hereby the difference betweene the two mothers, (the Law and the Gospel) was also figured.

7 Verf. 7. *Angel* [or named of the Greeke *Aggelos*: in Hebrew *Mal'ac*, by interpretation a Messenger, or Legate, one sent and employed in any worke, whether of God or men. And those sent of God, were sometimes men, as Haggai is called the Lords Angel (or Messenger) Hag. 8.1, 13. and Iohn the Baptist, Mal. 3.1. Mat. 11.10. and generally the Lords Priests under the law, Mal. 2.7. and Ministers under the gospel, Rev. 1.20. But in speciall, Angels are those heavenly spirits, and fierie flames, that are wise, 2 Sam. 14.20. and excell in strength, Psal. 103.20. which are all ministering spirits, sent forth in ministerie, for them who shall be heires of Salvation Hebr. 1.7, 14. And here this Angel was sent, for the good of Abrahams family. The Hebrew Doctors opinion of Angels is, that they are (essentiall) formes created, without any material substance or body. And whereas the Prophets say, they saw an Angel like fire, and with wings, &c. it is all spoken of prophetically viliion, and by way of darke-parable. Also, that the Angels are lower and higher one than other: not in highnesse of place, as when one man sits above another, but as we speake of two wife men, which excell one another in wisdom, that man is higher then this. Likewise that there are tenne names that Angels are called by, and accordingly ten degrees of them: and the tenth called *Men*, are the Angels which spake with the Prophets, & appeared unto them in prophetical visions, for which cause they are called *menas*, *Maimony* sheweth in *Mishnah* in *Iesudai* tatarab chap. 2. That there are even ten degrees of Angels the holy Scriptures shew not: but degrees there are, as the Apostle mentioneth *Angels, Principalities, Powers, Thrones, Dominions*, Rom. 8.38. Col. 1.16. Howbeit we are warned, not to intrude into those things which we have not seene, Colos. 2.18. Sometime this name *Angel* is given to Christ himselfe, who is the Angel of the Covenant, Mat. 3.1. and of Gods face, Elay 63.1. in whom Gods name is, Exod. 23.20.

And this Angel which here found Hagar, speaketh as God, I will multiply, v. 10. and he calleth him *Ismael*, verf. 13. *of Shur*, [that is, leading towards Shur, which was a City in the wilderness betwene Canaan and Egypt, called the desert of Shur, Exod. 15.22. wherein was scant of waters. So that Agar was fleeing into her native Country: and in this wilderness, her posteritie after dwelt, Gen. 25.18.

Verf. 9. *humble* [or submit thy selfe]. This word is also used for humbling our selves before God, with prayer, fasting, and suffering afflictions, as Hebr. 8.21. Dan. 10.12. 1 King. 2.26. Iam. 4.10. 1 Pet. 5.6. And as it is the duty of all servants to be submissive, Tit. 2.9. 1 Pet. 2.18. so the Law (which is *Agar mystically*) is as a servant to the Covenant of Grace in Christ, under which all ought to submit themselves to the iustice of God, Rom. 10.3. Gal. 3.24.

Ver. 10. *multiplying I will multiply* [that is, I will surely much multiply, see this phrase noted on Gen. 2.7. Here the Angel speaketh in the person of God: and prophetically of the many, that should be Agars seed both in the flesh and in the allegorie, that should seeke for justice by the works of the Law as did the Israelites, Rom. 9.31, 32 and 10.2, 3, 21.

Verf. 11. *shalt beare*, [or, shalt very shortly bring forth]. The original word implyeth both the time present and to come; noting the soone accomplishment. So in Iudg. 13.7. *Ismael*, [that is, God hath beere], to weete, thy affliction. This sheweth the effect of the law, which was added because of transgressions, Gal. 3.19. and giveth knowledge of sinne, Rom. 3.20. and so causeth wrath, Rom. 4.15. whereby the conscience being afflicted, calleth upon God for grace, and is heard, Rom. 7.7, 8, 24, 25 Gal. 3.24. *heard*: [or, *barkened unto*, meaning the praies made in her affliction: as the Chaldee translateth it, *hath received thy prayer*.

Verf. 12. *a man like a wild ass*, [or, as the Chaldee expoundeth it, a wild-ass among men: the Greeke faith only, a wild-man. This was first accomplished in Imaels person, who dwelt in the wilderness, as a salvage, and was a warlike man, Gen. 21.20. and the *Ismaelites* mentioned in Gen. 37.25. are there by *Thargum Ierusalem* called *Sarkani* [Sarceni, that is by interpretation Thieves or Robbers. Spiritually this signified the wilde and fierce nature of man, which by the law cannot be tamed, but is made more rebellious; for when the commandment cometh: sinne reviveth, and worketh death in us, by that which is good, that sinne, by the commandment, might become exceeding sinfull, Rom. 7.9, 13. The wild ass, liveth in the wilderness and mountains, is a beast of an untamed nature, and unserviceable to man, Job 39.8, 9, 10, 11. therefore the Prophet liketh rebellious Israel, to a wild ass; Jer. 2.24. and the nature of the wild ass, is opposed (as signifying our unregenerate estate,) to the nature of a man, in Job 1.1, 2. And as here Imael and his off-spring are called of the Angel, *Phere Adam*, a Wild-ass; *Man*: so Israel on the contrary are named by the

Prophet *Ton Adam*, Sheep for men; or Men like a *Flake*, Ezek. 36 37, 38. To signify our renewed nature in Christ, whom *Sheep* we are by faith, and obedient to his voice, Job 10 3.—16. *Mahomes* the false Prophet of the Turkes, and curse of the world, he had his generation from this *wild-ass*, *Imael*, against all, or, against every man: it meaneth, warres and fighting. before that is, neere unto, and in the light of his brethren: see Gen. 25. 18.

13 Ver. 13. *Jehovah* the Angel is so called, which seemeth to intimate this to be no creature, but Christ himselfe, who is called an *Angel*, as is noted on ver. 7. The Chaldee tranlateth it, *he is called on the name of the Lord*: and Thargum Ierusalemly faith, *see prayed in the name of the word of the Lord, that was revealed to her*, and said, *Be glad that O God, &c.* *God that seest me*, or, *God of light*, (of vision:) which is more generall, as the Chaldee paraphraseth, *the God that seest all*: Gods seeing is often mentioned in respect of afflictions; as Exo. 37 Psa. 25. 18. and 9. 14. and this Agar seemeth here to intend, from the Angels speech, in ver. 11.

14 *here seem* The Greeke tranlateth, *for I have openly seen him that appeared unto me*. In this sense the magnificient Gods mercy, for letting her have to cleare a sight of him, which is more then the hearing of him, Job 42. 5. and so here, in the desert, is opposed to her matter Abrahams house, where visions were more usual. Or by seeing, may be meant the discerning of her evil plight, and her reviving after affliction, as in 1 Sam. 14. 29. of the Chaldee tranlateth, *Loe I doe begin to see*, after that he appeared unto me, Or, seeing, may mean living, after the sight of God, whereat men were afraid they should die, Iudg. 13. 32. and 6. 22. Gen. 32. 30. So the seeing of the light and Sunne, elsewhere seemeth to signify living, Eccle. 1. 7. 8. and 7. 13. Psa. 35. 10. after him that seeth me, or, after the vision.

14 Ver. 14. *was called* Hebr. he called: that is, everie one; not restraining it to any one person. This the Scriptures elsewhere manikitt; as, he called, 2 Sam. 5. 20. is by another Prophet written, they called, 1 Chron. 14. 11. and, they had anointed David, 2 Sam. 15. 17. that is, David was anointed, 1 Chron. 14. 8. they buried him, 2 Chron. 9. 31. that is, he was buried, 1 King. 11. 43. they brought children, Mark. 10. 13. that is, children were brought, Mat. 19. 13. and many the like. See Gen. 2. 20. Exod. 15. 23. *Beer-lachai-roi* that is, *The well of him that liveth*, that seeth me. The Chaldee expounds it, *The well whereat the Angels life appeared*. This name was given it, for a memoriall of Gods mercy, to all posterity with whom is the well of life; and in whose light, we see light, Psa. 36. 10. *Kadshi-barnea* called also *Kadshi-barnea*, Numb. 32. 8. and 13. 27. *Beer* in the Chaldee Barad: we find it not elsewhere. The Chaldee calleth it *Chagar*.

15 Ver. 15. *Abraham called* by this it appeareth that Hagar beleved & obeyed the Angels word, and returned to Abrahams house: who (in likelihood) upon her relation gave his son the name, appointed by the Angell. So Imael is the first man in the

world, whose name was given him of God before he was borne.

Ver. 16. *old* Hebr. *some of 86 yeeres*: see Gen. 5. 32. Thus long Abram had lived altogether childlesse; and yet he waited 14 yeeres more, before the child of promise was borne, Gen. 21. 5. and for the space of thirteene yeeres after this, God keepeth silence, and the Scripture mentioneth no speech at all of God unto Abram; so exercised he the faith and patience of his servant; and taught him, that the fleshly generation cometh in time before the spiritual: for that is first which is naturally, and afterward that which is spiritually, 1 Cor. 15. 46. And this servants son was serviceable to Abram and Sarai, till the promised seed was come, and then Imael was put away with his mother, Gen. 21. 10. 14. even to the service of the Law is needfull for the Church, till Christ be come, and formed in us, and we by him, doe bring forth fruit unto God, Rom. 7. 4. Gal. 4. 1.—5. 19. 31.



CHAP. XVII.

1. God reneweth his covenants with Abram: 5, changeth his name into Abraham, in token of a greater blessing; 10, and instituted the covenant of Circumcision. 15, Sarai her name is changed into Sarah, and he blefseth. 17, Isaac is promised. 23, Abraham, and Imael, and all the males in Abrahams house are circumcised.

AND Abram was ninety yeeres, and nine yeeres old: and Jehovah appeared unto Abram, and said unto him; I am God Almighty, walke thou before me, and be thou perfect. And I will give my covenant betweene me and thee: and will multiply thee in very much abundance. And Abram fell upon his face: and God spake with him, saying: As for me, behold my covenant is with thee: for thou shalt be a father of a multitude of nations. And thy name shall not any more be called Abram; but thy name shall be Abraham; for a father of a multitude of nations, have I given thee to be, And I will make thee fruitful, to very much abundance; and will give thee, to become nations: and kings shall come out of thee. And I will stablish my covenant, betweene mee and thee, and thy seed after thee, in their generations, for an everlasting covenant: to be a God, unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting firme possession: and I will be a God unto them. And God said, unto Abraham; and thou shalt keepe my Covenant; thou, and thy seed after thee, in their generations. This is my

my covenant which yee shall keepe, betweene me and you, and thy seed after thee: that every male among you be circumcised. And yee shall circumcise the flesh of your superfluous foreskin: and it shall be for a signe of the covenant betweene me and you. And a sonne of eight dayes, shall be circumcised among you; every male, in your generations: the child of the house, and hee that is bought with money, of any strangers sonne, which is not of thy seed. The child of thy house, and he that is bought with thy money shall be circumcised with circumcision: and my covenant shall be in your flesh, for an everlasting covenant. And the uncircumcised male, whose flesh of his superfluous foreskinne shall not be circumcised; that soule shall even be cut off, from his peoples: hee hath broken my covenant.

And God said unto Abraham, Sarai thy wife thou shalt not call her name Sarai: but Sarah shall her name be. And I will blefse her, and will give thee a sonne also of her: and I will blefse her, and she shall be to nations; Kings of peoples shall be of her. And Abraham fell upon his face, and laughed: and he said in his heart, shall a child be borne to him that is an hundred yeeres old? and shall Sarah that is ninety yeeres old, beare? And Abraham sayd unto God: O that Imael might live before thee. And God said, Indeed Sarah thy wife shall beare thee a son; and thou shalt call his name Isaac: and I will establish my covenant with him, for an everlasting covenant, to his seed after him. And for Imael, I have heard thee; behold I blefse him, and will make him fruitful, and will multiply him, in very much abundance: twelve Princes shall he beget; and I will give him, to be a great nation. But my covenant will I establish with Isaac: whom Sarah shall beare unto thee, at this set time, in the yeere next after. And he made an end of speaking with him: and God went up from Abraham. And Abraham tooke Imael his sonne, and all the children of his house, and all that were bought with his money: every male, among the men of Abrahams house: and he circumcised the flesh of his superfluous foreskin, in this selfsame day, as God had spoken with him. And Abraham was ninety and nine yeeres old; when hee was circumcised in the flesh of his superfluous foreskin. And Imael his sonne was thirteene yeeres old, when he was circumcised in the flesh of his superfluous foreskinne. In this

selfsame day, was Abraham circumcised, and Imael his sonne. And all the men of his house, children of the house, and the bought with money, of the strangers son: they were circumcised with him.

Annotations.

OLD Hebr. *some of 99 yeeres*: that is, going in his 99 yeeres: see Gen. 5. 32. and the last note of the former chapter. *Almighty* or *Almighty*: in Hebrew *Shaddai*; that is, he who is, (or hath) sufficiency, or most abundant, and able to go through all things, both in mercy and judgement: to which the Scripture hath reference, when it saith, *Shed* (destruction) shall come from *Shaddai* (the Almighty): 1 Ely 13. 6. *Walke thou* or *walke pleasingly*, as the Greeke translation implyeth: see the notes on Gen. 5. 22. The Chaldee tranlateth it *Serve thou*. This walking, comprehendeth both true faith, Heb. 11. 5, 6. and careful obedience to Gods commandments. Wherefore that which is written, 1 King. 8. 25, *to walke before me* as thou hast walked before me, is expounded in 2 Chron. 6. 6, *to walke in my Law*. And this, in Luke 1. 6, is explained to be all the commandments and ordinances of the Lord, perfect, or in very uprightness, and as the Greeke faith, *inblameable*. See Gen. 6. 9.

Ver. 2. *give* that is, *dispose* and *make my covenant* (or testament) see Gen. 9. 12. and 6. 18. *betweene me*, the Chaldee interpreteth it, *betweene my Word*: so after in v. 7. 10. 11. See also Gen. 9. 12. *in very much abundance* Hebr. in abundance abundance; or, vehemently vehemently: so after in ver. 6. and often.

Ver. 3. *fell* in reverence to Gods word and majesty, and in thankfulness for this mercy. See the like humiliation in Lev. 9. 24. Ezek. 1. 29. and 3. 23. Dan. 8. 17.

Ver. 4. *As for me* Hebr. I: the Greeke addeth, *And I*, a *suber* or, for a father; but the word *for* may be omitted in English, as the Greeke here also doth; and sometime the Hebrew it selfe: *I will be for a living spirit*, Chron. 8. 21. that is, *I will be a living spirit*, 1 King. 22. 22. The New Testament in Greeke often keepeth the Hebraisme, as Heb. 1. 5. &c. *a multitude* that is, of many nations, as Paul expoundeth it, Rom. 4. 16, 17. where the Apostle sheweth a twofold seed, that which is of the Law, and that which is of the Faith of Abraham, who is the father of us all. So by the multitude of nations, is meant besides his natural posterity, all Christian believers in the world, Gal. 3. 28. 29. who should inherit from him, (as children receive inheritance from their fathers, the justice that is by faith, and blessedness accompanying the same, through the covenant of grace, prepagated by Abrahams doctrine and example) Rom. 4. and Gal. 3. To this the Hebrew Canons doe accord: *A stranger* (say they) *bringeth forth fruits*, &c. *for it was said to Abraham, a father of a multitude of nations, have I given thee to be*, (Gen. 17. 5.) *Behold he is father of all those who, which shall be gathered in*

der the wings of the Majesty of God: *Maimony in Mishnayot*, ch. 4. S. 3.

5 Ver. 5. *Abraham* signifieth *A high father*: and the first letter of *Hamou* (that is, a multitude) being put unto it, maketh *Abraham*, as if it were *Abraham*, that is, *A high Father of a multitude* of nations: *Abraham* is the first man in the world, whose name is changed of God: and it signified a change of estate, and a renewing with increase of grace from God; therefore this is after mentioned, as one of his favours, Neh. 9. 7. So *Isaaks* name is reade new, Gen. 32. 28. and all true Christians, Eia. 62. 2. Rev. 2. 17. But *Isaaks* name was not changed, for it was given him of God before his birth, Gen. 17. 19. given that is, freely made; or, (as the Greeke interpreteth) put thee: and this the Apostle followeth, Rom. 4. 17. So Gen. 9. 12. and after here in ver. 6. will give thee to beniamin, that is, will make nations of thee.

6 Ver. 6. *Kings* as David, Solomon, and the rest of Israel; besides the Kings of Edom, and other. Also the faithfull Kings of the Gentiles, Revel. 21. 24.

7 Ver. 7. *thy seed* thy children: especially *Isaak*, ver. 19. for in *Isaak* was his seed called, Gen. 21. 12. So, the children of the flesh, are not the children of God, but the children of the promise are counted for the seed, Rom. 9. 8. everlasting Hebr. covenant of eternity. Although the outward signes and manner of dispensing this covenant, were temporary and changeable, (as *Circumcision* into *Baptisme*, Col. 2. 11, 12.) yet the covenant it self remaineth one in substance for ever: being established by the blood of Christ, the great Pastor, Heb. 13. 20. Luke 1. 69. 72. 73. a God; or, for a God, univ. that is, thy God, as the Greeke translath it. Herein consisteth the power and life of the everlasting covenant, whereby God himselfe, his power, wildome, goodnesse, mercy, &c. is applied unto man, for blessing and salvation: and we are by adoption made the children of God, 1 Cor. 6. 16. 18. For, blessed is the people, whose God *Isaiah* is, Psal. 144. 15. they shall be delivered out of miseries, Rev. 21. 3. raised up from the dead, Mat. 22. 31. 32. and God hath prepared for them an heavenly Citie, Heb. 11. 16.

8 Ver. 8. *thy signifying* that is, as the Greeke explaineth it, *which thou shewest in*. For God gave *Abraham* no inheritance in it, no not so much as to let his foot on, Act. 7. 5. but he by faith, *signified* in the land of promise, as in a strange country, Heb. 11. 9. So this land, figured unto him the kingdome of heaven, as is shewed on Gen. 12. 4. But the rebellious sons of *Abraham*, after they had full possession of Canaan; are in another sense called *signifiers* there, Ezek. 20. 38. and 11. 15. as being rather usurpers, then lawfull possessors of that land, everlasting; so in *Ela* he faith, *thy people shall possess the land for ever*, Eia. 60. 21. howbeit they possessed the earthly land but a little while, Eia. 63. 18, but the eternall inheritance, was to be received by Christ, reserved in the heavens for them and us, Heb. 9. 15. Pet. 1. 4.

9 Ver. 9. *thy children*, as before in v. 7. mea-

nning all the faithfull. Hereupon the Hebrew Doctors say, *Circumcision was commanded unto Abraham and his seed only, as it is written, thou and thy seed after thee*, (Gen. 17. 9.) The seed of *Ismael* is excepted, as it is written, *For in Isaac shall be called to thee*, (Gen. 21. 12.) And *Esa* is excepted, for he, *Isaak* said to *Isaah*, And he gave to thee the blessing of *Abraham*, to thee and to thy seed, (Gen. 28. 4.) It is a general rule, that he only in *Abraham* seed, that retaineth his law and his right way; and these are they that ought to be circumcised, *Maimony in Mishnayot*, treat. of Kings, ch. 10. S. 7.

Ver. 10. *my covenant* that is, the signs of my covenant (or testament) as is explained in ver. 11. Hereupon are those usuall speeches, when the signes, and the things signified, are named alike: as, the covenant of circumcision, Acts 7. 8. the Lambe, the Lords Pastor, Exod. 12. 11. the bread, is Christs body, Matt. 26. 17. 18. and many the like.

circumcised This word signifieth a cutting off round about, to wett, of the foreskin of the flesh. So it was with shedding of blood and much pain and forenesse to the flesh, Exod. 4. 25. 26. Gen. 34. 25. It figured the circumcision (that is, the mortification) of the heart, and spirit in putting off the body of the sinnes of the flesh, Dent. 10. 16. Rom. 2. 29. Col. 2. 11. and so it was a seal of the righteousness of faith, Rom. 4. 11.

Ver. 11. *superfluous foreskin* The Hebrew *Gnath*, signifieth a superfluous and stoppage, that hindereth the due effect and operation of a thing; and the Greeke *Acrobustia* (which the Apostle useth, in Rom. 2. 25.) is in speciall that superfluous which is on the top of mans flesh, to wett, on the member of generation: the foreskin that covereth the secret part. Which God here commandeth to be cut quite off, as a signe of mortification and regeneration of nature. The same word is applied figuratively to other parts, as to the tips of a hammer, which use superfluous in speaking, Exo. 6. 30. and to the heart covered with a fat skin, Lev. 26. 41. Eia. 6. 10. to the ear stopped that it cannot heare, Jer. 6. 10. And spiritually, all finne is signified by this superfluous foreskin; as the Apostle mentioneth the superfluous of malice, to be put away, 1am. 1. 21. and the uncircumcision of our flesh, is joyned with our estate, dead in sinnes, Col. 2. 13. The Hebrew Doctors also did thus understand it: for the foreskin of the heart, in Jer. 4. 4. the Chalde paraphrast there expoundeth the wickednesse of the heart; and in Dent. 10. 16. the Greeke interpreters translate it *hardnesse of heart*. The uncircumcised ear, in Jer. 6. 10. and heart, it Lev. 26. 41. the Chalde calleth *foolish*, and uncircumcised persons in Ezekiel 28. 10. and 31. 18. are in the Chalde, *wicked and sinners*: the superfluous foreskin, signifieth the strength of uncleannesse: faith R. Menachem, on Gen. 17. And in speech of Adams finne, the Jewes have a proverb, that the first man (Adam) drew over (or gathered) his superfluous foreskin, that is, broke the covenant of his God, and became a sinner, R. Menachem on Gen. 3. Also when the word is applied unto trees, it signifieth the impurity of the fruits, which might not be eaten of Lev.

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19. 23. and the Hebrew Doctors write, that as *Esa* pierces, and they thus deny the Law (of God) the Resurrection of the dead, the coming of the Redeemer, and other such like; so be that draweth over, or gathereth his superfluous foreskin, (that is, maketh himselfe againe uncircumcised) hath no part in the world to come, (that is, in eternall life) but shall be cut off and perishe, and be damned for their great wickednesse and sinne, for ever and ever: *Maimony in Mishnayot*, of Repentance, ch. 3. S. 6. a figure] or token; which sheweth one thing to the eye, another thing to the mind. The Apostle calleth it also a feare, Rom. 4. 11. which serveth for assurance of the thing signified. And so the Hebrew Doctors use the phrase of sealing their off-pring with the signe of the holy covenant, *Maimony in Mishnayot*, treat. of Circumcision, ch. 3. S. 3. And that they tooke not this for a carnall thing, appeareth by their words, in the booke called *Zabar*, where treating upon this Section of the Law, they say, At what time a man is sealed with this holy feare of thy signe (of Circumcision) himselfe feeleth the body blessed God properly, and the holy feare is united with him. If he be not worthy, that he keepeth not this signe, what is written? By the breath of God they perishe, (Job 4. 9.) for that this feare of the holy blessed God was not kept. But if he be worthy and keep it, the holy Ghost is not separated from him. Our Apostle openeth the mytery more heavenly, whiles he calleth the signe of circumcision, a feare of the righteousness of faith, Rom. 4. 11. and, if thou be a transgressor of the Law, thy circumcision is made uncircumcision. Circumcision is, that of the heart, in the spirit, not in the letter, Rom. 2. 25. 29.

12 Ver. 12. *a sign of eight dayes* that is, a man child of eight dayes old, meaning in the 8. day. Which time was to firste, that if the eight day fell to be the Sabbath, yet they circumcised the child therein, Joh. 7. 22. And so it is in the Hebrew Canons, *Circumcision in the time thereof driveth away the Sabbath*: that is, a man must omit the keeping of the Sabbath, for to circumcise in due time, *Maimony treat. of Circumcision*, ch. 1. S. 9. God appointed the eighth day, as the first convenient time. For creatures new borne, were counted as in their blood, and unclean for seven dayes, & in the eighth day they might be offered unto the Lord, Levit. 22. 27. and so in mankind, Levit. 12. 2. 3. The same number of dayes was observed in many other things; as, for the consecration of the Priests, Levit. 8. 33. 35. and 9. 1. the cleansing of Lepers, Levit. 14. 8, 9, 10. and of persons with unclean illnesse, Lev. 15. 13. 14. the cleansing of polluted Nazarites, Num. 6. 9, 10. and for purifying the altar, Ezek. 43. 26, 27. and sundry the like. In all which, as the Sabbath day ever came over their heads, within that space, (which day was a signe of sanctification from the Lord, Exod. 21. 13.) so Christ ending all figures, and reiting the Sabbath day in the grave, rose up from death, the eighth day (which was the first of the weeke following) whose death was a full cleansing of all our sinnes, and his rising againe, our justification, Mark 16. 12. 6. Rom. 4. 25. And in him are we circumcised, with the circumcision done without hands, in putting off the body of the sin

of the flesh, by the circumcision of Christ, being buried with him in Baptisme, Col. 2. 11, 12. R. Menachem on Gen. 17. faith, Circumcision was therefore done on the eighth day, that the Sabbath might passe over it: for there is no eighth day without a Sabbath.

shall be circumcised] by the parents, masters, or Magistrates. The Hebrew Doctors say, the charge lyeth upon the father, to circumcise his sonne: and upon the master, to circumcise his servants, borne in the house, or bought with money. If the father or master transgress, and circumcise them not, &c. then the Judges are commanded to circumcise him, whether he be son or servant, in due time, that there be no uncircumcised left in Israel, nor among their servants. If the thing be hidden from the Judges, and they circumcise him not: when he is woeen great, he is bound to circumcise himselfe. And every day that passeth ever him, after he is woeen great, and he circumcise not himselfe, he breaketh the commandment: *Maimony treat. of Circumcision*, 1. S. 1. 2. male] who had by nature that foreskin of the flesh to be cut off: the females wanting it, were not to keep this rite, though they were as well as men, within the covenant of grace in Christ, Gal. 3. 28. and therefore baptisme, the signe of the covenant now under the Gospell, (which is come in place of Circumcision, Col. 2. 11, 12.) is given both to men and women, A. 8. 12. Moreover the woman is comprehended under the man, as her head, 1 Cor. 11. 3. who only had this signe in his flesh, with effusion of blood, which alwayes had respect unto, and accomplishment in the blood of Christ, figured by the male, Heb. 9. 22, 23, 24. Here also the Hebrewes write; that a child who is borne alive, were circumcised (without a foreskin) the blood of the covenant must be made to drop from him, in the eighth day. A child that is both male and female, must also be circumcised the eighth day. Likewise if any be cut out of the side of his mothers body, And who so hath two foreskins, they cut them both off in the 8. day, *Maimony treat. of Circumcision*, 1. S. 7.

child of the house] that is, the home borne servant: see the notes on Gen. 15. 3. So after in ver. 13. 23. bought with money] Hebr. purchase of silver: whereby all money and price is meant. By this it appeareth, that the Heathens also might be partakers of *Abrahams* covenant, and of grace in Christ, and so of all other blessings in the Church: for every circumcised person, did also care the passover, (which was another figure of Christ,) Exo. 12. 48. 1 Cor. 5. 7. Of this point the Hebrew Canons say, Whether a servant be borne under the power of an Israelite, or be received from the heathens: the master is bound to circumcise him. But he that is borne in the house, is circumcised on the 8. day: and he that is bought with money, is circumcised in the day that he is received; although he receive him in the day that he is born, he is circumcised in that day. If he receive of the Heathens a servant grown in yeres, and the servant be not willing to be circumcised: he is deleth with him a whole twelve month. More then that, it is not lawfull to keep him be being uncircumcised; but he must sell him againe to the Heathens. And if he be conditioned with him at the first, whether he was with his master the Eblmik that he should not circumcise him: it is lawfull to keep him though

then he be uncircumcised, only so, that he take upon him the seven commandments given to the sonnes of Noe, and he shall be as a stranger, sojourning in the land. But if he will not be a stranger, sojourning in the land, he is to kill him out of hand, Maimony treat. of Circumc. chap. 1.3.6. Of the seven commandments to the sonnes of Noe, see the notes on Gen. 9.4. And for killing such as would not yield to those precepts, it is to be understood, whiles the common wealth of Israel stood: but when they were in captivity or dispersion, they sold away such servants to the Heathens; as R. Abraham ben David noteth there upon Maimony. And when we may the better know, how they were wont to receive heathens into the Church of Israel, I will note it from the Hebrew Doctors. By three things (say they) did Israel enter into the covenant, by Circumcision, and Baptisme, and Sacrifice. Circumcision was in Egypt, as it is written, No uncircumcised shall eat thereof, [Exod.12.48.] Baptisme, was in the wilderness before the giving of the Law: as it is written, I will give them in day and in morning, and let them wash their clothes, [Exod.9.10.] And Sacrifice, as it is said, And he sent young men of the sonnes of Israel, who brought burnt-offerings, &c. [Exod.24.5.] And so in all ages, when an Ethnick is willing to enter into the covenant, and gather himselfe under the wings of the Majesty of God, and take upon him the yoke of the Law, he must be circumcised, and baptised, and bring a sacrifice. And if he be a woman, she must be baptised, and bring a sacrifice, as it is written [Num.15.15.] as ye are, so shall the stranger be. How are ye? By circumcision, and baptising, and bringing of a sacrifice: so likewise the stranger throughout all generations, by circumcision, and baptising, and bringing of a sacrifice. And what is the strangest sacrifice? A burnt-offering of a beast, or two turtle doves, or two young pigeons, both of them for a burnt-offering. And in this time, when there is no sacrificing, they must be circumcised, and baptised, and when the Temple shall be builded, they are to bring the sacrifice. A stranger that is circumcised and not baptised, or baptised and not circumcised, he is not a Proselyte, till he be both circumcised and baptised. And he must be baptised in the presence of three, &c. Even as they circumcise and baptise strangers, so do they circumcise and baptise servants, that are received from heathens, into the name of servants, &c. When a man or woman cometh to joyne a Proselyte, they make diligent inquiry after such, lest they come to gett themselves under the Law, for some riches that they should receive, or for dignity that they should obtaine, or for feare. If a man, they inquire whether he have not set his affection on some Jewish woman; or a woman, whether affection on some young man of Israel. If such like occasion be found in them, they make knowne unto them the weightiness of this yoke of the Law, and the toyle that is in the doing thereof, above that which people of other lands have: to see if they will leave off. If they take them upon them, and will stand, and they see them that they come of free, then they receive them, as it is written, Whosoever saw that he was stedfastly minded to go with her, then let him speak unto her, [Ruth 1.18.] There is the Jew that received no Proselytes, all the dayes of David and Solomon. Not in Davids dayes, lest they

should have come of feare: nor in Solomons, lest they should have come because of the kingdom and great prosperity which Israel then had. For who so cometh from the heathens, for any thing of the vanities of this world, he is no righteous Proselyte. Notwithstanding there were many Proselytes, that in Davids and Solomons dayes, joynt themselves in the presence of private persons: and the Judges of the great Synedrion had a care of them, they drove them out away after they were baptised, out of any place, neither took they them were into them, untill their after-fruit appeared: Maimony in Misn. tom. 2. in Ijivrei bab. ch.13.S.1.--6.11. 14.15. Hereupon, Baptisme was nothing strange unto the Jewes, when John the Baptist beganne his ministry, Math.3.5.6. they made question of his person that did it, but not of the thing it selfe, Iohn 1.25. And as Iohn said of Christ, hee shall baptise you with the holy Ghost, and with fire, Math.3.11. so the Hebrew Doctors say, The holy blessed God baptiseth with fire: and the wise shall understand, R. Menachem on Lev.8. strangers son [that is, gentile or paynim; one foraine borne, and without the privilege of Gods people. The Chaldee translate it, some of the peoples. Such would God admit, if they believed in him, to bee partakers of Abrahams covenant.

Ver.13. circumcised with circumcision] or, circumcising circumcised; that is, certainly, or in any wise circumcised. Which strict charge, is both for the thing it selfe, and for the manner and time thereof, which was the 8 day after their birth. Yet as God desireth mercy and not sacrifice, Hof.6.6. so sickness and weaknesse of body, might put off circumcision till time of health: as the Hebrew Canons say, They circumcise him that is sick, until he be well: and they rectify him, from the time that he is recovered from his sickness seven dayes, from time to time, and afterwards they circumcise him. By which words is meant, if he have an ague, or like sickness: but if he have sore eyes, or the like, they circumcise him so soone as they are whole. If a child be found on the 8 day, to be very pale coloured, they circumcise him not, till the blood come againe into his countenance, like the countenance of children that are in health. Likewise if he be very old, they circumcise him not, till his blood be sunk down into him, and his countenance come againe like other children: for this is a sickness, and men must be admonished well of these things. If a woman circumcise her first sonne, and be she through fervency of the circumcision, which decayed his strength. Also she circumcise her second child, and be she through the fervency of the circumcision, whether shee have this child by her first husband, or by a second: let her third child shall not be circumcised, in the time thereof, till they defer it, till he be more great, and his strength be made firme. They circumcise none but children that are without sickness, for perill of life, putteth away all. And it is possible to circumcise after the time, but impossible to restore the life of any one of Israel, for ever: Maimony treat. of Circumc. ch.1.8.16,17.18. your people [that is, the severall part, or member of generation: for so the word is used here and in other places in speciall manner, Ezek.16.26. and 23.20. Lev.15.2. God set not the signe of his covenant, on the lips, eares, or other parts

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parts

parts of man, (which yet the Scripture calleth also uncircumcised, Exo.6.30. Ier.6.10. But on the privy member, to teach the regeneration of nature, even of the whole man, who is borne in sin, Pf.51.7. and the derivation of his covenant, to the seed of the faithful, who are thereby holy, Ezr.9.2. 1 Cor.7.4. and to signifye, that the true circumcision is inward, and secret, Rom.2.28,29. This which in the eyes of man, seemeth a thing unprofitable, foolish, and ignominious, doth God chuse to make a signe of the covenant of his grace in Christ, who is also himselfe a scandall and foolishnesse to the world: but the foolishnesse of God, is wiser then (the wisdom of) men, 1 Cor.1.23.25. And that member of the body which man thought to be lesse honourable, on it God put on more abundant honour, (as 1 Cor.12.23.) that it should beare the marke of the heavenly covenant.

Ver.14. that sinne] that is, as the Chaldee expoundeth it, that man: see Gen.12.5. cut off] The Greeke and Chaldee translate it, destroyed, and consumed. This word is used before, in Gen.9.11. and after often in the law, Exo.12.15.19. and 31.14. Lev.7.20,21,25,27. &c. It is sometime spoken of God, cutting off men by death for their finnes, Levit.17.10. and 20.3,5,6. and so the Hebrewes understand it here, and in all other like places: that for willing transgression in secret, God will cut them off by untimely death: and if there be witnesses of it, the Magistrate is to punish or kill them: but for ignorant transgression, they were to beerr the appointed sacrifices. Under this also, eternall damnation is implied. Maim. in treat. of Repentance, chap.8. S.1. speaking of eternall death, faith, And this is the cutting off, written of in the Law, as it is said (in Num.15.31.) that sinne shall be cut-off: he shall be cut off. Which we have heard expounded thus, cut off in this world, and cut off in the world to come. Of this sanction here they say, If the father or master doe transgresse, and circumcise not, they breake a commandment, but are not guilty of cutting-off: for cutting-off belongs but to the uncircumcised person himselfe: Maimony treat. of Circumc. ch.1.S.1. Howbeit, Moses the father, had almost beene killed, for not circumcising his sonne, Exod.4.24. &c.

Ver.15. Sarah] in Greeke Sarraha. The letter j changed into b, signified the multiplication of her children, as before in Abrahams name, ver.5. And the Greeke having no hat the end of words, doubteth therefore the letter r, with an aspiration Sarraha, and so the Apostles also write it, Rom.9.9. 1 Pet.3.6. Sarai the Chaldean name, is made Hebrew Sarah: which is by interpretation a Princess.

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The Apostles calleth her a Freewoman, and maketh her a figure of the new Testament and heavenly Jerusalem, Gal.4.22,24.26. and the example of Abraham and Sarah, thus called, blessed, and increased, is set forth for their children the Church to confider, and comfort themselves withall, Eia.51.3,23.

Ver.16. shall be to nations] that is, shall become nations, and bee a mother of them, both in the flesh, and in the Lord. For all godly women are called her children, 1 Pet.3.6. and Jerusalem her answerable type, is the mother of us all, Galat.4.26. Pfal.87.5,6.

Ver.17. laughed] that is, as the Chaldee translate it, rejoiced: and so the word after importeth, Gen.21.6. though sometime it implyeth also a doubting, as in Gen.18.12,13. but the praise of Abrahams faith, who was not weak, nor staggering, but gave glory to God, Rom.4.19,20. seemeth to free him from this imputation. Thargum Jerusalem expoundeth it, he marvelled. Of this word laughed, in Hebrew ishak, the child promised, was called Isak: in whom Abraham saw the day of Christ, and rejoiced. old] Hebr. some of 100 yeeres, that is, going in his hundred yeere. So Sarah was daughter of ninety yeeres. See Gen.5.32. At the yeeres, both their bodies were now dead, unapt for generation, Rom.4.19. Hebr.11.12.

Ver.19. shall beare] or beareth: speaking as of a thing present: for God calleth the things which be not, as though they were, Rom.4.17. Isak] Hebr. Iisak the same word used before in ver.17. and signifieth laughing or joy: for besides his father and mother, all that beare, have occasion to laugh and rejoice for his birth, Gen.21.6. in whom both Christ the joy of the whole earth was represented, and all the children of promise, Iohn 8.56. Rom.9.7,8. Gal.4.28. [said] the Greeke version addeth, to be a God to him and to his seed; as before in ver.7.

Ver.20. heard] the Chaldee explaineth it, I have accepted thy prayer. twelve Princes] So of Iakob, Ilaaks son, came twelve Patriarchs, Ahr.8. These Princes are after named, in Gen.25.12.-16.

Ver.21. covenant] This is the thirteenth time that the covenant is named in this Chapter; and hereby is meant the promise of Christ, & salvation in him, as the Apostle sheweth in Rom.9.5,7,8 & by this it appeareth, that Gods covenant with Abraham, was of spiritual and heavenly things in Christ, as is also confirmed by Luke 1.55,72, 73,74. Gal.3.29. wherein Ilaak was preferred before Imael.

Ver.22. God went up] to weete, into heaven, and appeared no longer: so in other like visions of Angels, they are said to goe into heaven, Luke 2.25. For God, the Chaldee faith, the glory of the Lord, meaning the vision which had now appeared: which phrase the holy text sometime useth, as in Ezekiel 1.29. and 3.23. and 8.4. So after, in Gen.35.13.

Ver.23. Abraham toke] herein hee shewed a rare example of obedience to Gods word, not regarding the affliction, danger, shame, scandall, and foolish-

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foolishness, which this action in the eyes of the world seemed to bring with it: though to himselfe, and all the faithfull in his house, it was the *fest of the righteousness of faith*, Rom. 4. 11. Here the Jewes have their uncertaine conjectures, or traditions; as that *Abraham sent and called for Sem the sonne of Noe*, (he was *Melchisedech*) about this bulmesse: that it was done on *Announcement day* (spoken of in Levit. 16.) and in the place where afterward the Altar stood, in the Court of the Temple, and the like: *Pirke R. Eliezer*, c. 29. *circumcised* or, cut off, to weete, all the skin that covered the top of the *phyllo*, that the top of the *phyllo* remained bare, for so the Hebrew shew the manner of Circumcision to have bene. And this being a holy signe and seale, *Abraham* doubtlesse sanctified the work by prayer: which custome all the Jewes keep to this day. For hee that circumcise, doth first bless him that sanctified them with his commandments, and commanded them to circumcise; and to gather themselves into the covenant of Abraham their father, that sanctified his beloved from the womb, and sealed their off-spring with the signe of the holy covenant: that commanded them to circumcise strangers, and servants, and to draw out of them, the blood of the covenant. Which blessings *Maimon* recordeth in his forsaide treatise of Circumcision, ch. 3. v. 1, 2, 3, 4, 5. where he also noteth, that *Abraham circumcised a man grown*, *must cover his nakedness, whilst hee bleibeth: and after hee uncovereth and circumcise him.* *selfe same day* [Hebr. the body (or strength) of this day, at Gen. 7. 13. the Greeke interpreteth it, in the time of that day. From hence, and the commandment in Lev. 12. 3. the Jewes have taught, that none might ever circumcise but in the day time, after the Sun was up: *Maimon treat. of circum. ch. 1. § 18.*

Ver. 27. *circumcised with him* [Not onely Abraham himselfe, but his household with him, kept the way of the Lord, Gen. 18. 19. and by faith they all obeyed this hard precept, whereby they were wounded, pained, and sore in their flesh, all at once, as Gen. 34. 25. and spiritually, did put off the body of the sinnes of the flesh, by the circumcision of Christ: Col. 2. 11.]

CHAP. XVIII.

1. *Abraham entertaineth three Angels*, 9. *Who promise Sarah a sonne*, 12, *whereat she laugheth, and is reproved*, 17. *The destruction of Sodom is revealed to Abraham*, 23, *and hee maketh intercession for the men thereof*, 32. *The whole Citie should be spared, if but ten just person were found therein*.

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And Jehovah appeared unto him, in the Oke of Mamree: and he was sitting at the tent doore, in the heat of the day. And he lifted up his eyes, and saw; and loe three men standing before him: and he saw, and ranne to meet them, from the

tent doore; and bowed downe himselfe to the ground. And hee said: Lord, if now I have found grace in thine eyes: passe now away I pray thee, from thy servant. Leta little water I pray ye be taken, and wash ye your feet: and leane ye downe under the tree. And I will take a morfell of bread, and sustain ye your heart, after that ye shall passe on; for therefore have you passed, unto your servant: And they said; So do as thou hast spoken. And Abraham hastened into the tent, to Sarah: and hee said, Hasten three peckes of flowry meale: knead, and make cakes. And Abraham ranne unto the herd; and he tooke a Calfe of the herd, tender and good: and gave it to a yongman; and hee hastned to make it (ready.) And hee tooke butter and milke, and the calfe of the herd which he had made (ready,) and set it before them: and he was standing by them, under the tree, and they did eat. And they said unto him; where is Sarah thy wife? And hee said, behold in the tent. And hee said, Returning I will returne unto thee, when this time reviveth; and loe, Sarah thy wife shall have a sonne: And Sarah heard, in the tent doore, and it was behind him. And Abraham and Sarah were old, coming into daies: i. ceased to be with Sarah, after the way of women. And Sarah laughed, within her selfe saying: I after I am waxed-old, shall I have pleasure? also my Lord is old. And Jehovah said unto Abraham: wherefore laugheth Sarah, saying, Shall I verily bear a child, and I am old? Shall any-thing be impossible for Jehovah? At the appointed-time will I returne unto thee, when this time reviveth, and Sarah shall have a sonne. And Sarah fallily-denied, saying, I laughed not: for she was afraid: and hee said, nay, but thou didst laugh. And the men rose-up from thence, and looked towards Sodom: and Abraham went with them, to bring them on the way. And Jehovah said; shall I hide from Abraham, that which I am doing? And Abraham being shall bee a great and mighty nation: and blessed shall be in him, all nations of the earth? For I know him, how that he will command his sonnes, and his house after him; and they shall keepe the way of Jehovah, to doe justice and judgement: that Jehovah may bring upon Abraham, that which he hath spoken unto him. And Jehovah said; The cry of Sodom and Gomorrha, because it is much: and their sinne, because it is very heavy. I will goe downe now and see, whether

ther according to the cry thereof that is come unto me, they have done altogether: and if not, that I may know. And the men turned the face from thence, and went to Sodom: and Abraham, he yet stood before Jehovah. And Abraham drew-neere, and said; wilt thou also consume the just with the wicked? If so be there be fifty just men, within the City: wilt thou also consume, and not spare the place, for the fifty just, which are within it? Far be it from thee to doe according to this word, to slay the just with the wicked, and that the just should bee as the wicked: far be it from thee; shall the Judge of all the earth, not doe judgement? And Jehovah said; If I shall find in Sodom, fifty just men within the city: then will I spare all the place for their sake. And Abraham answered, and said: Behold now I have taken upon me to speake unto the Lord; and I, am dust and ashes. If so be there lacke of fifty just men, five; wilt thou destroy for five, all the city? And hee said, I will not destroy, if I shall find there, forty and five. And he added again, to speake unto him, and said; If so be forty be found there: and hee said, I will not doe it, for fourties sake. And hee said, O let not now the Lord be wroth, and I will speake; If so be thirty be found there: and hee said, I will not doe it, if I shall find thirty there. And hee said, Behold now I have taken upon me to speake unto the Lord; If so be twenty shall be found there: And hee said, I will not destroy, for twenties sake. And hee said, O let not now the Lord bee wroth, and I will speake but this once; If so be, ten shall be found there: And hee said I will not destroy, for tennes sake. And Jehovah went-away, when as he had made an-end, of speaking unto Abraham: and Abraham, returned to his place.

Annotations.

Here beeginneth the fourth section of the Law, called of the first word *Vajera*, that is, *And (the Lord) appeared*. See Gen. 6. 9.

1. *Appeared* or, *was scene of him*, meaning Abraham. This vision was to renew the promise of Isaaks birth; and to acquaint Abraham with Gods purpose of destroying Sodom. And for us, to see how Abrahams faith wrought with his works; and by works, faith was made perfect, as Iam. 2. 22. *shoke* [that is, the *ake-grove*, or the *plaine*: see Gen. 13. 18. in the *beu*] that is, at *meane*: as the Greeke translathet it. At his time travellers wax faint and hungry: *hee* also figureth

afflictions, Mat. 13. 6, 21. Rev. 7. 16. the due time to these forth words of grace, Mat. 25. 35.

Ver. 2. *three men* [they seemed at first to Abraham; but hee entertained Angels *unawares*, Heb. 13. 2. for one of these is called *Ishmael*, ver. 13. 14. 17. 20, 22. and Abraham after to acknowledged him as the Lord and Judge of all the earth, ver. 25. 27. And this was Christ, Rom. 10. 9. Iohn 5. 22. The other two were created Angels, Gen. 19. 1. The Hebrew Doctors here say; And behold three Angels were sent to Abraham our father: and they three were sent for three things, because it cannot be, that one thing should be sent by the hand of one of the high Angels. The first Angel was sent to show glad tidings unto Abraham our father, that Sarah should bear Isaac. The second Angel was sent to deliver Lot from the overthrow (of Sodom). The third Angel was sent to overthrow Sodom and Gomorrha. Admah and Seboim: T. *bagum* *keru* *selyon* on Gen. 18. before him? or, against him; thus occasioning Abraham to come unto them: who presently ran and to purposed hospitality, as the Apollie speaketh, Rom. 12. 13.

Ver. 3. *Lord* [the Hebrew *Adonai* is written with long A in the end, which is the usual title of God, as is observed on Gen. 15. 2. The Greeke also translathet it absolutely *Lord*, and the Chaldee expresth it by the letters of *Ishmael*; otherwise then in Gen. 19. 2. And Abraham in ver. 27. under this title, acknowledgeth him for God; opposing himselfe, as dust and after.

Ver. 4. *leave ye downe* [that is, rest ye; or as the Greeke translathet, *refresh your selves*.

Ver. 5. *sustain ye* [or *uphold*, that is, comfort or strengthen your heart: the Greeke translathet it *eat*. Bread is compared to a *pass* or *stay*, Eccl. 3. 1. for that is the chief sustenance that upholds the life of man. So in Iudg. 19. 5. *Plal*, 104. 15.]

Ver. 6. *three peckes* [or *measures*, each of them was at least a pottle bigger then our English peck, for three of them made an *Ephah*, or *Bushel* (whereof see Exodus 16. 36.) The Hebrewes write that this their pecke, (which they call *Sab*, the Greek *Satan*), contained as much as 144 common hens egges. For their least measure is the quantity of an egge; sixe whereof doe make a measure called *Lug*, or *Pint*, (whereof see Lev. 14. 10.) and foure of them *Lugs* make a *Kab*, (whereof see 2 Kin. 6. 25.) and sixe *Kabs* make this *Sab* or *Peckes* three whereof Abraham prepareth here for three mens dinner, which with other things doe manifest his liberality: contrary to Nabals, 1 Sam. 25. 11. Our Saviour also hath a Parable of three peckes of meale which a woman leavened, Mat. 13. 33. That which in Ruth 2. 17. is an *Ephah* (or *Bushel*) of barley, the Chaldee Paraphrase there calleth three *Sabs* (or *peckes*.) So also in Exod. 16. 36. *flowry meale* [that is, *fine meale*: Hebr. *meale of flower*. This, and the tender and good calfe, ver. 7. sheweth that Abrahams benevolence was of the best things that hee had. See the annotations on Gen. 4. 4.]

Ver. 7. *the herd* [or, the *beever*: as the Greeke and Chaldee turne it. *acafe*] Hebr. *son of the herd*, or *beefe*: so, *sonnes of the flocks*, for *Lambes*, *Plal*, 114. 4. *sonne of the asse*, for a *foale*, Gen. 49. 11.

James of the V. *in nomine*, Psal. 29.6. and sundry thelike. to make it] to weat, ready, that is, to dress it. An usual phrase for preparing, dressing, or trimming any thing; so, to make the Passover, Exod. 12.48. Mat. 26.18. and other sacrifices, Exod. 10.25. Psal. 66.15.

8 Ver. 8. *for*] Hebr. *gaire*. standing] the Chaldee translatheth, *be received to them*. And for the Hebrew word signifieth, as the Levites that stood, Neh. 12.44. that is, *stood*, or *waited*: so he which stood before the King, Jer. 52.12. is said to be the servant of the King, 2 King. 25.8. And this setteth forth Abrahams humility.

9 Ver. 9. *in the tent*] It is a virtue for women, to be keepers at home, Tit. 2.5. but the lewd womans feet, abide not in her house, Prov. 7.11.

10 Ver. 10. *Returning I will returne*] that is, *I will certainly returne*: see Gen. 2.17. This was a word of promise, whereby the children of God, and true seed of Abraham, were discerned from the other, Rom. 9.8. Neither do we find that this *returne* was by the Angels apparition againe: but by the complement of the thing promised. *when this time returne*] *for* *live*, that is, the next year at this time: as appeareth by the accomplishment, Gen. 21.2.5. for then Abraham was an hundred yeere old, and now he was ninety nine, Gen. 17.24. In the revolution of the yeere, things returne to the same life and estate, which they had before. And in spiritual things, when promises are fulfilled, it is called the *acceptable yeere of the Lord*, Luk. 4.19. So a City is said to be *revived*, when it is built and repaired, 1 Chron. 11.8. and stones *revive*, when they are restored to their former state, Neh. 4.2. And the Apostle confirmeth this interpretation, citing the place thus, *At this time will I come*, Rom. 9.9. It may also be translated, *According to the time of life*: or rather, *at this time of life*: the word this, being usually understood, as in Exod. 9.1. 1 Sam. 9.16. and 20.12. and sometime expressed, as in Ios. 6.6. The Chaldee referreth it to Abraham and his wife, *According to this time when ye shall be alive*. A like promise is made in 2 King. 4.16. 17. where the Greeke version hath, *at the time (or when the women) liveth*.

11 Ver. 11. *into dayes*] that is, *into yeeres*: as Gen. 4.3. A like phrase the Evangelist useth of some gone forward in dayes; for, *very aged*, Luke 1.7.18. So Gen. 21.1. *the way*, [that is] *the custome (or manner) of women*, for the ordinary and natural course of the body or flours; mentioned Lev. 15.19.25. meaning, that she was pait natural strength to conceive and beare children; as is explained in Rom. 4.19. Heb. 11.1. So the promise of redemption was fulfilled for us by Christ, *when we were without strength*, Rom. 5.6. even *dead in trespasses and sinners*, Eph. 2.1.

12 Ver. 12. *laughed*] as thinking it could not bee, which her weeke faith is after reproved, and shee strengthened, ver. 13. 14. But Abrahams laughing was for joy, in beleefe, and admiration, Gen. 7.1.7. and so was Sarahs afterward, Gen. 21.6. wherefore her faith also is commended unto us, Heb. 11.11. *my Lord*] that is, *my husband*, whom Sarah re-

verenced by this name: wherefore her obedience is set forth for an example to all women, in 1 Peter 3.6.

Ver. 14. *any thing*] or *word*, that is, whatsoever can be spoken of. *impossible*] or *marvellous*; that is, hard to be done, or *impossible*, as the holy Ghost translatheth this according to the Greeke version, Luke 1.37. So in Zach. 8.6. It implied also a thing hidden and unknowne. Here God graciously pardoneth Sarahs infirmity, after he hath reproved her; and repeareth his promise to strengthen her faith, that the might be *blest*, in beleeving that there should be a performance of those things, which were told her from the Lord, (as Luke 1.45.) For Zachary was stricken dumbe for a time, because he beleved not alike promise made unto him, Luke 1.13. 18. 20.

Ver. 16. *to bring them on the way*] or, *to send them away*, to weat, with honour, and after a goodly sort, as the Apostle speaketh, 3 Ioh. 6. for this is a dutifull kinde of much spoken of; as in Act. 20.38. and 21.5. Rom. 15.24. 1 Cor. 16.11. Tit. 3.13.

Ver. 17. *shall I bide?*] that is, *I will not bide*. As, *shall thou build me an house?* 2 Sam. 7.5. is the same that, *thou shalt not build*, 1 Chron. 17.4. And, *do men gather grapes of thornes?* Mat. 7.16. which another Evangelist recording, faith, *men doe not gather*, Luke 6.44. The Lord will doe nothing but he revealeth his secret unto his servants: the Prophet, Amos 3.7.

Ver. 18. *being* [shall be] that is, *shall truly be*, or, *become*. *in him*] that is, in his seed, Christ: see Gen. 12.3.

Ver. 19. *how that he will*] or, *to the end that hee may command*: but the Greeke keepeth the former sense. *his house*] *the men of his house*, as the Chaldee explaineth it. According to this is the law, Deut. 6.7. and 11.19. *and they shall keepe*] or, *that they make keepe*: these two phrases are implied in the Hebrew, and the Scripture useth them indifferently, as, *judge not*, and *ye shall not be judged*, Luke 6.37. or, *that ye be not judged*, as Mat. 7.1. *the way*] that is, the true religion, faith, and obedience prescribed for men to walke in, Act. 18.25. 26. Deut. 8.6. and 10.12. The Chaldee faith, *the wayes that are right before the Lord*. *unto him*] or, *of him*. The Greeke translatheth, *all things that be hath spoken unto him*.

Ver. 20. *heavy*] or *grievous*: of their finnes, see the notes on Gen. 13.13. The Greeke here translatheth, *their finnes are very great*.

Ver. 21. *I will goe downe*] see this phrase in Gen. 11.5. The Chaldee faith, *I will appeare and judge downe altogether* [or, *made a full end*: that is, have wholly finished their sinne, which bringeth forth death, Lam. 1.15. This word *full-end*, (or *consummation*) is used also for the full-punishment and consuming of the sinners, Jer. 46.28. *that I may know*] to the Greeke translatheth: it may also be Englished, *I will know*; that is, make triall. God speaketh of himselfe, after the manner of men: So in Gen. 22.12. Exod. 33.5. The Chaldee paraphraseth, *I will consume them if they repent not; but if they doe repent, I will not take vengeance*.

Ver. 22. *the men*] two of the three which appeared

appeared to Abrahams, ver. 2. which were two Angels, Gen. 19. 1. the third stayed with Abraham, and he is called *Ishmael*, the Lord Christ. *stood* or, *was standing*, as the Greeke translatheth: the Chaldee addeth, *stood in prayer before the Lord*: so Gen. 19.27. And elsewhere by *standing before God*: prayer is meant, as Jer. 15. 1. And Christ faith, *whenever stand, praying*, Mark. 11.25.

Ver. 23. *do as were*] to make his requests to the Lord: a signe and fruit of faith, Heb. 7.19. and 10.22. *consume*] or, *make an end of*.

Ver. 24. *If so be*] or, *peradventure*: it is a word that incumeth difficultie, and yet with some hope of possibilitie: as in Exodus 32.30. Iosua 14. 12. Zephania 2. 3. 1 Samuel 14. 6. 2 King. 19.4. *spare*] or *forbear*, forgive the place, under one Citie Sodom, implying all the reit.

Ver. 25. *Far be it from thee*] The Hebrew *Chalilab*, significeth a profanation, or profane thing; and so forbidden to be done. And sometime the name of God and Lord is added, as in 1 Chronicles 11.19. 2 Samuel 23. 17. and it is in our phrase, *God forbid*, or *Gods forbid*. The Apostles, following the Greeke version, expresse it sometime by (*Ade gemus*) *be it not*, or *farre be it*, Romans 3. 4. 6. sometime by *honor*, that is, *propitious* or *favourable*; as praying God in mercie to keepe it away: as Matthew 16. 22. *Farre be it from thee*, (or *God forbid*) *Lord*. *to doe*] or *from doing*: *this word*] or, *this thing*. *judgements*] that is, *right judgements*, or equitie. So the word judgement is often used, as Psalm. 9. 5, 17. and 119. 121. Matthew 23. 23.

Ver. 26. *all the place*] and so, the people of the place. In Jer. 5.1. God offereth the like for *Jerusalem*, if there could a man be found that executed judgement, and fought the truth, he would spare it.

Ver. 27. *have taken upon me*] or, *have willingly begun*; for so the original word sometime significeth *willingnesse* and *consent*, Ios. 17. 12. Judg. 17. 11. sometime a voluntary beginning, or *taking in hand*, Deut. 1.5. Accordingly the Greeke here translatheth, *I have begunne*. *diff]* that is, *haste*, *uite*: see Gen. 3.19.

Ver. 28. *destroy*] or, *corrupt*, *marre*: see Gen. 6. 13. *for fire*] that is, *for lacke of fire*. So, for sinnes, Psal. 109. 24. and, *for the fruits*, Lam. 4. 9. is, *for the lacke of them*.

Ver. 30. and *I will*] or, *that I speake*: as ver. 19. the Greeke translatheth it, *If I speake*: so ver. 32. Also and, is put for *and if*, in Exodus 4. 23. Malac. 1. 2.

Ver. 32. *this one*] Abraham defended not to fewer then ten: a reason whereof the Hebrew Doctors give to be this, that in the generation of the flood, there were eight, Noah and his wife, and his three sonnes, and their wives; and yet the world was not saved for their sakes: *Breshith rabab*, on Gen. 18.

Ver. 33. *Ishmael went away*] the Chaldee faith, *the glorie of the Lord was lifted up*. *made an end*] the Greeke turneth it, *had ceased speaking*.



CHAP. XIX.

1. *Lot in Sodom entertaine two Angels*; 4, the Sodomites (to abuse them) doe best his house, and will not be dissuaded from their wickednesse. 11, *The Angels strike them with blindness*, 12, and find Lot for safety into the mountaine: 18, but hee obtaineth leave to goe into Zeor. 24, Sodom and Gomorrah are destroyed with fire from heaven. 26, *Lot riseth looking backe, is a pillar of salt*. 30, *Lot fearing to abide in Zeor, dwelleth in a cave*. 31, *His two daughters make him drunke, and of them bee begotten Moab and Ammon*.

AND there came two Angels to Sodom, in the evening; and Lot was sitting in the gate of Sodom: and Lot saw, and rose up to meet them; and hee bowed-downe himselfe with the face to the ground. And hee said, Behold now my Lords, turne in I pray you into your servants house, and tarry-all-night, and wash your feet: and ye shall rise-up early, and goe on your way: and they said, Nay, but we will abide-all-night in the street. And he pressed upon them vehemently, and they turned in unto him, and came into his house: and he made them a banquet; and did bake unleavened cakes; and they did eate. But before they lay-downe; the men of the Citie, the men of Sodom, compassed about the house, from the yong even to the old: all the people, from the utmost quarter. And they called unto Lot, and said unto him; where are the men, which came to thee, this night? bring them out unto us, that we may know them. And Lot went-out unto them, to the doore: and he shut the doore after him. And he said; I pray you my brethren, doe not evil. Behold now, I have two daughters, which have not knowne man; let mee I pray you, bring out them unto you; and doe ye to them, as is good in your eyes: only to these men, doe not any-thing; for therefore came they into the shadow of my rafters. And they said, Stand further; and they said, This one fellow came in to sojourn, and will he judging judge? now will we do worse to thee then so them: and they pressed sore, upon the man upon Lot, and came neerer, to breake the doore. And the men put-forth their hand, and brought in Lot unto them, into the house: and shut the doore. And they smote the men, which

12 were at the doore of the house, with blindness, from the small even to the great: that they wearied themselves to find the doore. And the men said unto Lot; Hast thou here any besides? sonnes-in-law, or thy sonnes or thy daughters, or any that thou hast in the Citie: bring-out, from *this* place. For we will destroy this place: because the cry of them is *waxed* great, before the face of Jehovah; and Jehovah hath sent us to destroy it. And Lot went out, and spake unto his sonnes-in-law, *that* were taking his daughters; and he said, rise-up go-out, from this place: for Jehovah will destroy the Citie: but he was as one that mocked, in the eyes of his sonnes-in-law. And when the dawning of the day came-up, then the Angels hastened Lot, saying; Arise, take thy wife, and thy two daughters, which are found here; lest thou be consumed, in the iniquity of the Citie. And he lingred, and the men laid-hold on his hand, and on the hand of his wife, and on the hand of his two daughters, in the gentle-mercy of Jehovah upon him: and they brought him forth, and set him without the Citie. And it was, when they had brought them forth abroad, that he said; Escape for thy soule, looke not behind thee, neither stay thou in all the plain: escape to the mountaine, lest thou be consumed. And Lot said unto them: Oh not so Lord. Behold now thy servant hath found grace, in thine eyes; and thou hast magnified thy mercie, which thou hast done with me, to save-alive my soule: and I, I cannot escape to the mountaine, lest evil cleave unto me, and I die. Behold now, this Citie is neere, to flee thither, and it is a little one: oh let me escape thither, *is* it not a little one? and my soule shall live. And he said unto him, Loe I accept thy face, for this thing also: that I will not overthrow the Citie, for the which thou hast spoken. Hast thee, escape thither; for I cannot doe any thing, till thou be come thither: therefore he called the name of the Citie, Zoar. The Sunne came-forth over the earth: and Lot entered into Zoar. And Jehovah rained upon Sodom and upon Gomorrah, brimstone and fire: from Jehovah, out of the heavens. And hee overthrew these Cities, and all the plaine: and all the inhabitants of the Cities, and that which grew on the ground. And his wife looked from behind him: and shee was, a pillar of salt.

27 And Abraham gat-up early, in the mor-

ning: unto the place, where he had stood, before Jehovah. And hee looked toward Sodom and Gomorrah; and toward all the land of the plaine: and hee saw, and loe the smoke of the land went-up, as the smoke of a furnace. And it was, when God destroyed the Cities of the plain, that God remembered Abraham: and sent Lot out of the mids of the overthrow, when hee overthrew the Cities in the which Lot dwelt. And Lot went-up out of Zoar, and dwelt in the mountaine, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave; he and his two daughters. And the first-borne said unto the younger, our father is old: and *there is* not a man in the land, to come in unto us, after the way of all the earth. Come, let us make our father drinke wine, and let us lye with him: and keepe-alive seed of our father. And they made their father drinke wine, in that night: and the first borne went-in, and lay with her father; and he knew not when she lay-downe, or when she arose. And it was, on the morrow, that the first borne said unto the younger; Behold I lay yesternight with my father: let us make him drinke wine *this* night also; and goe thou in, lye thou with him; and let us keepe-alive seed of our father. And they made their father drinke wine, in that night also; and the younger arose, and lay with him; and hee knew not when shee lay-downe, or when shee arose. And the two daughters of Lot, were with child, by their father. And the first borne bare a sonne, and she called his name Moab: he is the father of Moab, unto *this* day. And the younger, shee also bare a sonne, and called his name Ben-ammi: he is the father of the sonnes of Ammon, unto *this* day.

Annotations

T Here came two; or, the two Angels came, called before, men, Gen. 18.22. and to they seemed unto Lot, who also entertained Angels unawares, Heb. 13. 2. Compare this action of Lot, with Abraham's, Gen. 18.

Verf. 2. my Lord; [so both Greeke and Chalde also translate it; the Hebr. *Adonai*, being written otherwise, then when it signifieth the Lord God: see Gen. 18. 3. *Now*] The Angels are men, humanely refused; being sent also to view the manners of the people, (Gen. 18.21.) they would have abode in the streets indeed, had not Lot's importunacie, made them do otherwise. So Christ made

as if he would have gone further, but constrained by the disciples, hee stayed with them: Luke 24. 28, 29.

Verf. 3. pressed upon; or, was instant, constrained: so Luke 24. 29. *a banquet;* or, a drinking; as both the Hebrew and Greeke words signifie, for large drinking is used in banquets; hereupon it is called the banquet of wine, Eith. 5. 6. and 7. 7. and the King and Haman came to drinke with Qogene Esther, that is, to banquet, Eith. 7. 1. So Eith. 3. 15. *unleavened-cakes* for halfe, because time suffered them not to be leavened. See Exod. 12. 39. where the word *cake* is expressed, which here wanted: as on the contrary, *cakes* were expressed in Gen. 18. 6. where *unleavened* is to be understood.

Verf. 4. from the utmost; meaning, from every quarter: for the Hebrew often omiteth the repeating of the same word at the end, for brevities sake; as 1 Chron. 17. 5. *from tent to tent, and from tabernacle*; where againe is to be understood, *unto tabernacle*. So here, *from utmost part (to utmost part)*; that is, from all parts. Sometime it is fully expressed, as in Matth. 24. 31. *from the end of heaven, to the end thereof*. The Greeke translatheth it here, *all the people together*.

Verf. 5. called unto Lot; They were not ashamed to proclaim their owne filthinesse: so God reproveh the Jewes, *they declare their sins* as Sodom, *they hide them not*, Ely 3. 9. *may know them* [that is, may be with them: as Gen. 4. 2, which sense the Greeke version also giveth here. Hereupon that horrible and unnatural sin, which the Scripture called *lying with the male*, Levit. 18.22. and 20.13. is called *Sodomie*, as being first practised in Sodom, and the cities about it; which God would therefore severely plague in this world, and for ever, as the Apostle writeth of Sodom and Gomorrah, *and the Cities about them in like manner giving themselves to fornication, and going after other flesh; they are set forth for an example, suffering the vengeance of of eternal fire*, Jude verf. 7. The Canaanites having fallen from God, to idolatry, Deut. 11. 2, 3. 30. 31. God therefore gave them up to uncleannesse, to dishonour their owne bodies between themselves, and leaving the naturall use of the woman, to burne in lust one towards another, man with men, doing that which is unseemly; as Paul observeth, in Rom. 1. 23, 24, 27. An example of like filthinesse, fell out after this in Israel, Judg. 19. 22. &c.

Verf. 6. the doore two words are here used for a doore, the first *Peibach*, which is the open-place, wherat he went out: this latter, *deibach*, which is the doore that shutteth up the passage.

Verf. 7. my brethren; thus he lovingly intreateth those wicked men; respecting the common brotherhood of nature, A.C. 17. 26. Ely 58. 7. fo David called the evil and wicked, his Brethren, 1 Sam. 20. 23.

Verf. 8. now knowme; to weete, by lying with the male; as the phrase is explained in Num. 31. 17. and fo by the *Perisalanie* *U* *bar* *gum* here. By this prostituting of his daughters, Lot thought to avoid a greater evil: but it is not lawfull to doe evil that

good may come, Rom. 3. 8. *of my sister* or because that is, of my wife, or house made with sisters: a part being put for the whole; so the Greeke hath, *under the roofe of my sisters*; but the Chaldee saith, of my habitation.

Ver. 9. stand further; or, get thee aside: as if they would confound of the matter. But by a much like speech used in Ely 65. 5, it seemeth to be spoken in disdain. *and will be judging judge?* or, *hee will judging judge*; but the Greeke reloveth it into a question, came he *also* to judge judgements? This phrase, doubling the word, (whereof see Gen. 2. 17.) may also imply Lot often rebuking of them at other times, for he was vexed with the lascivious conversation of these wicked men; and dwelling among them, in seeing and hearing, tormented his just soule, day after day, with their unlawfull deeds, 2 Pet. 7. 8.

Verf. 11. with blindness; or, dazled-blindnesse, both of body and mind; when the sight beames are confused, and nothing can be seene as it is. The word is not used but in this place and at another like accident, in 2 King. 6. 18. the plurall number noteth the greatnesse of the plague; as extreme-blindnesse.

Verf. 12. or thy sister; in the Hebrew, and is here for *us*; as the Greeke also translatheth it: see Genesis 13. 8.

Verf. 13. will destroy or, are destroying: *Hobor*, corrupting: see Gen. 6. 13, that is, we are about to destroy: so verf. 14.

Verf. 14. were taking; that is, being betrothed, were ready to take in marriage; or had taken, as the Greeke explaineth it. If we thus understand it, then Lot had some daughters which perished with the Sodomites: for only two which were virgins, escaped with him, verf. 8. 30. This also seemeth closely to be implied in verf. 15. *goe-out*. The Hebrew word hath in it a pricke extraordinary, (noted also in the Hebrew margin) which increaseth the signification, as urging an hattie going-out. The like is in Exod. 12. 21.

Verf. 15. are found that is, present. The Chaldee addeth, *which are found faithfull with thee*; the Greeke saith, *which thou barest*. But *found* is often used for present, 1 Chron. 29. 17. 2 Chron. 5. 11. and 20. 31. and 31. 1. and 34. 32. *the iniquity* that is, the punishment for iniquity. Hereupon is that usual phrase of bearing iniquity, for suffering punishment, Lev. 20. 17, 19, 20. Numb. 14. 34. Even the righteous are in danger, to partake of the wicked punishment; if (when God calleth) they depart not from among them. Compare Rev. 18. 4.

Verf. 16. lingred or, delayed, *displeased himselfe*, with much trouble and buisinesse the Greeke translatheth, *they were troubled*. David contrariwise delayed not, to keepe Gods commands, Psa. 119. 60. *in the gentle-mercy* or, for the mercifull sparing; that is, the Lord being mercifull and sparing him; as the Greeke translatheth. The word importeth gentleness, and loving affliction, or commiseration, as whereby men are spared from punishment. So in Ely 63. 9. *in his love, and in his gentle-mercy*, God redeemed his people.

Ver. 17. that he or, then he said, meaning the Lord

Hebr. as appeareth v. 18. 24. who (it seemeth) was now come from *Abraham to Sodom*, Gen. 18. 22. 33. *thy soul* that is, *thy life*: for to the Scripture usually speaketh, *as, keep his soul*, Job 2. 6. that is, *spare his life*: *to save the soul*, is to *seek one's life*, Exod. 1. 19. Mat. 2. 20. See also Gen. 2. 7. and 37. 21. *look not* this commendement (as the like in Gen. 2. 17.) was given not to Lot alone, but to his wife and children, as the event sheweth, ver. 16. and forbiddeth all affection of worldly things, which draweth from ready obedience unto God. Compare Luke 9. 62. Philip. 3. 13. 14. Matthew 24. 16, 17, 18. *to the men*. The *men* are sometime spoken of, as places of safety, Matthew 24. 16. figuring Gods providence and protection, Psalm. 121. 1. and 125. 3. *Elay 2. 2.*

18 Ver. 18. *Lord* or *my Lords*: for the Hebrew *Adonai* (by reason of the pawfe) is here doubtful, whether it be the title of God, or of men. For the Chaldee putteth for it, *Lords*; but the Greek, *Lord*: and the words following are directed to one, though before he spake, *to them*: see Genesis 15. 2. and 18. 3.

19 Ver. 19. *cleave unto me* the Greeke saith, *take hold on me*. Herein Lot shewed his weak faith, not resting in Gods word; wherefore the place which he chose for safety, secured him not: but for feare he left it, ver. 30.

20 Ver. 20. *to see* that is, *for me to see*: as the Greeke translatheth: see Gen. 6. 19. and 23. 8.

21 Ver. 21. *accept thy face* [or, *lift up thy face*], that is, *do respect*, and so will gratifie thee, and grant thy request in this thing. Thus the Lord doth the desire of them that *fear him*, Psal. 145. 19. This phrase of *accepting the face*, is usual for shewing of favour to any, which sometime is spoken in the ill part, and commonly called *respect of persons*, and then it is denied of God, Deut. 10. 17. and forbidden to men, Deut. 16. 19. The Greeke expresseth it by *elektimasia* to *prospere*: which here, and in sundry other places meaneth, *an honourable regard and estimation of ones face*, or *face*: in which sense the Apostle useth it, Jude, ver. 16. against such as would *respect the face*, or *gratifie men for profits sake*. The contrary whereof is, *to turn away the face of any*: which is, *to say one nay*, or *denie their request*, 1 King. 2. 16, 20.

22 Ver. 22. *any thing* [or, *the things*], to weete, now in hand. *Heb. a word*, be called that is, *every one*, or, *it was called*. See the notes on Gen. 16. 14. *Zoar*: or *Zeger*: in Greeke *Siger*, and elsewhere *Soger*, in Latine *Soger*, by interpretation, *Little*: because it was called *Bela*, Gen. 14. 2.

23 Ver. 23. *came forth over* [or, *arose upon the earth*]. This time of the morning, was fitt to shew the light of grace arise to Lot: and how in prosperitie, a affliction that came upon the wicked, and they *may know the morning thereof*, as Elay 47. 11. For the rising of the Sun, is a signe of favour from the Lord. Mat. 5. 45. but unto Sodom, it is the time of vengeance. Hence Chritt saith, *As it was in the days of Lot, so shall it be in the days of the Son of man*, they builded, they builded; but the day that Lot went

out of Sodom, it rained fire and brimstone from heaven, and destroyed them all, even thus shall it be in the day when the son of man is revealed, Luke 17. 28, 29, 30.

Ver. 24. and upon Gomorra [with two other cities (not here expressed) *Admah* and *Sebim*, Deut. 29. 23. *brimstone*] this added to fire, increased it, Elay 30. 33. and so is used in Scripture to signifie increase of torment for the wicked, and the second death, Rev. 14. 10. and 19. 20. and 20. 10. and 21. 8. And of these Cities it is said, besides their temporal judgement, that they suffer the vengeance of eternal fire, Jude ver. 7. and are made an example to those that after should live ungodly, 2 Pet. 2. 6. So the Hebrew Doctors say, *The men of Sodom, have no part* (or inheritance) *in the world to come*, as it is written, *The men of Sodom were wicked, and sinners before the Lord exceeding*, (Gen. 13. 13.) *wicked in this world, and sinners in the world to come*, *Talmud Bab. in Sanhedrin. chap. Chetk*. This judgement of burning, was answerable to Sodom's sin; that burned in brutish lust, man towards man: so *Nadab* and *Abihu*, that transgressed with fire, are burned with fire, Lev. 10. 1, 2. Others sinning by shedding of blood, have blood to drinke, Rev. 16. 6. Exod. 7. 20, 21.

Ver. 25. *overthrow* this word noteth a sudden, inevitable, and perpetual destruction, whereupon the Prophet saith, the Lord overthroweth them, and repented not, Jer. 20. 16. and the Apostle saith, *be condemned them with an overthrow*, 2 Pet. 2. 6. and in Lam. 4. 6. Sodom was *overthrown even in a moment*, and *to have stayed on her*: and to the perpetual desolation of these Cities, there is allusion in Elay 13. 19, 20. Jer. 50. 40. Zeph. 2. 9. yet the punishment of them that despise the Gospel, shall be greater then Sodom's, Mat. 11. 24. *that which grew* [or, *the bud of the ground*]: so that in the plain where these Cities stood, there grew no good thing after, to this day; but it became a dead and loathsome Lake, called the Dead Sea, and *sea of salt*: see Gen. 14. 3. Zeph. 2. 9. Deut. 29. 23. So the Rabbinis say, *Of the wickedness of the five Cities* even to this day, *the waste land that remaineth, is a testimony, and plagues bearing fruit, that never come to ripeness*, *Willcome 10. 7.*

Ver. 26. *from behind him* the Greeke translatheth it, *with the things behind*: which phrase is used in Luke 9. 62. Phil. 3. 14. This being done contrary to the commendement, v. 17. and with a corrupt affection in her, God did severely punish: and she is a warning to all; as Chritt saith, *be that is in the field, let him not returne to the things behind, remember Lots wife*, Luke 17. 31, 32. *was a pillar* [or, became a pillar (or flame) of salt]: and so to her had part of the plagues of Sodom, which was *brimstone and salt*, that it became a *sea of salt*, Deuter. 29. 23. Gen. 14. 3. And this her *flame* or *pillar*, stood for a memoriall to others, that they may be the better seasoned. This salt pillar continued long, *Isaiah* a Jewish Historian after Christs life on earth, writeth that he did see it: *Antiqu. 1. book. chap. 12.* and so others since his time.

Ver. 27. *bad flood* the Chaldee addeth, *stood in prayer*: see Gen. 18. 22.

Verf.

28 Ver. 28. *was seen* [Hebr. on the face of Sodom]: so after, *the smoke* [a visible signe of the fire and judgement consuming them]: and a fearful change of this pleasant land, which was before like the garden of the Lord, like Eden, Gen. 13. 10. So in the Citie of Antichrist, (spiritually called Sodom, Revel. 11. 8.) where first the smoke of heresies had arisen like the smoke of a furnace, which darkned Sun and ayre, Revel. 9. 3. after there did arise the smoke of her burning, which went up for evermore, Rev. 18. 9, 18. and 19. 3. The Greeke here translatheth, *A flame went up out of the land, as the vapour of a furnace*.

29 Ver. 29. *destroyed* [Hebr. corrupted]: see Gen. 6. 13. *Abraham* [for whose sake Lot his nephew feared the better, as before, Gen. 14. 14, 16. according to the promise, Gen. 12. 3. and the intercession of Abraham, Gen. 18. 23. &c. in the which] that is, *in one of the which*; in Sodom. Things spoken as of many, are often meant but for one: see Gen. 46. 23. in the notes.

30 Ver. 30. *in the mountain* [where God appointed him at first ver. 17. but then he pretended danger, and prayed against it, ver. 19. now he feareth to dwell in Zoar, which he had chosen, and God had granted him, and of himselfe goeth to the mount; shewing much weakness].

31 Ver. 31. *in the land* [of Canaan]: or, *in the earth*. She seemes to intend, no godly man, with whom they might marry: otherwise (she might know there was people in Zoar, and other places. *to one in*) that is, *to company with us*: see Gen. 6. 4.

32 Ver. 32. and *kepe alive* [or, that we may kepe alive. *seed*] that is, *children*, as the Chaldee paraphrast hath it.

37 Ver. 37. *Mos* [by interpretation, *Of the fathers*; so the Greeke addeth, *Mos*, *lying*, of my father. *of Mos*] that is, *of the Mosabites*, as the Greeke and Chaldee doe expresse. The Hebrew useth to call all posteritie by the fathers name: as *Isaiah* and *Israhel*, for the *Israhelites* and *Israhelites*, Gen. 34. 7. & 49. 7. *Israhel*, for the *Israhelites*, Gen. 28. 9. *Edom*, for the *Edomites*, Gen. 36. 9. *Aaron*, for the *Aaronites*, 1 Chron. 12. 27. & 27. 17. and many the like. The Hebrew text often explaineth this, by adding the word *sonnes*, or *base*, or the like: as, 1 King. 12. 18. *all Israhel sinned him*: for which, in 2 Chron. 19. 18. is written, *the sinnes of Israhel*. And 2 Chron. 11. 1. *to fight against Israhel*: for which, in 1 King. 12. 21. is written, *against the base of Israhel*. Again, *all Israhel came*, 2 Chron. 10. 3. that is, *all the congregation of Israhel*, 1 King. 12. 3. These *Mosabites* sone fell from the faith of God, and became idolaters, the people of *Chemosh*, and *Bashtor*, Numb. 21. 29. & 25. 1, 2, 3. and dwelling neere the land of Canaan, were enemies to Abraham's children, as the Scriptures often mention, Num. 22. Judg. 3. 14. &c.

38 Ver. 38. *Ben-ammi* [by interpretation, *Son of my people*; in Greeke *Amman*, *sonne of my kindred*: in both names, there was a memoriall of their incestuous procreation, which the daughters it seemeth boasted of, as having children of their own godly kin, not of the faithlesse and cursed nations.

the sons of Amman] that is, according to the Greeke, *the Ammanites*: as those whom the Prophets usually call *sinners of Israhel*, the Apostles sometime call *Israhelites*, Rom. 9. 4. & 11. 1. These *Ammanites* dwelt also by *Moab*, neere *Canaan*; and became partners with *Moab* idolatry, and enemies to *Israhel*, Judg. 11. 4. 24. Deut. 23. 3, 4. Of these two Nations, many things are spoken in the Scripture; whose originall, *Moses* therefore describeth here.

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## CHAP. XX.

1, *Abraham journeyed in Gerar*, 2, *saith againe, that his wife is his sister*. 3, *Abimelech* (for taking her) is in a dream threatened of God. 4, *Abimelech* excuseth himselfe unto the Lord; 9, *rebuketh Abraham*, 14, *reverseth Sarah*, 16, and *reproach her*. 17, *Hee and his are healed* by Abraham's prayer.

And Abraham journeyed from thence to the South country; and dwelled betweene Kadeh and Shur: and so journeyed in Gerar. And Abraham said, of Sarah his wife, *she is my sister*: and Abimelech, King of Gerar, sent; and tooke Sarah. And God came unto Abimelech in a dream by night: and he said to him; Behold thou hast a dead man, for the woman which thou hast taken; for she is married to an husband. And Abimelech had not come neere unto her: and he said, Lord, wilt thou slay also a just nation? Said not he unto me, *she is my sister*: and *hee even* the also said, *hee is my brother*: in the perfection of my heart, and in innocencie of my hands, have I done this. And God said unto him, in a dream; I also do know, that in the perfection of thy heart, thou hast done this: and I also withheld thee from sinning against mee: therefore I gave thee not to touch her. And now, restore thou the wife of the man, for he is a propheth; and hee shall pray for thee, and live thou: and if thou restore her not; know thou, that dying thou shalt dye; thou, and all that are thine. And Abimelech rose early in the morning, and called all his servants, and spake all these words in their eares: and the men were sore afraid. And Abimelech called Abraham, and said to him, what hast thou done unto us, and what have I sinned against thee, that thou hast brought on mee, and on my kingdom a great sinne? Thou hast done unto mee, deeds that should not bee done. And Abimelech said unto Abraham: what sawest thou, that thou hast done this thing? And Abraham said; because I said,

H 3

Surely

Surely *there is no* fear of God in this place: and they will kill me for my wives sake. And yet truly, *there is* my sister, the daughter of my father, but not the daughter of my mother: and she became my wife. And it was when they, *even* God, caused me to wander from my fathers house; then I said unto her, this is thy kindnesse which thou shalt doe unto mee: at every place whither we shall come, say thou of me, *hee is* my brother. And Abimelech tooke the sheep and oxen, and men-servants, and women-servants; and gave unto Abraham: and restored to him Sarah his wife. And Abimelech said, Behold my land is before thee: dwell thou in that which is good in thine eyes. And unto Sarah he said, Behold I have given a thousand *shekels* of silver to thy brother; behold hee is to thee a covering of the eyes: unto all which *are* with thee: and all that *(thou mayst be)* rebuked. And Abraham prayed unto God: and God healed Abimelech, and his wife, and his women-servants, and they bare *children*. For Jehovah had closing closed-up, every wombe, in the house of Abimelech: because of Sarah, Abrahams wife.

## Annotations.

- 1 Ourneyed or, removed, to weat, from the Oles of *Mamre*, Gen. 18. 1. *country* or, *land of the South*; that is, the South part of the land of *Canaan*: see Gen. 12. 9. *Kadesh* [see Gen. 16. 14, 7. *Gerar*] a country of the Philistines, in the Southerne parts in the land of *Canaan*, see Gen. 10. 19. Hither *Isaac* came afterward to sojourn, for famine, Gen. 26. 1.
- 2 Ver. 2 of *Sarah* the Hebrew *el* which properly significth *unio*, is used for *or*, *conjunction*, and is so translated by the Greeke, here and Jer. 27. 19, and so the Greeke *pro*, in like manner, Heb. 1. 7, and 4. 13. Or if we reade it, *unto Sarah*, the meaning is, that together with her, both he and she said it: as after in ver. 5, is manifested. See the like done before, in Gen. 12. 11, 12, 13.
- 3 Ver. 2. *Abimelech* by interpretation, *Father-King*: a common title of the Kings of *Palestina*, as *Pharaoh* was of the Kings of *Aegypt*: see Gen. 26. 1. Psal. 34. 1. For *Kings* should be *Fathers* to their countries: so rulers are called *fathers*, 2 Kin. 5. 13. Job 29. 16, and 1 Sam. 12. 15, where *your fathers* is translated in Greeke, *your King*: see Gen. 4. 20.
- 3 Ver. 3. *God came* [the Chaldee faith, *word came from the face of God*]. This letteth forth Gods care for his: see *sworn* to man to doe them wrong, but reproved *Kings* for their fakes, Psal. 105. 14, a *dream* which is an imagination that the mind of man conceiveth in sleepe. Dreames naturall, arising from the temperature of the body, or affections

of the mind, are many, and have their *varieties* and deceits, Eccles. 5. 7. *Elay* 29. 7, 8. But dreames supernatural sent of God, as here, or by his Angels, as Matth. 2. 13, are to be regarded: for God by them significth what he would, or what men should doe, Gen. 41. 25. Job 43. 14, 15, 16. &c. Dreames also are sometimes by the lying spirit of Satan: which are not to be beleevd or regarded, Zach. 10. 2. Deut. 13. 1, 2, 3. See also Gen. 37. 5. a *dead man* [that is, *shall surely die*]. But under such threats, conditions often are implied: as here, if thou deliver not a woman. See Ezek. 33. 14, 15.

Ver. 4. *came-neere* [that is, *lay with her*: being stayed by sicknesse, as it seemeth by ver. 17. the Greeke faith, *toucht her not*: the Hebrew also, in ver. 6. So Paul useth the phrase of *touching a woman*, 1 Cor. 7. 1, and *Solomon*, Prov. 6. 29. *just nation* fearing, as it seemeth, wrath upon his people also, ver. 9. as often cometh to passe for the Princes finnes. So for *Dauids sinne*, a plague came on his people, 1 Chron. 21. 14, 17. Or he calleth his *family a nation*: which was now visited of God, ver. 17, 18.

Ver. 5. *perfection* or *integritie*, *simplicitie*, *sinceritie*. The Chaldee interprets it, *truth*; the Greeke, a *pure heart*. It is opposed to hypocricie. *innocence of my hands* or, *cleanness of my palmes*: the *palmes of the hands* are named, as wherein filthinesse might be hidden: so purging himselfe, even from secret crime.

Ver. 6. *with-held* [the Greeke translatheth, *shard thee*. It seemeth Gods chattiement restrained him, ver. 17. and so hee was not able to doe the evill, which otherwise naturally hee could, and was prone unto. from *sinning* the Greeke faith, *that thou shouldst not sinne*. As God, for *Abrahams* sake, with-held *Abimelech* from the fact; so respecting the integritie of the Kings heart, he kept him also from the sinne. *gave thee not* [that is, *for* or *forfeared thee not*; as the Greeke translatheth. *Giving* is often used for *suffering*, as Gen. 31. 7. Exod. 3. 19. Psal. 16. 10, but it is more then bare sufferance, as implying an action also on Gods part, who giveth means to stay from evill, or *forfeared thee not*, when to it pleaseth him, as 2 The. 2. 7.

Ver. 7. a *Prophet* therefore doe him no harme, Psal. 105. 15. A Prophet in Hebrew *Nabi*, in Greeke *Prophetes*, from which we have the word *Prophet*, so named of *speaking*, *interpreting*, or *uttering words* and oracles that come from God, Deut. 18. 15, 16. 18. as of seeing or receiving them by visions, such were named *Seers*, 1 Sam. 9. 9. So *Moses* interpreter is called his *Prophet*, Exod. 7. 1. and all interpreters of the Scriptures, 1 Cor. 14. 29. In speciall, a *Prophet* was one indued with the spirit of God, and could foretell things to come, Deut. 18. 22. Psal. 74. 9. Jer. 29. 15. Such are called, *holys men of God*, which *spoke as they were moved by the holy Ghost*, 2 Pet. 1. 20. The Hebrew Doctors say, It is one of the foundations of the Law, to know that God maketh the *voices of men* to prophesie: and prophesie resteth not, but in a man that is great in wisdom, mightie in his virtuous qualities, so that his affections overcome him not.

not, in any worldly thing; but by his knowledge bee overcome with his affections continually; and he is a man expert in knowledge, and of a very large understanding: &c. On such a man, the holy spirit cometh downe; and when the spirit resteth upon him, his soule is affected with the Angels, and hee is engaged to another man; and perceiveth in his owne knowledge, that hee is not so as he was, but that hee is advanced above the degree of other wise men: even as it is said of Saul, (in 1 Sam. 10. 6.) and thou shalt prophesie with them, and shalt be turned into another man. *Maimony* in *Iesekiel* *hinnah*, ch. 7. sect. 1. [shall pray] This was a speciall worke of the Prophets, to pray for the people, Jer. 14. 11. and 15. 1. whereupon it is said; If they be Prophets, and if the word of the Lord be with them, let them intercede the Lord, &c. Jer. 27. 18. Praying or interpellation, hath the first signification of judging, and so meaneth the presenting of the petition and cause of any unto God as the judge; and the judging of ones selfe. *live thou* [that is, *thou shalt live*: but it is a powerfull manner of speech: (whereupon God is said to commend his mercie, and the salvation and blessing of his people, Psal. 42. 9. and 44. 5. and 133. 3.) The like is often used, as Amos 5. 4. *seek me and live*: that is, *ye shall live, and dwell for ever*, Psal. 37. 27. *dying* [that is, *thou shalt surely die*: see Gen. 2. 17.

9 Ver. 9. *thou shouldst not* [the Chaldee translatheth, *that are not meet to be done*; the Greeke faith, *which none should doe*.

11 Ver. 11. *Surely, or only* [The Greeke translatheth, *Left there be not the feare of God*: so making it an unperfect speech, implying doubt, as in Mat. 25. 9. By the feare of the Lord men depart from evill, Proverbs 16. 6.

12 Ver. 12. *of my father* [The Jewes opinion from hence is, that *Sarah* was the same that *Israh*, mentioned in Gen. 11. 29, and had two names: and that hee being the Grandchild of *Tbars*, by another woman then *Abrahams* mother, is so spoken of here. *became* [Hebr. *was to me*, for a wife.

13 Ver. 13. *thou even Gad* [*Elolhim* the name of God, in forme plural, is usually joyned with a word singular, as *hee created*, Gen. 1. 1: here and in some few other places, it is coupled with a word plural: not without myserie of the Trinitie: which the Gentiles not understanding, they fell to hold many gods, contrary to the truth, Deut. 6. 4. A like speech of God is after used, in Gen. 35. 7. and in 2 Sam. 7. 23, they even God *won*: which another Prophet relating, faith singularly, *God bee wrou*, 1 Chronicles 17. 21. so that though words of the plural number be joyned, yet the pluralitie of gods is no way intended, one Scripture clearing another: yea sometime very same Text, explaining it selfe, as *Ioshua* 24. 19. *Elolhim bolies* (or *holys men*) *bee*. The Greeke translatheth here singularly, *when God brought mee out from my fathers house*: the Chaldee otherwise thus; *And it was when the peoples wandered*, (that is, committed idolatrie) *after the works of their hands, the Lord applied mee unto his feare, out of my fathers house*. *is thy kindnesse*] or shall be thy mercie, that

is, *thy worke of mercie*: so *love*, (1 John 3. 1.) is put for the benefits proceeding from love; and *wrath*, (Mic. 7. 9. Rom. 13.) is for punishment proceeding from wrath.

Ver. 15. *before thee*] exposed to thy choice: see Gen. 13. 9. *good in thine eye*] that is, as the Greeke translatheth, *where is pleasurable*.

Ver. 16. a *thousand shekels* [for *shillings*]. The word *shekel* understood in the Hebrew, is expressed by the Chaldee interpreter: so in 2 Sam. 18. 12, and 2 King. 6. 25, and the Greeke also hath a 1000 *didrachmes*, meaning *shekels*, for so in Gen. 23. 15, 16, and in many other places, the Hebrew *shekels* are turned in Greeke, *didrachmes*, (or *double drams*;) and usually where *silver* is set downe, and not the summe, *shekels* are understood, as appeareth by Num. 7. 13, 85, where the *shekel* of the *Sanctuarie* named after, sheweth the same to be meant before. Also where *shekels* are set downe, and the metall not expressed, *silver* is understood, not gold or any other: as is manifest by Exod. 30. 13, 15, compared with Exo. 38. 25, 26. A *shekel* (comming of *Shakal*, *he weighed*, from whence our English *shale* and *shale* to weigh with, is derived) is by interpretation a *weight*, as being the most common in payments in which they used to weigh their money, Gen. 23. 16, Jer. 32. 9. And the *shekel* of the *Sanctuarie*, weighed *twelve gerabs*, Exo. 30. 13, and a *Gerab* by the Jews records, weighed *sixteen graines* of barley: so the *holys shekel* weighed *320 graines*: as *Maimony* sheweth in treat. of *Valuations*, &c. ch. 1. sect. 4. But the common *shekel* weighed, they say, halfe so much, *viz.* 160 graines, which make two drammes and 16 graines. The Chaldee calleth a *shekel*, *Silgha*, and *Slang*, (from whence our English *shilling* seemeth to be borrowed;) and the quantity of the common *shekel* differed not much from our *shilling*, as the *shekel* of the *Sanctuarie* was about two *shillings*. This Chaldee name came in use among the Jewes after their captivitie in *Babylon*, and was somewhat more in weight, then the *shekel* of *Moses*, which weighed 320 graines of barley: but now our wise men have added thereto, (faith *Maimony* in treat. of *shekels*, ch. 1. sect. 2.) and made the weight of it equal to the coine called *Slang*, in the time of the second Temple: and that *Slang* weighed 384 graines of barley, to thy brother [that is, to Abraham, thy husband, whom thou callest thy brother: to him rather then to her, was it given, lesse suspicion should arise that hee was deceived, he is to thee, &c.] that is, he is, (and shall be) thy husband, to defend thee from iniurie, and to whom thou must profess subjection. For the covering of the eyes and face with a vail, was a signe of the womans subjection to her husband, and of his power over her: Gen. 24. 65, 1 Cor. 13. 6, 7, 10. Or thus, it shall be to thee: that is, *thy gift of mine to thy brother, shall be a recompence of the iniurie done in taking thee from thy husband*: The Hebrew is ambiguous, and may indifferently be read, he or it; and so the Chaldee, though it favoureth most this latter, saying, *behold it is to thee a covering of honour, for that I did send to take thee, and have thee and all that are with thee*. The Gr. more plainly thus, *thou* [1000 didrachmes]



meas) shall let to thee, for a bountie of thy face, and to all the (women) that are with thee. and all that, &c. that is, and all (this is) that (thou must be) rebuked, and warned to carry thy selfe otherwise: and so they are the words of Abimelech. Or, if they be the words of Meiser, wee may reade, and all (this was) that (she might be) rebuked. The Chaldee translatheth, and for all that thou hast said, and he thou rebuked: the Greeke thus, and all things speake thou truly.

18 Ver. 18. *cloſing closed* that is, *fast closed*. See the like phrase, in Gen. 2. 17.



## CHAP. XXI.

1. *Isaac is borne*; 4. *he is circumcised*; 6. *Sarah's joy*; 9. *Hagar and Ismael are cast forth*; 15. *and sold into distress*; 17. *The Angell comforteth her*; 22. *Abimelech covenant with Abraham at Beer-sheba*.

1 And Jehovah, visited Sarah, as he had said: and Jehovah did unto Sarah, as he had spoken. And Sarah conceived, and bare to Abraham a son, in his old-age: at the set-time, which God had spoken to him. And Abraham called the name of his son, that was borne unto him, whom Sarah bare unto him, Isaac. And Abraham circumcised Isaac his son, *being* a son of eight daies: as, God had commanded him. And Abraham was, a hundred yeceres old: when Isaac his son, was borne unto him. And Sarah said, God hath made me a laughter: every one that heareth, will laugh with me. And she said; who would have said unto Abraham; that Sarah should have given sonnes sucke: for I have borne a son, in his old age. And the child grew, and was weaned: and Abraham made a great banquet, in the day that Isaac was weaned. And Sarah saw, the son of Hagar the Egyptian, which the had borne unto Abraham, laughing. And shee said to Abraham; Cast out the bondwoman, and her son: for the son of this bondwoman, shall not be heire, with my son, with Isaac. And the word was very evill, in the eies of Abraham: because of his son. And God said unto Abraham; Let it not be evill in thine eies, because of the lad, and because of thy bond-woman; in all that Sarah shall say unto thee, heare her voice: for in Isaac, shall seed be called to thee. And also the son of the bond-woman, I will make of him a nation: because he, is thy seed. And Abraham rose early in the morning, and tooke bread, and a bottle of water, and gave unto Hagar,

putting it on her shoulder; and the child, and sent her away: and shee went and wandered, in the wilderness of Beer-sheba. And the water of the bottle, was spent: and shee cast the childe, under one of the shrubs. And she went, and sate her selfe over-against him, going-far-off, about a bow shoot; for shee said, Let mee not see the death of the child; and she sate over-against him, and lifted up her voice, and wept. And God heard, the voice of the lad; and an Angell of God, called to Hagar, out of heaven; and said unto her, what aileth thee, Agar? feare not, for God hath heard the voice of the lad, there where he is. Arise, lift up the lad, and hold him in thy hand: for I will make of him, a great nation. And God opened her eies, and she saw a well of water: and shee went and filled the bottle with water, and gave the lad drinke. And God was with the lad, and he grew: and dwelt in the wilderness, and was a shooter with bow. And he dwelt in the wilderness of Pharan: and his mother took him a wife, out of the land of Egypt.

And it was, in that time; that Abimelech, and Phicol prince of his host, said unto Abraham, saying: God is with thee, in all that thou doest. And now, sweare unto me here by God; If thou shalt lye unto me, or to my son, or to my nephew: according to the kindnes that I have done unto thee, thou shalt do unto me; and unto the land, in the which thou hast sojourned. And Abraham said, I will sweare. And Abraham reproved Abimelech, because of a well of water, which Abimelech's servants had violently taken away. And Abimelech said, I know not, who hath done this thing: and also thou, didst not tell me; and I also, did not heare it, but to day. And Abraham tooke sheepe and oxen, and gave to Abimelech: and both of them stroke a covenant. And Abimelech fet, seven ewe-lambes of the flocke, by themselves. And Abimelech said, unto Abraham: what meanest here, these seven ewe-lambes; which thou hast set by themselves? And hee said; for, the seven ewe-lambes, thou shalt take of my hand: thirt they may be to me for a Testimonie; that I have digged, this Well. Therefore, he called that place, Beer-sheba: because there they sware, both of them. And they stroke a covenant, in Beer-sheba: and Abimelech rose-up, and Phicol the Prince of his host, and they returned, into the land of the Philistines. And hee planted

planted a tree in Beer-sheba: and he called there, on the name of Jehovah, the eternall God. And Abraham sojourned, in the land of the Philistines many daies.

## Annotations.

1 *Visited*] This word signifieth a remembrance, providence, care and performance of that which was spoken, be it good or evil. For good, as here, and Gen. 50. 24. Exod. 4. 31. Luke 1. 68. and often. For evill, and so it meaneth punishment, Exod. 40. 5. Psal. 89. 35. Num. 16. 29. The Chaldee here translatheth, remembered: and the Hebrew implieth that, as 1 Sam. 15. 2.

2 Ver. 2. *conceived*] hereupon her faith is commended, Heb. 11. 11. By faith Sarah her selfe received strength to conceive seed, and was delivered of a child when shee was past age, because shee judged him faithful who had promised. in his] or, to his old age: so ver. 7. the set time] promised the yeere before, Gen. 18. 10. Hereupon Isaac is said to be borne of a free-woman, by promise, and after the spirit, Gal. 4. 22, 23, 29. and this birth is set forth as an example of Gods mercie to, and increase of his Church, by the covenant of grace in Christ under the new Testament, whereof Sarah was a figure; Eley 51. 2, 3. Gal. 4. 24, 28.

3 Ver. 3. *Isaac*] which signifieth Laughter, or Joy: this name was fore-appointed him of God, Gen. 17. 19.

4 Ver. 4. *son of 8 daies*] or, 8 daies old: but understanding, in the 8. day, as the Greeke translatheth it: see the Law, Gen. 17. 12. *Isaac* is the first that wee reade of, circumcised at this age.

6 Ver. 6. *made me*] or, made laughter to me, that is, joy, as the Chaldee translatheth it: as if he had said, *hath made me to laugh, or, rejoyce*. The word is sometime used for laughing to scorn, or mocking, as v. 9. & Ezek. 23. 52. and so some understand it here, *laugher at me*, that is, *hath made me to be laughed at*; meaning of the profane, which would laugh & mock, as did Ismael, ver. 9. Though both may be implied in the word, yet the first seemeth most proper: and according to the prophesies, *Rejoyce thou barren which didst not beare*, Eley 54. 1. which hath reference to this birth; Gal. 4. 22, 27, 28. & Eley 51. 2, 3. *with me*] or, at me; but the Greeke translatheth it, *rejoyce with me*: the Chaldee also turneth it into joy. And so the Prophet, *Rejoyce ye with Jerusalem, and be glad with her, all ye that love her*, Eley 66. 10. which Jerusalem, was figured out by this Sarah, Gal. 4. 22, 26.

7 Ver. 7. *should have given sons*] Hebrew, *hath given sons*: for noting the certainty, speaking as of a thing done. By sons, is meant any son, or child: as the Greeke explaineth it: see Gen. 46. 23. The like admiration is spoken by the Church, Eley 49. 21. *Who hath begotten me these?* The Chaldee paraphrast referreth this to God, saying, *Which shall be that said to Abraham, and hath fulfilled it, that Sarah should give sucke*.

Ver. 8. *weaned*] The Hebrew word signifieth an exchange of one thing for another; and so in weaning, from milke to stronger meat: which, as it signified in Isaac, a growth in strength and nature, so it is in the faithful, a signe of growth in grace and understanding, 1 Cor. 3. 1, 2. Heb. 5. 12, 13, 14. and of abstaing from worldly childish pleasures, Psal. 131. 2. and Isaac being a figure of all the children of promise, (Gal. 4. 28.) wee may hereupon gather the reason why Abraham made to great a banquet at Isaac's weaning. So at Samuels weaning, hee was presented to the Lord, with a spiritual feast, or sacrifice, 1 Samuel 1. 22, 24.

Ver. 9. *laughing*] that is, deriding or mocking: for so laughing often signifieth, as Gen. 19. 14. Ezek. 23. 32. Lam. 1. 7. it meaneth also abusing otherwise, whereupon laughter and scorne followeth, as Gen. 39. 14, 17. also idolatrous laughing or play, as Exo. 32. 6. Hereupon the Jerusalem Paraphrast referreth it to this latter, of laughing in Gods worship: the Greeke translatheth it, *playing with Isaac her son*: (which word playing is sometime used for fighting, 2 Sam. 2. 14, 16.) and by laughing or mocking, the Scripture often noteth a contentious and malignant carriage, Job 30. 1. and 12. 4. Lam. 3. 14. Mat. 27. 29. But the Apostle plainly calleth it *persecuting*, and faith, *as then hee was borne after the flesh, persecuted him that was borne after the spirit, even so it is now*, Gal. 4. 29. And here beginning by an Egyptians son, that 400. yeeres affliction, spoken of in Gen. 15. 13.

Ver. 10. *this bondwoman*] shee figured the old Testament: and her sonne, such as are under the works of the law, Gal. 4. 24. and the mother being to be cast out, it is likely she was the cause, or an abettor of her sons evill. *not be heire*] or, *not inherit*: under which inheritance is figured heavenly blessings in Christ, and life everlasting, Gal. 3. 18, 29. and 4. 7. 1 Pet. 1. 4. So Isaac cast out from being heire, is a type of servants that abide not in the house for ever, that is, of reprobrates, Joh. 8. 35. Gal. 4. 30. And though Ismael were now but a youth, yet even a child is knowne by his doings, whether his works be pure and right, Pro. 20. 11. therefore Sarah by the spirit of God uttereth this speech, and God confirmeth it, v. 12. and Paul faith not that Sarah, but the Scripture speaketh this, Gal. 4. 30. and by this it is probable, that Ismaels mocking, was about the inheritance; as some of the Hebrew Doctors also have observed: R. Meir's Germanidens *my son*, who am a free-woman, with Isaac, who is freeborne: see Gal. 4. 30, 31. 28.

Ver. 11. *very evill*] or *rebelliously evil*: that is, very much displeasing, as on the contrary, so hee good in the eyes of any, is to please or content, Gen. 40. 15. *because*] or, for the cause: so v. 25. The love to his son, caused this griefe: howbeit, when God had him kill his beloved son Isaac, he shewed no such discontentment, Gen. 22. 23. it seemeth hee thought this to proceed but from Sarahs owne passion of mind, till hee was further informed of God, ver. 12. 14.

Ver. 12. *shall seed be called to thee*] or, *shall thy seed*



seed be called: they shall be named *Isaak*, not of *Imet*: that is, (as Paul inferreth) they which are the children of the flesh; they are not the children of God; but the children of the promise, are counted for the seed: Rom. 9. 7, 8. Seed to thee, may also be read, seed of thee, that is, thy seed: for the Scripture sometime putteth one for another, as *disciples to thee*, Mar. 2. 18. is the same that *disciples of thee*, or thy disciples, Mat. 9. 14. From this limitation of *Abraham's* seed to *Isaak*, the Jewes do reckon none for *Abraham's*; but the Israelites: as in their Canons they say, *Who so voweth concerning Abraham's seed, is free from Immaels and Elaus sons, and is not bound, but touching Israelites: as it is said, for in Isaak shall seed be called to thee: and loe Isaak said to Jaakob, And God give thee the blessing of Abraham*, Gen. 28. 4. *Mainmoy*, treat. of *Vowes*, chap. 9. lect. 21.

13 Ver. 13. *make of him* [Hebr. put him into a nation, so Ver. 28. Compare Gen. 17. 20. thy seed I thy same, according to the flesh: though not after the promise, as *Isaak* was.

14 Ver. 14. *bread* [Sometime bread is used for all food, as in Mar. 6. 36. compared with Mat. 14. 15. Plal. 78. 20. if it be not so here, the Scripture would note the great hardnes and misery which they must endure that are cast out of the Lords inheritance. and the child] to weest, he gave unto her, hee being now about 18. yeeres of age: to casting him his first borne son, with her, out of his house. the wilderness, the way towards Egypt, where there was no way, no food, no waters, no inhabitants: thus were they exposed to many miseries: see Deut. 8. 15. Jer. 2. 6. Contrariwise, *Isaaks* children were led and guided of God, through that great and fearful wilderness, wherein *Immet* and his mother wandered: Deut. 32. 10, 11, 12. Exo. 13. 21, 22. Our English word wilderness, signifieth a place where men goe wilde, that is, goe astray, or wander, as *Agar* here did; and so in Job 12. 24. Plal. 107. 4. 40. the like is spoken. In Hebrew it is called *Midbar*; as being without order, a place not for men to dwell in; but onely for beafts, who there must also be led and governed. See Exod. 3. 1, 18.

15 Ver. 15. *the east child* [that is, thee left him being sicke, and fainting for thirst. The state of such as are without Christ is hereby resembled, Elay 65. 13. but they that drinke of his waters, shall never thirst, for it shall be in them a well of water, springing up unto everlasting life, Joh. 4. 14. *spring*] or *tree*, as the Chaldee expounds it. The Greeke faith, under a *fire-tree*.

16 Ver. 16. *the death*. [This sheweth the extremities that they were come into in the desert, who ere while had meat and drinke enough in *Abraham's* house, now ready to perish for thirst: God so chastening their former infolenie. A like example is of the prodigall son, who almost died for hunger, when the servants in his fathers house had bread enough, Luke 15. 14, 17. for the man that wandereth out of the way of understanding, shall remaine in the congregation of the dead, Prov. 21. 16.

17 Ver. 17. *there where* [in Greeke, from the place where he is: that is, in this desolate wilderness,

where he lyeth, perishing, forsaken of all. Compare herewith Gods promises to his people in miserie, Deut. 4. 27, 30. & Plal. 107. 4, 5, 6. And thus God remembereth his former promises, Gen. 17. 20. and 16. 10. &c.

Ver. 19. *he saw a well* [which, though it were there before, yet the saw not, her eyes being holden, till they were opened of God, (as in Luke 24. 16. 31.) By similitude of waters breaking out in the wilderness, and drawing waters out of the wells of salvation, the Scripture denoteth the spiritual graces of the Gospel, communicated with the poore afflicted, Elay 35. 6. and 12. 3.

Ver. 20. *God war* [The Chaldee paraphrasth, the word of the Lord was a help to the Lad, *fighter with bow*] or, an archer: and so consequently, a warrior: for shooting with bow, was used in battels with men, Gen. 49. 23, 24. & 48. 22. and thus the oracle was fulfilled, that he should be a wild man, and have his hand against every man, Gen. 16. 12.

Ver. 21. *of Pharan* [or *Paran*: a wilderness next adjoining to the desert of *Sinai*, through which the Israelites journeyed as they went from Egypt to Canaan, Num. 10. 12. and 13. 14. Deut. 33. 2. Habbak. 3. 3.]

Ver. 22. *Abimelech* [King of Gerar in Palestine: see Gen. 20. 2. Prince] that is, chief Captain: as the Greeke calleth him *Archistrategus*, Chief-leader of the Armie. *God is* [the word of the Lord is for an help to thee; saith the Chaldee paraphrasth: so in the verse following, for God, he useth the word of the Lord.]

Ver. 23. *if thou shalt be* [that is, that thou wilt not lie: as Plal. 89. 36. an imperfect speech, where an imprecation is understood, which sometime is expressed in part; as in Ruth 1. 17. the Lord do so to me, and more also, if, &c. For an oath is both a taking of the Lord to witnesse, that which one sweareth, and to punish if any violate his faith: both which Paul expressed when he sware, *I call God for a witness upon (or against) my soule*, 2 Cor. 1. 23. See before, Gen. 14. 23. and 26. 29. The Greeke for him translateth *burning*, or *wraving*. It meaneth false and deceitfull dealing contrary to the covenant now to be made between them, see Plal. 44. 18.

Ver. 25. *a well* [which was of great use and worth in that dry country, as the South parts of Canaan are noted to be, in Judg. 1. 15. Hereupon grew that betwene *Isaak* and the Philistines, for wells of water, Gen. 26. 18, 20, 21. The Greeke for well translateth *wells*, as being many: and indeed *Abraham* had there moe wells then one, as appeareth by Gen. 26. 15, 18. and it is usual in Scripture, to put one for many, as is observed on Gen. 3. 2. and 4. 20. Albeit the 30. verse sheweth rather one speciall to be here meant; where also the Greeke speaketh of one.

Ver. 31. *Beer-sheba* [by interpretation, the well of the oath, as the Greeke translateth it, and the words following do confirme: or the well of seven, because of the seven lambs forementioned, for *Sheba* usually signifieth seven, and *Shebna*, an oath. See also Gen. 26. 33. they swear] or, were sworn: for swearing is alwaies expressed in Hebrew, in the

the forme passive, to be sworn, because it is with a passion of the mind, and offered or occasioned by another. It hath also, the signification of seven, which is a mytical number, Genesis 2. 2. The reason hereof some thinke to be, because it is confirmed as by seven, that is, by many witnesses: or, as having reference to the seven spirits that are before the throne of God, Rev. 1. 4. the seven burners, and seven eyes of the Lambe. (Christ) which are the seven spirits of God sent into all the world, Revel. 5. 6. Wherefore *Abraham's* seven Lambs, seeme to be not without myserie.

Ver. 33. *he planted* [that is, *Abraham* planted: as the Greeke expresseth: which sheweth his purpose and hope here long to continue. a tree] or, a grove: that is, a place of trees: the Greeke faith, hee planted a field: the *Kerusalemite* Thargum translateth it, a paradise, or orchard: and it is usual to put one for many, see Gen. 3. 2. The Hebrew *Elah* is used also for a tree, in 1 Sam. 22. 6. and 31. 13. which another Prophet rehearsing, calleth *Elah*, that is, an *Oke*, 1 Chronicles 10. 12. It is before recorded, that *Abraham* had such trees by his tent, under whose coole shadow men fate and were refreshed, in that hotte countrie, Genesis 18. 1, 4. 8. but by that which here followeth, that hee called them on the name of the Lord, it is also probable, that this plantation was for religious use, which before the Law given by *Mose*, might be lawfull; and was used generally of the nations, Deuteronomie 12. 2. but after was forbidden, when God had chosen a place of worship. Yet as from *Abraham's* example, offering his sonne *Isaak*, Gen. 22: the Jewes would superstitiously sacrifice their children, Jer. 7. 31. and 19. 5. so from *Abraham's* grove, they used groves for religious use, and sacrificed under green trees: 2 King. 17. 10. Jer. 17. 2. Elay 57. 5. But God forbade such things, Deut. 16. 21. yet the heathen Romans commanded them, saying, *Luxus in agris habemus*: Leg. 12. tab. de religi. lex. 2. eternal God] or, God of eternitie, or, of the World. But the Greeke translateth eternal, and so God is called in Rom. 16. 26. Here is the first place, where this title was given him.

Ver. 34. *many daies* [or, yeeres: (as Gen. 4. 3.) Thus God gave some rest to this wearie pilgrim: hee dwelled here till when *Isaak* was offered, (which was in the three and thirtieth yeere of his life,) Genesis 22. 19. and how long after, is uncertaine.



CHAP. XXII.

1. *Abraham is tempted to offer-up Isaak*. 3. *Hee giveth proofe of his faith and obedience*. 11. *The Angell flyeth him*. 13. *Isaak is exchanged with a ram*. 14. *The place is called Iehovah jireh*. 15. *Abraham is blessed againe*. 20. *The generatours of Nahor unto Rebekah*.

1 And it was, after these things; that God, did tempt Abraham; and said unto him, Abraham; and hee said,

Behold here I am. And he said, Take now thy son, thy onely (son) whom thou lovest, even *Isaak*; and goe thou, into the land of *Morijah*: and offer him there for a Burnt-offering, upon one of the mountaines, which I shall lay unto thee. And Abraham rose early in the morning, and saddled his asse; and tooke two of his yongmen with him, and *Isaak* his son: and clave the wood of the Burnt-offring, and rose-up, and went, unto the place which God had said unto him. In the third day, then *Abraham* lifted up his eyes, and saw the place, a farre-off. And *Abraham* said unto his yongmen; Abide you here with the asse, and I and the yongman will goe yonder: and wee will bow-downe our-selves, and we will returne unto you. And *Abraham* tooke the wood of the Burnt-offring, and put it upon *Isaak* his son; and he tooke in his hand, the fire, and the knife: and they went both of them together. And *Isaak* said unto *Abraham* his father, and said, my father; and he said, Behold I am here my son; and he said, Behold (here is) the fire, and the wood; but where is the lambe, for a Burnt-offering? And *Abraham* said, God will provide himselfe a lambe, for a Burnt-offring, my son: & they went both of them, together. And they came to the place which God had said unto him; and *Abraham* builded there an altar, and laid the wood in order; and bound *Isaak* his son, and put him on the altar, upon the wood. And *Abraham* thrust forth his hand, and tooke the knife, to kill his son. And the Angell of *Jehovah* called unto him, out of the heavens; and said, *Abraham*, *Abraham*: and he said, loe here I am. And he said, Put not forth thy hand, unto the yong-man; neither doe thou any-thing to him: for now I know, that thou fearest God; and thou hast not with-held thy sonne thy onely son, from me. And *Abraham* lifted-up his eyes, and saw and beheld a ramme; behind, holden in a thicket by his hornes: and *Abraham* went, and tooke the ram, and offered him for a Burnt-offring, in stead of his son. And *Abraham* called the name of that place, *Jehovah jireh*: of which it is said to this day, in the mountaine of *Jehovah*, it shall be seene. And the Angell of *Jehovah*, called unto *Abraham*; the second time, out of the heavens. And hee said; By my selfe have I sworn, assuredly saith *Jehovah* that, for because thou hast done this thing, and hast not with-held thy sonne thy onely son. Surely blessing I will blesse thee, and multiplying I will mul-

multiply thy seed as the stars of the heavens; and as the sand, which is upon the sea shore: and thy seed shall possess the gate of his enemies. And in thy seed, shall all nations of the earth bless themselves: because that thou hast obeyed my voice. And Abraham returned, unto his young men; and they rose up, and went together, to Beer-sheba: and Abraham dwelt in Beer-sheba.

And it was, after these things; that it was told Abraham, saying: Behold Milcah, thee also hath borne sonnes, unto thy brother Nachor. V2 his first borne, and Buz his brother: and Kemuel, the father of Aram. And Kefed, and Chazoz, and Pildash, and Jidaph: and Bethuel. And Bethuel begat Rebekah: these eight did Milcah beare; to Nachor, Abrahams brother. And his Concubine, whose name was Reumah: even the also did beare, Tebach, and Gacham; and Tachash, and Masach.

## Annotations.

**Things.** Hebr. words: that is, things spoken of: to in ver. 20. See the notes on Gen. 15. 1. *temple*, that is, *by* or *prove*. The original word hath the signification of lifting up as for a sign, or effaying of some high thing. And God tempteth men, when he requireth some great or high experiment of their faith, love, and obedience; as here, and in Exod. 15. 25. 26. Dent. 8. 2. & 13. 5. But temptation often signifieth a soliciting and provoking to evil, which Satan doth, Mat. 4. 1. 3. and mans owne corruption, Jam. 1. 14. In which sense, God tempteth no man, Jam. 1. 13. for it always tendeth to evil, but God tempteth us, to doe us good at the end, Dent. 8. 26. 1 Cor. 10. 13. And this is spoken of God after the manner of men: for he hath knoweth long before what is in min, and what himselfe will doe, Psalm. 139. 2. Dent. 2. 15. and 6. 6.

**Ver. 2. only Ison.]** Paul calleth him *only begotten* son, Heb. 11. 17. for he had no other of Sarah the freewoman: also *Ismael of Hagar*, was cast out of his house, Genesis 21. 14. **Isaac]** who was particularly designed for the hope of all Abrahams seed to be called in him, Genesis 21. 12. which special point the Apollite observeth in obedience was tried in offering his sonne, and his faith, in offering him, concerning whom hee had received the promise. **Morijah]** the Greeke calleth it, *The high land*: for it was a mountaine Countrey, and this high mount was fene far off, ver. 4. The Chaldee nameth it of the service of God, there now performed, and after increased: for upon this mount *Morijah*, did *S. mon* build the Temple, for Gods worship, 2 Chron. 3. 1. And by the Jewes tradition, here

Adam, and Noe sacrificed, and served God: see the notes on Gen. 8. 20. and 4. 3. **Burnt-offering.** Hebr. *an aseniam*: so called, because it went all up in fire, burned upon the Altar. See Genesis 8. 20. Leviticus 1.

**Ver. 3. referent]** so it seemeth this was spoken to Abraham in the night: and here his ready obedience is commended; as on the contrary, the like habit is noted of Balaam for evil, hastening to curse Abrahams children, which God forbade, Numb. 22. 21.

**Ver. 4. the third day]** As the number seven is of special use in Scripture, because of the Sabbath day, Gen. 2. 2. so three is a mytical number, because of Christs rising from the dead the third day, Mat. 17. 23. 1 Cor. 15. 4. as hee was crucified at the third houre of the day, Mark. 15. 25. and Isaac as hee was a figure of Christ, in being the only son of his father, and not spared, but offered for a sacrifice, Rom. 8. 32. so in sundry particulars, as this third day, in which Christ also was to be perfected, Luke 13. 32. and the carrying of the wood, ver. 6. as Christ did the tree whereon hee died, Joh. 19. 17. the binding of Isaac, ver. 9. as Christ was bound, Mat. 27. 2. and in other like, he was a figure of the Lamb of God, sacrificed for the finnes of the world. So Moses craved leave for three daies journey into the wilderness, for to sacrifice, Exod. 5. 3. and three daies they went therein, ere they found water to drinke, Exod. 15. 22. and three daies journey the Arke of the Lords covenant went before them, to search out a resting place for them, Numb. 10. 33. Against the third day, the people were to be ready to receive Gods Law, Exo. 19. 11. and after three daies, to passe over Jordan into Canaan, Jos. 1. 11. The third day Esther put on the (apparell of) the kingdom, Est. 5. 1. and in that day Ezekiah went up to the Lords house, recovered as from death, 2 King. 20. 5. and that day, is it wherein the Prophet saith, *God will raise us up, and wee shall live in his sight*, Hos. 6. 2. And in the third day (as well as in the seventh) the unclean person was to purifie himselfe, Num. 19. 12. with many other like memorable things, which the Scriptures speak of the third day, not without myserie. See Gen. 40. 12. 13. & 42. 17. 18. Jon. 1. 17. Jos. 2. 16. Unto which we may adde a Jewes testimonie (in *Brissith rabba*, commenting upon this place) that there are many a three daies, in the holy Scripture, of which, one is the resurrection of the Messiah.

**Ver. 5. low-downe]** or, *worship*, to weat, God; for in praying unto (or serving) God, they used to bow their bodies, in signe of reverence and honour; and sometime to *kyss*, sometime to *bend downe the head*, sometime to *prostrate themselves*, or fall on their faces. See these gestures distinguished, in the Annotations on Exod. 4. 3. 1. **We will returne]** Abraham in faith obeying God, did account that God was able to raise up Isaac even from the dead, Heb. 11. 19. therefore he thus spake, and prophesied of his returne with himselfe, when he went to kill him.

**Ver. 6. upon Isaac]** so Christ bare the wood whereon

whereon himselfe died, Joh. 19. 17. and all good Christians are to *bare their cross*, and follow him; Luk. 14. 27. And the sacrifice being to be burned to ashes, it was no small quantitie of wood that would suffice hereunto: by which also appeareth that Isaac was not now a child but a man grown: Joseph maketh him 25 years old: others 33.

**Ver. 7. the lambe]** of kid. The Hebrew word signifieth either young sheepe or goat, Exod. 12. 5. Dent. 14. 4. the Greeke translatteth it *sheep*.

**Ver. 8. provide him]** or *for* himselfe. So Abraham imparted not the whole matter to Isaac, till he came to the place of execution: but staied him upon the providence of God. Unto this faith and promise of Abraham, God answered in performance, ver. 13. and upon this divine providence, the place had the name, ver. 14.

**Ver. 9. altar]** to sanctifie the sacrifice, Mat. 23. 19. See Gen. 8. 20. **bound Isaac]** whose faith and obedience herein was also admirable, that he neither in deed nor word resisted his father Abraham, (there being none but they two) but meekly suffered himselfe to be bound and layd on the altar as a lambe to be slaine: being also herein a type of Christ, in his meek and patient sufferings, Mark. 15. 1. Act. 8. 32. Phil. 2. 8. and of all Christians, the children of promise, who are to present their bodies a *living sacrifice*; *body*, acceptable to God, which is their *reasonable service*, Rom. 12. 1. The Jewes yerely feast upon the first of Tisri (or September) called the *memoriall of blowing of trumpets*, Levit. 23. 24. they named also *T* to be binding of Isaac, in remembrance of this action.

**Ver. 10. to kill his son]** By saith Abraham, when he was tempted, offered up Isaac, and he that had received the promise, offered up his only begotten sonne, of whom it was said, *thou in Isaac, shall seed be called to thee*: Heb. 11. 17. 18. Abraham our father, was not justified by works; having offered Isaac his sonne upon the altar? Seest thou how faith wrought with his works, and by works, was faith perfected? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for justice, and hee was called the friend of God. Jam. 2. 21. 22. 23.

**Ver. 11. the Angel]** who speaketh as God, ver. 12. sweareth by himselfe, and is called Iehovah, ver. 16. wherefore, this was Christ himselfe: see before on Gen. 1. 6. 7. and 18. 2.

**Ver. 12. put not forth]** or *send not forth*, that is, *lay no violent hands upon him*. Thus God spared Isaac from death; and Abram, who believed that God was able to raise him up, even from the dead, did from thence also receive him, in a parable: Heb. 11. 19. **I know]** that is, *I have experience*: God speaketh after the manner of men, as in Gen. 18. 21. and often. **and thou hast]** or *for that thou hast*, see Gen. 12. 19.

**Ver. 13. the ram.]** Thus Abrahams word was fulfilled, that God would provide himselfe a lambe; ver. 8. and hereby the redemption of the Church by Christ, (the lambe without blemish, 1 Pet. 1. 19.) was signified according to that in Iob 33. 24. *Delever him from going-downe to the pit; I have found a ransom.*

**Ver. 14. Iehovah Erub]** that is, *Iehovah will see, or provide*, as ver. 8. the Greeke interpreteth it, *The Lord hath seen*: for hee answering to Abrahams prophete, ver. 8. the perpetual memory of his mercy, was kept in the name of the place. *Mori-lah*, the usuall name of the mountaine, is of like interpretation: *Iehovah* being thortened into *Iab*, whereof see Exo. 15. 2. The Chaldee paraphrase th. thus. *And Abraham prayed and served, (God) there, in that place; and said before the Lord, here shall the generations (to come) serve (God) therefore was it said in this day, In this mount Iehovah served before the Lord.* He hath reference to the Temple built after in this mount, wherein God was served, 2 Chron. 3. 1. Abraham calling this place *Iehovah Erub*, speaketh figuratively, as the Scripture useth in all Sacramentall things: because it was a signe of Gods providence. So Moses called his altar, *Iehovah Nijib*, Exod. 17. 15. *Ierusalem* is called *Iehovah Shammah*, Ezek. 48. 35. *it shall be seene.*] or, *it shall be provided*, of God, So this special providence of God towards Abraham, is become a generall proverbe, for the comfort of his children, in all their distresses. The Greeke translatteth it, *In the mountaine the Lord was seene.*

**Ver. 16. By my selfe.]** the Chaldee turneth it *By my word*. Elsewhere the scripture saith, God (sweareth by his selfe, Jer. 51. 14. by his holines, Amos 4. 2. by his name, 1. Jer. 44. 26. Of this the Apollite faith, when God made promise to Abraham, because he could sweare by no greater, he swore by himselfe saying, *surely* &c. And, God willing more abundantly to keep unto the buyers of promise, the immutability of his counsell, confirmed it by an oath, that by two immutable things, in which it is impossible for God to lye, we might have a strong consolation: Heb. 6. 13. 14. 17. 18. where also the Apollite teacheth that this is written for our comfort, as all other scriptures, Rom. 15. 4. And by this it is plaine, that the Angel who spake to Abraham was God himselfe: and this oath had the accomplishment in Christ, Luk. 1. 73. &c. *assuredly* saith *for*, *the faithful* saying. The original word *Nam*, is peculiar to Gods oracles, which are all faithful sayings, as Paul speaketh, 1 Tim. 1. 5. and 3. 1. and 4. 9. Of the same Hebrew letters transplaced cometh also *Amen*.

**Ver. 17. Surety]** for the Apollite (following the common Greeke version) translatteth the Hebrew *Ki* (which also signifieth *because*, or *I have*) Heb. 6. 14. And here under the name *by saying*, is meant the promise of eternall salvation, as the Apollite there sheweth. **thy seed]** for which, the Apollite saith *thou*: Heb. 6. 14. Again, where Moses saith *thou*, in Gen. 12. 3. the Apollite saith, *thy seed*, Act. 3. 25. By faith interpretations, the holy Ghost teacheth us how to understand the Scriptures: and by Abrahams seed, Christ the principal, and author of salvation, is implied: and all the faithful by him saved, Gal. 3. 16. 29. **spore]** Hebrew *tip*. Here they are compared to the *seed of the sea*, which before in Gen. 13. 16. were to be like the dult of the earth: see also Gen. 15. 5. This promise through the faith of Abraham and Sarah be-

believing it, was fulfilled, as the Apostle observeth, Heb. 11. 11, 12. *the city [scilicet] Ilaaks posterity*, Gen. 21. 12. *the gate, for gates, (as tree for trees, see Gen. 3. 4.) and by gates, he meant cities, and all strong defended places: as the dove (or carrying) of the gate, 2 Sam. 10. 8. is explained to be, the dove of the city, 1 Chro. 19. 9. And at the gates of cities, were publick places of judgement, Deut. 22. 15. Job 3. 1. 21. So the strength and dominion of the enemies is meant here: by the gate; and dominion over them, by inheritance, Lev. 25. 45. Psal. 82. 8. The Greeke also translateth it *children* as in Gen. 24. 60. *his* or, *their enemies*, meaning enemies of the seed, which word being put for *children*, (as the Chaldee translateth it) may have with it a word, singular or plural, and so the Scripture speaketh indifferently: as saying of the people, *in mem*, 2 Chr. 10. 5. or *they went*, 1 King. 12. 5. *it rejoiced*, 2 King. 11. 20. which another Prophet writing faith, *they rejoiced*, 2 Chron. 23. 21. So 2 King. 21. 24. with 2 Chron. 33. 25. and 2 King. 23. 30. with 2 Chron. 36. 1. The reason hereof is, because a multitude is many, and yet as one: therefore, that which in Mat. 20. 31. is (*scriba*) *nam multitudine*, in Mar. 10. 48. is (*pollu*) *many*.*

18 Ver. 18. *in thy seed* here the word *seed*, is in speciall meant of one, that is, *Christ*, Gal. 3. 16. 18. who was both of the seed of David, and sonne of Abraham according to the flesh, Rom. 1. 3. and also God over all blessed for ever, Rom. 9. 5, in whom the nations doe bleesse themselves, and glory, 1 Pet. 4. 14. *Thy seed*, that is, apply thy faith the blessing of Christ to thyself, and to professe it: or, *shall be blessed*, as the Greeke translateth it, and as the promise was before made in that forme, in the Hebrew, Gen. 12. 3. and after in Genesis 28. 14.

19 Ver. 19. *Benjamin* which the Greeke interpreteth, *the well of the oyle*: See before in Gen. 21. 31.

20 Ver. 20. *Milchah* called in Greeke *Melcha*: shee was Abraham's brothers wife, Gen. 11. 2. Of whose off-spring, Abraham now heareth glad tidings, unto whom he after sendeth for a wife, for his sonne *Isaac*, Gen. 24.

21 Ver. 21. *Perizzim* in Greeke *Ouz*. In this land *Isaiah* the poet dwelt, Job. 1. 1. There was also another *Pz* of Aram, Gen. 10. 23. and againe *Pz* of Seir, in Edoms country, Gen. 36. 28.

*Enz* in Greeke *Banz*, of him came that learned young man *Eliaz*, Job. 32. 2. *Enz* dwelt by his elder brother *Pz* in Arabia, Jer. 25. 20. 23. 24.

*Kimmel* in Greeke *Kammel*, of *Aram* the Greeke faith, of the Syrians. There was an *Aram* before of *Sen*, Gen. 10. 22. *Aram* throughout the Bible is turned in Greeke *Syrie*, and *Syriani*: as *Misraim* is *Egypt*, and *Cush* *Ethiopia*.

22 Ver. 22. *Rebekah* or *Cajid*: in Greeke *Chazad*, *Chazid* in Greeke *Nazad*.

*Pildash* in Greeke *Nidash*, *Pildash* in Greeke *Nidash*.

23 Ver. 23. *Rebekah* in Greeke *Rebekah*, of whom (see after Gen. 24. 15. *Rebekah*) or *Rebekah*, in Hebrew *Ribkah*: shee became wife to *Isaac*, Abraham's sonne, Gen. 24. 15. 67. And for that cause chiefly, is this genealogy here set downe.

Ver. 24. *his concubine* to weete, *Nachors concubine*. The Hebrew *Pileghs*, (whereof the Greeke *Pallakis*, and Latine *Pellex* is borrowed, which we call a *Concubine*) signifieth *an halfe wife*, or a *divided and secondary wife*: which was a wife for the bed, (and thereby differing from an *whore*), but not for honour, and government of the family, (as King Solomons *wives* were *Princesses*, but his *concubines* not so, 1 King. 11. 3.) neither had their children ordinarily any right of inheritance, but had gifts of their father, as Gen. 25. 5. 6. Such a concubine was Hagar to Abraham, yea and Keturah his second wife, is called a *concubine*, Gen. 25. 1. 6. 1 Chr. 1. 32. And Bilha and Zilpha were concubines to Jaakob, Gen. 35. 22. And many other men of note had also concubines: as Caleb, 1 Chron. 2. 46. 48. Manasse, 1 Chron. 7. 14. Gedeon, Iudg. 8. 31. David, 2 Sam. 5. 13. Solomon, 1 King. 11. 3. Roboam, 2 Chron. 11. 21. and among the heathens, as *Esau*, 1. 4. Dan. 5. 3. The Hebrew Doctors say, *wives* were taken in Israel, by bill of *Dowry*, and *for love of the sale*; but *concubines*, without either of both: *Many treat. of Kings*, ch. 4. 8. 4. So among the Gentiles, as appeareth by that saying in the Poet, *lest this report goe of me, that I have given thee mine own sister*, rather for a concubine, then in way of matrimony, if I would give her without a dowry: *Plautus in Trimmus*. Likewise among the Greekes, the Oratour faith, *we have concubines, for daily concubinage*, (or use of the bed;) and *wives for to bring us forth children legitimate, and faithfully to keepe the things in the family*, Demosthenes in *Orat. against Neira*. *Tabach* in Greeke, *Tabe*: of him and his brethren we find no mention in other Scripture. *Tachaph* in Greeke *Tachot*. *Maasab* in Greeke *Macha*.



# CHAP. XXIII.

*x*, The age and death of Sarah, for whom Abraham mourneth; 3, and purchase of the fomes of Cheth a place for her buriall: 10, which Ephron would have given him; 13, but Abraham would not receive without giving the full price. 17, So the field and cave in Macpelah, becometh Abrahams possession; and there he burieth Sarah.

D D D

And the life of Sarah was an hundred yeeres, and twenty yeeres, and seven yeeres: these were the yeeres of the life of Sarah. And Sarah dyed in Kirjath-Arba, the same is Chebron, in the land of Canaan: and Abraham came to mourne for Sarah, and to weepe for her. And Abraham stood-up, from before his dead: and spake unto the sonnes of Cheth, saying, I am a stranger and a sojourner, with you: give mee a possession of a burying-place,

## Annotations.

D D D Here beginneth the 3 section of the Law called *Chajet Sarah*, that is, *The life of Sarah*. See Gen. 6. 9.

**T**he life in Hebrew *hives*: see Gen. 2. 7. This speciall honor hath Sarah our mother, above all women in the Scripture, that the number of her yeeres is recorded of God. Eve was the mother of all living, Gen. 3. 20. and Sarah is mother of all the faithfull, 1 Pet. 3. 6. She lived a pilgrim with Abraham her husband 62 yeeres, and before her departure from *Charran* 65, in all 127 yeeres.

Ver. 1. *Kirjath Arba* that is, *the city of Arba*, as the Greeke translateth it called also *Cheloni*: see Gen. 13. 18.

*came* or, *men-in*, namely into Sarahs tent, wherein she dwelt and dyed: for Abraham had many tents, (as had Lot, Gen. 13. 5.) and one (speciall for Sarah, Gen. 24. 67. and 18. 6.

to weep) Sarah also is the first, for whose death, mourning and weeping is mentioned, another note of honour, as appeareth by Gen. 50. 9. 10. 11.

12. 18. 2 Sam. 1. 17. &c. But sorrow for the dead, must be moderate in Gods people, as having hope of the resurrection, 2 Thel. 4. 13. 14. and wepe, in the Hebrew hath one little letter, extraordinary, noted also in the margin of the Hebrew bibles, whereby as the Lewes thinke is signified, that Abrahams mourning was not excessive, but with moderation. The Hebrew Doctors say that afterwards in Israel, *a man was bound by the law* (in Lev. 21. 2. 3.) to mourne for his mother, and for his father, his son and his daughter, and his brother and his sister by the fathers side. And by the Rabbins, *a man was to mourne for his wife that he had married, and so the woman for her husband: to mourne also for brother and sister by the mothers side. Maimony in Mischnah, tract. of Mourning, ch. 2. 8. 1.*

Ver. 3. *from before* or, *from the face of his dead*: where in likelihood, he had sitted a while on the earth, as was the manner of mourners to doe: Job 2. 1. 2. 3. *Ela. 47. 1.*

*sons of Cheth* that is, the *Chethites*, or *Hittites*, the people which came of Cheth the son of Canaan, Gen. 10. 15.

Ver. 4. *a stranger* or *forreiner*: properly it signifieth one that dwelleth in a strange country, and hath no possession of his owne there. And as Abraham, so David acknowledgeth this of himselfe and his people, with God: 1 Chr. 29. 15. Pl. 39. 13. and the law taught them so much, Lev. 25. 23. and the Gospell teacheth us the same for our estate on earth, 1 Pet. 2. 11. and commendeth to us the faith of these fathers, that did so profite themselves, to be strangers and forreiners in the land: thereby declaring plainly that they sought a better country, even an heavenly, where God hath prepared for them a citie: Hebr. 11. 13. 14. 16.

*a burying place* or, *grave*, *sepulcher*, in Hebrew *Kebur*, from which the Germane *grab*, and our English *grave* are derived. Abraham having sojourned 60. yeeres

place, with you; that I may bury my dead, out of my sight. And the sonnes of Cheth, answered Abraham, saying to him; heare us, my Lord; thou art a Prince of God, amongst us, in the choise of our buriall-places, bury thou thy dead: a man of us, shall not withhold from thee his burying place, from burying thy dead. And Abraham stood-up, and bowed-downe himselfe to the people of the land, to the sonnes of Cheth. And he spake with them, saying: if it be thy mind, to bury my dead, out of my sight; heare me, and intreat for me, to Ephron the sonne of Zohar. And let him give mee the cave of Macpelah, which he hath, which is in the end of his field: for full money, let him give it me, amongst you, for a possession of a burying-place. And Ephron was sitting, amongst the sonnes of Cheth: and Ephron the Chethite answered Abraham, in the eares of the sonns of Cheth; of all that went in at the gates of his citie, saying; Nay my Lord heare me, the field I give thee, and the cave that is therein, I give it thee: in the eies of the sonnes of my people, give I it thee, bury thy dead. And Abraham bowed-down himselfe, before the people of the land. And he spake unto Ephron, in the eares of the people of the land, saying; But if thou (*wilt give it*) I pray thee heare me: I will give thee the money of the field, take it of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him; my Lord heare me; the land (*is worth*) foure hundred shekels of silver, betweene mee and thee, what is that? and bury thy dead. And Abraham hearkned unto Ephron; and Abraham weighed to Ephron, the silver which he had spoken of, in the eares of the sons of Cheth: foure hundred shekels of silver, current with the merchant. And the field of Ephron, which was in Macpelah, which was before Mamree, was made-sure: the field, and the cave which was therein, and everie tree which was in the field, which was in all the border thereof, round about. Unto Abraham for a purchase, in the eies of the sons of Cheth; with all that went in at the gates of his citie. And afterward, Abraham buried Sarah his wife, in the cave of the field of Macpelah, before Mamree, the same is Chebron, in the land of Canaan. And the field, and the cave which was therein, was made-sure to Abraham, for a possession of a burying place: by the sons of Cheth.

in these lands, never purchased foot of inheritance, Act. 7. 5. till now for his dead; not for any, (though it is likely sundry had dyed in his house within this time,) but for Sarah his wife. As the former shewed his faith, abiding there *in a strange Country*, Heb. 11. 9. for this purchase of a grave, (heweth the like, not only for the general resurrection of the dead, but for the special possession of this promised land: for which cause, Iacob also would be brought out of Egypt to be buried here, Gen. 47. 29. 30. and Joseph by like faith, gave commandment of his bones, Gen. 50. 24. 25. Heb. 11. 22. For a Sepulchre of ones owne, was a sign of right, and firme possession, Eccl. 25. 16. *out of my sight* | or, *from before me*: to verse 8. Death, to detatch all earthly things, that the most lovely, are by it made loathsome: for Sarah had bene the desire of his eyes, Ezek. 24. 16. but now he cannot suffer her in his sight. And the living do bury their dead, that according to the sentence of God, man may returne to his earth and dust, Gen. 3. 19. and be sowne as seed in the ground till the resurrection, 1 Cor. 15. 35. 36. &c. where they rest in their graves, as in their beds, till their change come, Eccl. 57. 2. Job 14. 14.

6 *Ver. 6. a Prince of God* that is, *a mighty prince, an holy ruler: preferred and advanced of God*. So Abimelech acknowledged that *God was with him*; Gen. 21. 22. Things that excell, are said to be of God: as *Mountaine of God*, Psal. 36. 7. *Cedars of God*, Psal. 80. 11. *wrathings of God*, Genesis 30. 5. and many the like. The Greeke here translateth, *a King of Gods*, the Chaldee, *a Prince before the Lord*. A like speech is used of the Priests, called *Princes of God*, 1 Chron. 24. 5. *the choice* that is, the best, the fittest; as the Chaldee explaineth it; because men use to choose the best things. And *choice* is put for *choice*: as *glory of grace*, and *riches of grace*, Ephes. 1. 6. 7. for *glorious and rich grace*: the promise of the spirit, Gal. 3. 14. for the promised spirit, and many the like. *with-hold* or *cast-up*, forbid, either by word or deed.

7 *Ver. 7. bowed downe* | *did obeysance* to verse 12. Some time they that bowed, would say they did so, as professing their thankfulness, 2 Sam. 16. 4.

8 *Ver. 8. your mind, for, your will*: Hebrew with your faith, your will is often used for the mind or will of any: Psal. 27. 12. and 41. 3. and 105. 22. The Greeke translateth, *if ye have in your faith*: the Chaldee, *if ye be in the pleasure of your faith*: to *bury* that is, *that I should bury*: an usual phrase, where the person is not expressed, but easily understood: see Gen. 6. 19. and 19. 20. and 47. 29.

9 *Ver. 9. of Mepelek* which is by interpretation, *the cave of doublet*, as the Chaldee hath, and the Greeke also translateth it, *the double cave*: but it appeareth by verse 17. 19. to be the name of the place. *full money*, Hebrew, *full silver*, that is, *for as much money as it is worth*: silver is named for all money, and full, for full weight, as appeareth verse 16. A like speech is used in 1 Chron. 21. 24. for full silver; which another Prophet saith, *for the price*, that is, the worth of it; 2 Sam. 24. 24.

*Ver. 10. sitting* | there present among them: or dwelling, as the word often signifieth in the cave; that is, in the audience, or hearing: as the Greeke explaineth it. So *ver. 13. and 16.* *went in* meaning the citizens; who are described by going in, as in Gen. 34. 24. by going out: which two are often joined together, to go in and out for to converse, trade, &c. see Jerem. 17. 19. 20. 25. and 22. 4.

*V. 11. in the eyes*, that is, in the sight, or presence: or before: as the Greeke translateth it: to *ver. 18.* *some of my people* | which the Greeke turneth, *my citizens*: an usual east country phrase: so in Luk. 19. 14. *his citizens*, is turned in the Syriack, *the sons of his citie*. Bargains passed thus publicly in the city gates, for more testimony and assurance, as was used also in other cases, Ruth. 4. 1. 4. 9. 11.

*Ver. 13. if thou shalt give it, or if thou be as*, whom I speak of: as the Greeke translateth, *seeing thou art with me*: (that is, present.) Such imperfect speeches are often used, where other fit words are to be understood, as the scripture it self sometime manifesteth: as *behold the oxen*, 2 Sam. 24. 22. which another Prophet relating faith, *behold I give the oxen*, 1 Chron. 21. 23. See also before, Gen. 11. 4. and 13. 9. and after here in the 15. *ver. money* | Hebrew *silver*, that is, the price of the field.

*Ver. 15. shekel*: or, (as we may call them) *skilings*: the Greeke translateth them *didrachms*: which word is used Mat. 17. 24. what the shekel weighed, see noted on Gen. 20. 16.

*V. 16. current* | *for passing to*: and *so allowed of Merchants*, as the Greeke turneth it: which the Chaldee amplifieth thus, that *was taken for merchandise in every Country*.

*Ver. 17. was made sure* | the Hebrew is *stood up*: that is, was made stable, sure and confirmed, as the Greeke translateth it in the last verse of this chap. And this purchase thus assured to Abraham was a propheticall signe, that his posterity should have the inheritance of that land: even as Ieremies buying of his uncles field before witnesses, was a signe of the Jews returne into the possession of this land; Jer. 32. 7. 9. 10. 15. 43. 44.

*V. 19. in the cave for den*: thus carefully bought, and described where it lay, for a monument to posterity. In this cave also Abraham himselfe was buried with his wife, at his death, Gen. 25. 9. Likewise Isaac his sonne, with Rebekah his wife, and Iacob with Leah his wife: Gen. 49. 31. and 50. 13. The Patriarchs hereby testifying their faith in the promises of God, for the inheritance of this land, and of life eternall figured hereby, as before is observed on v. 4. Herewith may be compared the purchase of the potters field bought with the price of Christ blood to bury strangers in: Mat. 27.

Abraham bought the field for Isaac, not of the Canaanites, but of his own kindred.

#### CHAP. XXIV.

1 *Abraham sweareth his servants, to take a wife for Isaac, not of the Canaanites, but of his own kindred.*

8 The

8 *The conditions of the oath.* 10 *The servants journey*: 12 *his prayer*: 14 *his signe*, 15 *Rebekah meeteth him*, 18 *fulfilleth his signe*, 22 *receiveth Jewels*, 23 *servant bereth him*, 25 *and inviteth him home*. 26 *The servant telleth God*, 28 *Laban intercometh him*. 34 *The servant stealerh his mistress*, and what had before him by the way. 50 *Laban and Bethuel acknowledge Gods worke*, and grant Rebekah for a wife unto Isaac: 58 *Rebekah also comforteth Isaac*. 62 *Isaac walking out to meditate in the field*, meeteth her; 67 *She is brought into Sarai's tent*, and becommeth Isaac's beloved wife.

1 **A**ND Abraham was old, was come into dayes: and Jehovah had blessed Abraham, in all things. And Abraham said, unto his servant, the eldest of his house; that ruled over all that he had: put I pray thee, thy hand under my thigh. And I will make thee swear by Jehovah God of the heavens, and God of the earth: that thou shalt not take a wife unto my son, of the daughters of the Canaanite, among whom I dwell. But thou shalt goe unto my land, and unto my kindred: and shalt take a wife, unto my son Isaac. And the servant said unto him; If so be the woman will not be willing, to goe after me, unto this land: shal I returning return thy son, unto the land from whence thou camest out? And Abraham said unto him: Beware thou, least thou returne my son thither. Jehovah God of the heavens, which tooke me from my fathers house, and from the land of my kindred; and which spake unto me, and which sware unto mee saying, unto thy seed, will I give this land: he, will send his Angel before thee, and thou shalt take a wife unto my son, from thence. And if the woman will not be willing, to goe after thee; then shalt thou be clear, from this my oath: only thou shalt not returne my son thither. And the servant put his hand, under the thigh of Abraham his lord: and sware to him, concerning this matter. And the servant tooke ten camels, of the camels of his lord, & went; and all the goods of his lord, in his hand: and he arose, & went to Mesopotamia, unto the city of Nabor. And he made the camels to kneele downe, without the Citie by a well of water: at the time of the evening, at the time that women which draw (water) goe forth. And he said, Jehovah, God of my lord Abraham; I pray thee bring it, to-passe before mee, this day: and doe mercy, unto my lord Abraham. Behold I stand, by the well of water; and the daughters of the men of the citie, come out to draw water. And let it be, that the damsell to whom I shall say, bow downe I pray thee thy pitcher, and let me drinke; and thence shall

say drinke also: and I will give thy camels drink: thou shalt be the same thou hast evidently appointed, for thy servant Isaac; and thereby shall I know, that thou hast done mercy unto my lord. And it was, before he had made an end of speaking; that behold Rebekah came, who was born to Bethuel son of Milcah, the wife of Nabor Abrahams brother: and her pitcher, upon her shoulder. And the damsell, was of a very good countenance, a virgin neither had any man knowne her: and she went down to the well, and filled her pitcher, and came up. And the servant ran, to meet her: and he said, let me drinke I pray thee a little water, out of thy pitcher. And she said, drinke my lord: and she hastened and let down her pitcher, upon her hand, and gave him drinke. And she made an end, of giving him drinke: and said, I will draw for thy camels also; untill they have made an end of drinking. And she hastened, and emptied her pitcher into the trough, and ran againe unto the well, to draw: and drew for all his camels. And the man wondering at her: held his peace, to know, whether Jehovah had prospered his way, or not. And it was, when the camels had made an end of drinking, that the man tooke an ear-ring of gold, half a shekel: and the weight thereof; & two bracelets for her hands, ten shekels of gold, was the weight of them. And he said, whose daughter art thou? tel me I pray thee: is there thy fathers house, place for us to lodge? And she said unto him; I am the daughter of Bethuel: the son of Milcah, whom the bare unto Nabor. And she said unto him, with us, both straw and provender enough: place also, to lodge. And the man bowed down the head and bowed himselfe unto Jehovah. And he said, Blessed be Jehovah, God of my lord Abraham, who hath not left off his mercy and his truth, from with my lord: I being in the way, Jehovah led me to the house of the brethren of my lord. And the damsell ran, and told her mothers house: according to these words. And Rebekah had a brother, and his name was Laban: and Laban ranne unto the man, without, unto the well. And it was, when he saw the ear ring, and the bracelets upon his sisters hands; and when hee heard, the words of Rebekah his sister, saying, thus spake the man unto mee: that hee came unto the man, and beheld, he was standing by the camels, at the well. And hee sayd, Come in thou, the blessed of Jehovah: wherefore standest thou without? aid I have

prepared the house, and place for the camels.  
 32 And the man came, into the house; and he ungirded the camels: and he gave straw and provender for the camels, and water to wash his feet, and the feet of the men that were with him. And there was set (*meat*) before him, to eat, and he said, I will not eat, until I have spoken my word: and hee said, speake.  
 34 And hee said, I am Abrahams servant.  
 35 And Jehovah hath blessed my Lord, greatly, and he is become great: & he hath given him flocks and herds, and silver and gold, and men servants, and women servants, and camels and asses. And Sarah my lords wife, bare a son to my lord, after her old age: and he hath given unto him, all that he hath.  
 37 And my lord made me swear, saying: Thou shalt not take a wife unto my sonne, of the daughters of the Canaanite, in whose land I dwell. If thou shalt not goe unto my fathers house, and unto my family: and take a wife, unto my son. And I said, unto my lord: if so be, the woman will not goe, after me. And he said, unto me: Jehovah, he before whom I have walked, will send his Angel with thee, and will prosper thy way; and thou shalt take a wife unto my sonne, out of my family, and out of my fathers house. Then shalt thou be cleare from my execration, when thou shalt come unto my family: and if they will not give thee (*one*), then shalt thou be cleare from my execration. And I came *this* day unto the well: and I said, Jehovah God of my lord Abraham, if thou bee now prospering my way, the which I go. Behold I stand, by the waters: and let the maid that cometh forth to draw, and I lay to her, let me drinke I pray thee a little water, out of thy pitcher. And the say to mee, Both drinke thou, and I will draw for thy camels also: let the same be the woman, whom Jehovah hath evidently appointed, for my lords son.  
 45 And before I had made an end of speaking in my heart; behold Rebekah came forth, and her pitcher on her shoulder, and shee went downe unto the well, and drew: and I said unto her, let mee drinke I pray thee.  
 46 And shee hastned, and let downe her pitcher from upon her, and said, drinke thou, and I will give thy camels drinke also: and I drank, and she gave the camels drinke also. And I asked her, and said; whose daughter art thou: and she said, the daughter of Bethuel; son of Nachor, whom Milchah bare unto him: and I put the ear ring upon her face, and the bracelets upon her hands. And I bended

downe the head, and bowed my selfe unto Jehovah: and I blessed Jehovah God of my lord Abraham, who led mee in the way of truth, to take the daughter of my lords brother, unto his son. And now, if you will doe mercy and truth unto my lord, tell me: and if not tell me: that I may turn unto the right hand, or unto the left. And Laban and Bethuel answered and said; The thing proceedeth from Jehovah: we cannot speake unto thee, evil or good. Behold Rebekah is before thee, take her and goe: and let her be the wife, to thy lords son, as Jehovah hath spoken. And it was, when Abrahams servant heard their word; that he bowed himselfe downe to the earth, unto Jehovah. And the servant brought forth, vessels of silver and vessels of gold, and garments; and gave to Rebekah; and he gave to her brother, and to her mother, precious things. And they did eat and drinke, he and the men that were with him, and taried all night: and they rose up in the morning; and hee said, send me away unto my lord. And her brother, and her mother said, let the damsell abide with us, daies, at least ten: afterward, she shall goe. And he said unto them, Hinder me not, seeing Jehovah hath prospered my way: send me away, that I may goe unto my lord. And they said we will call the damsell: and will aske of her mouth. And they called Rebekah and said unto her; Wilt thou goe with this man? And she said, I will goe. And they sent away Rebekah their sister, and her nurse: and Abrahams servant, and his men. And they blessed Rebekah, and said unto her; Our sister, be thou unto thousands of ten thousands: and let thy seed possesse, the gate of those that hate them. And Rebekah arose, and her damsell, and they rode upon the camels, and went after the man: and the servant tooke Rebekah, and went away. And Isaac came from the way, to Beer-lachai-roi: and he dwelt in the fourth country. And Isaac went out to meditate in the field, at the looking forth of the evening: and he lifted up his eyes, and saw, and beheld the camels were comming. And Rebekah lifted up her eyes, and saw Isaac: and shee lighted off the camel. For she had said unto the servant, what man is this that walketh in the field, to meet us? And the servant had said, he is my lord: and shee tooke a veile, and covered herselfe. And the servant told Isaac all things that he had done. And Isaac brought her unto the tent of Sarah his mother; and he tooke Rebekah,

and

and she was to him a wife, and he loved her: and Isaac was comforted, after his mother was dead.

## Annotations.

1 [No dayes] that is, *years*: see Gen. 18. 11. He was now 140 yeeres old: for Isaac his sonne was forty, Gen. 25. 20. and he was borne when Abraham was 100, Gen. 21. 5.

2 Ver. 2. the *eldst* or, the *Elder*: so the Greeke tranſlateth it *elder*, or *ancient*, whereby may be meant *Governour*, as the words following doe explicate: for *Elder*, is an usual name for *Governour*, Gen. 50. 7. Num. 11. 16. Ruth. 4. 2. 1 Tim. 5. 17. This in likelihood was his Steward *Elder*, Gen. 15. 2. *under my thigh* a signe which Isaac also required of his son Joseph, Gen. 47. 29. either to signify subjection, or for a further mystery of the covenant of circumcision, or rather of Christs promised seed, who was to come out of Abrahams loyns or thigh, as the like phrase ſpeaketh, in Gen. 46. 26. of the *sonnes* that came out of Isaacs thigh; wherefore Abraham and Isaac make their thighs as holy signes, in respect of Gods promise. For otherwise in swearing, they used to lift up the hand towards heaven: see Gen. 14. 22.

Hereupon the Greekes have of the Hebrew word *leret*, that is, a *T*highe, framed their *Hork*, which is, *anath*: even as of the Hebrew *Lamin*, which is the *right hand*, (which under oaths were taken, Eccl. 6. 18.) they have formed the Greeke word *Omnis* to swear.

3 Ver. 3. by *Jehovah* by whom alone we are commanded to swear, Deut. 6. 13. The Chaldee faith, by the word of the Lord: that is, *Christ*: 1 Joh. 1. 1.

the *Canaanite* or *Canaanites*, as the Greeke tranſlateth: see Gen. 10. 16. This care Abraham had for his sons wife, lest by marrying with unbelievers, he or his posterity should be drawne from God, as the Law faith, *Thou shalt make no marriage with them; thy daughter thou shalt not give unto his sonne, neither shalt thou take his daughter unto thy sonne; for they will turne away thy sonne from following me*, &c. Deut. 7. 3-4. See also Gen. 27. 46. *Plato* a heathen Philosopher divinely ſpeaketh (in his 6 booke of *Laves*), the end of marriage to be the continuall propagation of mankind, and good education of children, that leaving childrens children after them, parents may alwayes have some as in their owne stead, to serve God, and to worship him according to the Law. As Isaac was a type of Christ, so in this procuring of him a holy wife by his servant, may be typed the Church, gathered of Saints by the employment of his ministers, to be the Spouse of Christ. For he is compared to a *bridegrome*, Joh. 3. 29. and the Church is the *bride* the *Lambes wife*, Revel. 21. 9. 10. and the Apostles prepared the Churches for one husband, to present them a pure virgin to Christ, 2 Cor. 11. 2. which was not to be of the *Canaanites*, that figured the unholy, shut out of the Lords house, Zach. 14. 21. but from Christs owne land and kindred, that is, from heaven, borne of

God from above, Rev. 21. 2. 1 Pet. 1. 23. 1 Joh. 3. 9. 10.

Ver. 4 my *land* which after is named *Mesopotamia*, ver. 10. where though Idolatry too much prevailed, (Isa. 2. 4. 2. Gen. 31. 19. 53.) yet not so much as among the Canaanites, Deut. 12. 31.

Ver. 5. *If I see* or, *Peradventure*, to ver. 39. see Gen. 18. 24. *goe after* that is, *follow*, or *come with me*: so in ver. 8. &c. That which in Mar. 1. 20. is *went after him*, in Mat. 4. 22. is written, *followed him*. Again, where one writeth, *he followed not us*, Mar. 9. 38. another faith; *he followed not with us*, Luke 9. 49. that is, *he accompanied us not*.

Ver. 6. *lest thou* [or, that thou returne not. As Abraham by faith abode in the land of promise, so would he have his sonne, Heb. 11. 9.

Ver. 7. *thy seed*] the Chaldee explaineth it, *thy sonne*: the Greeke, *to thee and to thy seed*. See Gen. 12. 7. *before thee*] and *with thee*, as in the repetition, ver. 40. is expressed: both to lead and to protect. As a prudent wife is of the Lord, Prov. 19. 14. so Abraham believed that the Angels, who are all ministering spirits, sent for to minister, for them, who shall be heires of salvation, Heb. 1. 14. should be sent for assistance in this business, which unto many seemeth worldly and base, but is indeed *honourable*, Heb. 13. 4.

Ver. 8. *cleare*] or *innocent*: and so discharged of the oath.

Ver. 9. *his Lord*] or *master*; the pillar and sustainer of the family: see Gen. 15. 2. As the Hebrew signifieth *Lord and Master*; so the Scripture useth them indifferently: as where one Evangelist faith, *Lord*, Matth. 17. 4. another faith *Master*, Mar. 9. 5.

Ver. 10. and all the goods the Greeke tranſlateth, and of all the goods of his Lord, with him. This by comparing ver. 53. seemeth to be the true meaning.

*Mesopotamia*] in Hebrew called *Arat Nabarajim*, that is to say, *Aram* (or Syria) of the two rivers, it being a country that lay between the rivers Euphrates and Tigris (or Chiddkel) whereof, see Gen. 2. 14. The Chaldee calleth it *Aram* both by Interpreter. As *Mizraim* is in Greeke and other tongues, called *Agypt*, Gen. 12. 10. *Aram Nabarajim*, is in Greeke *Mesopotamia*, so called of lying amidst the rivers, which name the New Testament also keepeth, in Act. 7. 2. Afterwards it is called *Padan Aram*, in Gen. 25. 20. *Aram*, the New Testament usually calleth Syria, Mat. 4. 14. Act. 15. 23. 41. See Gen. 10. 22. of *Nadur*] where Nachor dwelt, that was *Charan*, Gen. 28. 2. 10. By which it appeareth that Nachor accompanied Abraham and Tharah from Ur to Charan, but no further, Gen. 11. 31. So that is called Christs City, wherein he dwelt, Mat. 9. 1.

Ver. 11. *in knees downe*] and consequently to rest them; as the Greeke interpreteth it.

Ver. 12. *bring it to passe*] or, *cause it to happen*: that is, *give good success*, or *send me good lucke*. The same word is in Gen. 27. 20. and is spoken of occurrences and events that do fall out & offer themselves unto men, beyond their skill and counsel, through Gods providence, but to us by hap or chance, as the Scripture also speaketh in Luk. 10. 31. This being repeated by the servant, ver. 42. is expounded

prophet.



14 *proffering*; and the Greeke there and here, fo tranſlate it by one and the ſame word.

Verſ. 1. *the daughter* or *young woman*, *maid*: in Hebrew *Nasrah*, which five times in this chapter, and often otherwhere is written by the letters *Nasrah*, in the forme masculine, but by the vowels *Nasrah*, evidently appointed; or prepared; as by certain *argument* and *demonstration*: or *nurtured*, that is, prepared and brought up by nurture and chasteiment. The original word ſignifieth properly to *argue*, *chastise*, or *nurture*. Here it ſignifieth appointing or preparing, as the Greeke and Chaldee doe tranſlate it; but with evident demonstration to another. So Paul uſeth the Greeke word *Elenchi*, (anſwerable to the Hebrew here) for an *Evidence* or *Demonstration*, Heb. 11. 1.

15 Verſ. 15. *in me*, &c.] this may alſo be read thus, *And the ſame was*, (or came to paſſe,) *before he had made a word of ſpeaking*; for ſee Rebekeh, &c. So God promiſeth his people, *before they call, I will anſwer*; and whilst they ſpeake, *I will heare*, Elay 65. 24. And in the 45 verſe following, it is ſaid that this *ſpeaking* was in his heart. And her *pitcher* the Greeke tranſlate it, *bearing her pitcher* (or *waterpot*). The Scripture often fetcheth down the baſe and homely workes, where the Saints (men and women) were in old time employed from their youth; as here of Iſaaks wife, the mother of the Patriarches: likewise of Rachel Iſaaks wife, Gen. 29. 9. and of the daughters of Moſes father in law, Exod. 2. 16. and ſundry like.

16 Verſ. 16. *good countenance* or, *good of viſage*, that is, *ſwete to looke upon*. So Gen. 26. 7. and Exod. 2. 2. tranſlated *ſwete or goodly*, by the Apoſtles authority *agape*; that is, *ſhe with her*: ſee Gen. 4. 1. Theſe properties of humilitie, kindneſſe, beauty and chaſtity, are mentioned by the Holy Ghoſt, as the moſt excellent: fo Chriſts Spouſe is ſpiritually deſcribed by ſuch, Song. 1. 8. 15. &c.

17 Verſ. 17. *let me drinke* or, *ſlake my thirſt*. The word here uſed is ſtrange and ſeemeth to be Syriacke, which they ſpake in that country, and to have the ſignification of great thirſt, which he deſireth to be ſlaked: and after in repeating this, v. 45. he uſeth the common Hebrew, *baſhking*, that is, *let me drinke*.

21 Verſ. 21. *wondering* that is, *wounded*; and as the Greeke tranſlate it, *confidered her*, and *held his peace*.

Ver. 22. *look* and gave unto her as *taking* Plal. 68. 19. is expounded *giving*, Eph. 4. 8. *care-taking* or *ſheltering*, *jewell*, *owb*; which was hanged ſometime on the care, Gen. 35. 4. ſometime on the noſe, face, or forehead, Ezek. 16. 12. and ſo this here was, as the 47. verſ. ſheweth. The Greeke turneth it as of many *care-taking*. In narration of this ſtory, (which yet ſeemeth to be of light and triviall matters,) the Spirit of God is very exact and large; whereas other things where in great myſteries are intolded (as the hiſtory of Melchideek, Gen. 14. and many like, are ſet downe in few words. That men might conſider Gods wiſdome and providence in things of leaſt eſteeme among men. Compare 1 Cor. 1. 25, 27, 28. *baſe a ſcience*) a weight called in Hebrew *Lekegh*, which ſig-

nifieth *deſt or cut in the ſide*: and fo the Law expoundeth it to be *baſe a ſhekel*, Exod. 38. 26. the Greeke tranſlate it a *dracim*, or *drachm*; which if it were halfe the common ſhekel, weighed 80 grains of barley: the holy ſhekel was double ſo much, ſee Gen. 20. 16. *ſen* to weete, *ſhekel*, as the Chaldee expreſly addeth: ſuch words as are eaſie to be underſtood, are often omitted: fo a *thouſand*, 2 Sam. 8. 4. for a *thouſand chariots*, 1 Chron. 18. 4. the *three*, 1 Chron. 11. 18. for the *three mighty men*, 2 Sam. 23. 16. and many the like.

Ver. 24. *Bebeue* in Greeke, *Barbored ſome of Melcha*.

Ver. 26. *bowed himſelfe* or, *adored*, *worſhipped* *Iehovah*. The former word ſignifieth the bending or ſtooping with the head: this meaneth the bowing or proſtrating of the whole body: uſually called *worſhipping* or *adoration*. So Exod. 4. 31. Gen. 32. 5.

Ver. 27. *mercy* or *gracious kindneſſe*: ſee ver. 49. *brethren* that is, *kinſhip*: ſee Gen. 13. 8. or *brethren* is put for *brother*, as the Greeke and Chaldee tranſlate it, and ſo it is after explained, verſe 48.

Ver. 31. *blessed of Iehovah* an honourable title, uſed as it ſeemeth in thoſe times by many, as Gen. 26. 29.

Ver. 32. *there was ſet* to weete, by *Laban*; or he ſet: (for the Hebrew hath a double reading to afford both ſenſes) and fo the Greeke tranſlate he ſet, and the Chaldee, *they ſet*: and here the word *meat* or *bread* (as the Greeke expreſſeth) is to be underſtood; as elſewhere other words, which the kope of the place ſheweth: as, *be put in Syria*, 1 Chron. 18. 6. for, *be put garriſon in Syria*, 2 Sam. 8. 6. See Exod. 34. 7. *not eat* an example of a diligent and faithful ſervant, preferring his work for which he was ſent, before his food. So the Apoſtle teacheth ſervants obedience, *in ſinglenes* of their hearts, *as unto Chriſt*: *not with eye ſervice as men pleaſers*, &c. Eph. 6. 5, 6, 7, 8.

Ver. 36. *after her eld-age* that is, *after ſhe was meken old*; and ſowithout natural ſtrength to bear: ſee Gen. 18. 11. *all that he hath* wherein he alſo was a figure of Chriſt, whom the Father hath made *heire of all things*, Heb. 1. 2. and of true Chriſtians, who with him *ſhall inherit all things*, Rev. 21. 7. So againe in Gen. 25. 5.

Ver. 38. *If thou ſhalt not goe* underſtand, *miſſing a curſe to thy ſoule*, if thou *goeſt*: for ſo imprecations were annexed with ſolemne othes, but not expreſſed: ſee Gen. 21. 23. The Greeke tranſlate it, *but thou ſhalt goe*: which is alſo the meaning, and ſo expreſſed before, in v. 4. *family* that is, *kindred*, or as the Greeke ſaith, *my wife*: and ſo before in v. 4. and after, v. 40. 41.

Ver. 40. *have walked* and *pleaſed* (as the Greeke tranſlate it) and that by his calling and faith in his promiſes, as before, v. 7. ſee Gen. 5. 22. and 17. 1. *with* and *before thee*: ſee ver. 7.

Ver. 41. *exoration* or, *curſe*: as the Greeke here tranſlate it. Before it was called ſimply *an oath*, ver. 18. and ſo the Chaldee ſtill hath it here: but this word, and the forme of the oath in v. 38. ſheweth

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thewith it was alſo with imprecation of evil, if he did breake his promiſe. So Gen. 26. 28. Deut. 29. 12, 14, 19, 21. The Hebrew *Alah*, is by the Apoſtles in Greeke, *ara*; that is, *a curſe*, Rom. 3. 14. and Numb. 5. 21: both are *joined*, *as with of curſing*.

Ver. 42. *if thou be now* or, *O be thou I pray thee*: for it was a prayer, as the 12. ver. before ſheweth: and as othes, ſo prayers were often uttered after this manner: as in Luke 12. 49. *if it were kindly*: that is, *O that it were*: as the Syriacke tranſlation explaineth it, *I deſire that it were eaſily kindly*. So in Plal. 139. 19. *If thou wouldſt ſlay the wicked*: that is, *O that thou wouldſt*: and ſundry the like: ſee Gen. 28. 20.

Ver. 45. *in my heart* or, *unto my heart*: the Greeke ſaith, *in my mind*. This was not expreſſed before, in ver. 15.

Ver. 46. *from upon her* from her ſhoulder, and to put upon her hand, as was ſaid verſe 18. and fo the Greeke here joyneth them both.

Ver. 47. *her face* or *uſe*, *forehead*, from whence it hung downe on the noſe: ſo Ezek. 16. 12. See before 18. ver. 22.

Verſe 48. *way of truth*, that is, the true (the right) way.

Ver. 49. *doe mercy and truth* that is, *deſire mercifully and truly*, or kindly and faithfully: which two things are they are often ſpoken of God towards men, as before in v. 27. and Gen. 32. 10. 2 Sam. 2. 6. Plal. 25. 10. and 57. 4. and 61. 8. and 89. 15. and 98. 3. and 138. 2. fo of men toward men, as here, and in Gen. 47. 29. Iof. 2. 14. The firſt word ſignifieth a gracious, kind, and merciful affection; the other, a true and faithful diſpoſition, conſtantly to performe what is ſpoken or expected: of theſe both it is ſaid, *let not mercy and truth ſoake thee*, Prov. 3. 3.

Ver. 50. *the thing* or, *the word* is come forth, *unto thee*: the Greeke turneth it, *ſpeak againſt thee*, *evil or good* that is, *any thing at all againſt it*; but doe rely in the will of God. A like ſpeech is in Gen. 31. 24.

Ver. 53. *reſſels* or *inſtruments*, *ornaments*, *jewels*, &c. The word is large, ſignifying all things for uſe or ornament. *precious things* or, *dainties*: and by conference with other places, the word ſeemeth to be meant of the precious or dainty fruits of the earth: the Greeke tranſlate it *only gifts*. This word is uſed in Deut. 33. 13, 14, 15. Song. 4. 13. 2 Chr. 21. 3. and 32. 23. Ezr. 1. 6. The holy Ghoſt ſeemeth to expreſſe it in Greeke by *opora*, that is, *ſacrifices*, or *autumn-fests*, Rev. 18. 14.

Ver. 55. *d days*, *at leaſt ten* or thus, *days*, or *ten*: meaning *a yeere*, or *ten members*. The Greeke interpreteth it, *about ten days*; but the Chaldee addeth, *or ten members*, and ſo it may well be underſtood, *a yeere of days*, (that is, a full yeere) or at leaſt *ten members*. *Days* is often uſed for *a yeere*, as is ſhewed on Gen. 4. 3.

Ver. 57. *her mouth* that is, *ake her conſent*: or, *she ſe ſe will ſay*. The Chaldee tranſlate it, and *she ſe ſe will ſay*. The mouth is put for *that which cometh out of the mouth*: which the holy Ghoſt

expoundeth the word, Luke 4. 4. from Deut. 8. 3. Hecupon the mouth is often uſed for *ſpeech*, or words; as in Gen. 41. 40. and 45. 21. Exod. 17. 1. Num. 9. 20. Deut. 1. 26. Plal. 49. 14.

Ver. 59. *her nurse* named *Deborah*, whom Iſaak buried with lamentation, Gen. 35. 8. ſhe was ſent for honourable reſpect, and to have tender care of Rebekeh, as the Scripture ſheweth *Nurſes* to have, 1 Theſ. 2. 7. Num. 11. 12.

Ver. 60. *unto thouſands* that is, *a mother of innumerable people*. The Chaldee tranſlate it, *thouſands and ten thouſands*, whereby an infinite number is meant, as in Dan. 7. 10. *the gae* that is, as the Greeke and Chaldee tranſlate it, *the chier*: and by poſſeſſing or inheriting is meant dominion over them Lev. 25. 46. See in Gen. 22. 17. *them* or it that is, *ſhe*: ſee Gen. 22. 17.

Ver. 61. *after* the Greeke tranſlate it, *with the man*. So in 1 Cor. 10. 4. *the rocke that followed them*, in the Syriacke and Arabick verſions, turned, *the rocke that went with them*. Thus Rebekeh left her friends, and fathers houſe, to goe unto Iſaak her husband: ſo the Spouſe of Chriſt is exhorted to *forget her people and her fathers houſe*, Plal. 45. 11.

Ver. 62. *from the way* [Hebr. from the coming: or, from coming, that is, from walking. The Greeke tranſlate it, *Iſaak walked through the wilderneſſe*. *Beer* *Laban* that is, *the well of him that lieth*, that ſeeth me; whereof ſee Gen. 16. 14. The Greeke ſaith, *by the well of caſion*: the Chaldee, *from the well whereat the Angel of life appeared*. But the Ieruſalem paraphraſe ſaith, *And Iſaakmen from the ſchools-houſe of Sem the great*, *to the well whereat the maſtey of the Lord had bene revealed*. Though this expoſition be uncertaine, yet it is certaine: Sem was now alive, by comparing his life time, Gen. 14. 18. Where Melchideek is counted by the Iewes, Sem the great: who might well be maſter of a ſchool of the Prophets. *ſouth country* or, *land of the ſouth*: the fourth part of Canaan: ſee Gen. 12. 9.

Ver. 63. *to meditate* or to *pray*, as the Chaldee tranſlate it; but the Greeke ſaith, *to exerceiſe himſelfe*, which comprehendeth both *meditation* and *prayer*, as the Hebrew alſo doth, Plal. 77. 4. 7. 13. and 119. 15. and 102. 1. *the looking forth* or, *turning towrds*: that is, when it was towards evening; before Sunne ſetting: as on the contrary, *the looking forth of the morning*, Exod. 14. 27. is very early, before Sunne riſing. So in Deut. 23. 11. where this phraſe is explained to meane before the Sun be ſet. It ſeemeth to be at the ninth houſe of the day, (which was the third houſe after noon) for then they beguine the daily evening ſervice of God, and burning of ſacrifice, and it was called in Iſrael, *the ſetting of the ſun*, Aſt. 3. 1.

Ver. 64. *lighted downe* [Hebr. *fell downe*]: the Greeke hath, *leaped downe*, which was to meet him with the more reverence and ſubmiſſion: *ſee* [a ſigne of] *obedience*, 1 Cor. 11. 5, 6, 7.

Ver. 67. *the tent of Sarah* which had peculiar, for her own uſe, ſee Gen. 23. 2. the Greeke tranſlate it, *the houſe*, or *habitation*: and fo the Lords tent, is called an *habitation*, 1 Chron. 9. 23. Compare with

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with this, Song 8.2. where the Church bringeth Christ into her mother's house. In [ ] by solemnity of marriage; this was in the 40 years of his life, Gen. 25.20. loved her [ ] So much men to love their wives, as their own bodies: likewise he faith, Husband, love your wives, even as Christ also loved the Church, Eph. 5.28.25. *in a dead* These words the Chaldee paraphrast addeth: and the Hebrew text sometime suppleth such wants, as *that which thou hast prayed, Elay 37.21. for, I have heard that which thou hast prayed, 2 King. 19.20.* The Greeke translatheth, *but was comforted concerning Sarah his mother.* She died three yeeres before his marriage. Hereupon the Hebrew Doctors say, *Isaak mourned for his mother Sarah, three yeeres; after three yeeres he took Rebekah, and forgot the mourning for his mother: from whence thou must learne, that wifely a man takes not a wife, but love goeth after his parents; when he takes a wife, his love goeth after his wife; as it is said (in Gen. 2.24.) Therefore shall a man leave his father and his mother, and he shall cleave to his wife. Pirkei R. Eliezer, ch. 32.*



## CHAP. XXV.

1. Abraham taking Keturah to wife, hath by her many names and nephews. 5. The division of his goods. 7. His age and death. 9. His buriall. 11. Isaak blessed after his fathers death. 12. The generations of Isaak: 17. his age and death. 19. Isaak prayeth for Rebekah being barren. 22. She conceiveth, the children strive in her womb. 24. The birth of Esau and Jakob. 27. Their different state. 29. Esau selleth his birthright to Jakob, for a messie of pottage.

1 **A**nd Abraham added, and tooke a wife, and her name was Keturah. And he bare to him Zimran, and Jokshan, and Medan, and Midjan: and Iulibak, and Shuach. And Jokhan begat Sheba, and Dedan: and the sonnes of Dedan, were Alshurim, and Letushim, and Lummim. And the sonnes of Midjan, Ephah and Epher, and Enoch, and Abida, and Eldaa: all these, were the sonnes of Keturah. And Abraham gave all that he had to Isaak. And to the sonnes of the concubines which Abraham had, Abraham gave gifts: and sent them away from Isaak his sonne, while he yet lived; eastward, unto the east country. And these are the dayes of the yeeres of the life of Abraham, which he lived: a hundred yeeres, and seventy yeeres, and five yeeres. And Abraham gave up the ghost, and dyed, in a good hoary-age, an old-man, and full (of dayes:) and he was gathered unto his peoples. And Isaak and Ismael his sonnes, buried him; in the cave of Macpelah: in the

field of Ephron the sonne of Zohar the Chethite, which is before Mamree. The field, which Abraham purchased, of the sonnes of Cheth: there was Abraham buried, and Sarah his wife. And it was, after the death of Abraham, that God blessed Isaak his sonne: and Isaak dwelt by Beer-lachai-roi.

And these are the generations of Ismael, Abrahams son: whom Hagar the Egyptian Sarahs hand-maid, bare unto Abraham. And these are the names of the sonnes of Ismael; by their names, according to their generations: the first-borne of Ismael, Nebajoth and Keda, Adbeel, and Mibsam. And Mithma, and Dumah, and Massa. Hadar and Tema, Ietur, Naphish, and Kedmah. These are the sonnes of Ismael, and these are their names; by their townes, and by their castles: twelve Princes, according to their nations. And these are the yeeres of the life of Ismael; a hundred yeeres, and thirty yeeres, and seven yeeres: and he gave up the ghost and died; and was gathered unto his people. And they dwelt from Havilah unto Shur; which is before Egypt, as thou goest to Assiria: before the faces of all his brethren, did he fall.



And these are the generations of Isaak, the sonne of Abraham: Abraham, begat Isaak. And Isaak was fourtie yeeres old, when hee tooke Rebekah, daughter of Bethuel the Syrian, of Padan Aram: the sister of Laban the Syrian, unto him to wife. And Isaak intreated Jehovah, for his wife; because shee was barren: and Jehovah was intreated of him, and Rebekah his wife conceived. And the sonnes strugled together, within her; and she said if it be so, why am I thus? And shee went to inquire of Jehovah. And Jehovah said unto her; Two nations, are in thy womb; and two peoples shall be separated from thy bowels: and the one people, shall be stronger then the other people; and the greater shall serve the lesser. And her dayes were fulfilled, to bring forth: and behold, twins were in her wombe. And the first came out red, all over like an hairy mane; and they called his name Esau. And afterward came his brother out; and his hand holding by the heele of Esau; and he called his name Jakob: and Isaak was sixtie yeeres old, when he bare them. And the boyes grew; and Esau was a cunning huntman, a man of the field: and Jakob was a perfect man, dwelling in tents.

And

18 And Isaak loved Esau, because venison was in his mouth: and Rebekah loved Jakob. 19 And Jakob sold portage: and Esau came from the field, and he was faint. And Esau said to Jakob; Let me taste I pray thee, of that red, that red portage, for I am faint: therefore he called his name Edom. And Jakob said, Sell to me this day thy first birthright. 20 And Esau said, Lo I am going to dye: and wherefore (serveth) this first-birthright unto me? And Jakob said, Swear unto me this day, and he sware unto him: and hee sold his first-birthright unto Jakob. And Jakob gave to Esau, bread and pottage of lentiles; and hee did eat and drinke, and rose up and went away: and Esau despised the first-birthright.

## Annotations.

- 1 **A**dded [ ] that is, did againe take a wife, when hee was an hundred and forty yeeres old, and had of her sixe sonnes, by the extraordinary blessing of God: whereas forty yeeres before, his body was even dead, in respect of naturall strength and vigour, as the Apostle noteth, Rom. 4.19. a wife [ ] called elsewhere a concubine, 1 Chron. 1.32. what manner of wife that was, see on Gen. 22.24. Keturah [ ] in Greeke Chetoura.
- 2 Ver. 12. Zimran [ ] in Greeke Zimbran. Iekshan [ ] in Greeke Iezan [ ] Medan [ ] whose posterity are called Madianites, Gen. 37.36. Midjan [ ] in Greeke Madian and Midjan, Act. 7.29. of him came the people called Madianites; that soone fell from Abrahams faith to idolatry, Num. 25. Shuach [ ] in Greeke, Soie: of him came Bildad, Iobs friend, called the Shuchite, Iob 2.11. V. 3. Sheba [ ] in Greeke, Saba: his posterity robbed Iob of his oxen and asses, Iob 1.15.
- 4 Ver. 4. Ephah [ ] or Gepha: in Greeke, Gephah. Epher [ ] or Gephur, in Greeke Apheir: of him the country Arabia is thought to have the name. Ensh [ ] in Heb. Chamech: as Gen. 5.18.
- 5 Ver. 5. *Isaak* [ ] as being his onely heyre, and child of promise, Gen. 21.12. a figure of Christ and Christians, heyres by promise of all things, Heb. 1.2. Iohn 3.34. Rev. 21.7. Gal. 3.29. and 2.28.
- 6 Ver. 6. concubines [ ] Hagar, and Keturah: ver. 1. East country [ ] or land of the East: a part of Arabia: hereupon mention is made of the sonnes of the East, Iob 1.3. And Iob himselfe was in likelihood the son of one of these sons or nephews of Abraham by Keturah.
- 7 Ver. 7. 175 yeeres [ ] This summe of his yeeres sheweth how Abraham had lived a pilgrim in Canaan a hundred yeeres after he came out of Charran, Gen. 12.4. That he attained not to the yeeres of his forefathers, who all lived longer then he, Gen. 11.11. 8c. as did also his son Isaak, Gen. 35.28. That hee left alive behind him, Heber, that great Patriarch and Prophet, of whom hee had the sur-

name to be an Hebrew, Gen. 11.17. and 14.13. and from whom hee the seventh generation, as Enoch was from Adam.

Ver. 13. *hoary age* [ ] as was promised, Gen. 15.15. of dayes [ ] so the Greeke and Chaldee explaineth it, and the Hebrew it telleth elsewhere, Gen. 35.29. Such words are often to be under stood, as a full, for a full cup, Pla. 73.10. see Gen. 4.20. and 5.3. and by being full of dayes, is meant a willingness to dye, without desiring longer life on earth. his peoples [ ] the Greeke translatheth, his people: the like is said of Ismael, v. 17. of Isaak, Gen. 35.29. of Iacob, Gen. 49.33. of Aaron, Num. 20.24. of Moises, Deu. 32.50. and others: sometime it is said, gathered to their fathers, 2 King 22.10. Iudg. 2.10. Act. 13.36. and by Abrahams peoples, are meant his fathers, Gen. 15.15. and the phrase signifieth the immortality of soules: for Abrahams body was gathered to the body of Sarah onely, as the next words shew: and by his fathers, are meant the spirits of just men made perfect, Heb. 12.23. See after, in ver. 17.

Ver. 10. and Sarah [ ] as is shewed in Gen. 23.19. Afterwards Isaak and Iacob with their wives, were buried there also, Gen. 49.29.31.

Ver. 11. blessed Isaak [ ] so applying and confirming to him, the promises made to Abraham, Gen. 12.2. and 14.19. and 17.19. and so Isaak commended to Iakov, the blessing of Abraham, Gen. 28.3.4. and by this blessing, the righteousness of faith is implied, y<sup>e</sup> to Abrahams feed, Galat. 3.8. 9. 8c. Beer-lachai-roi [ ] in Greeke, the well of visions in Chaldee, the well at which the Angel of life appeared: this place of Isaaks feasting, is not without mystery: see Gen. 16.34 and 24.62.

Ver. 12. generations [ ] a rehearsal of Ismaels offspring; as Gen. 5.1. And here, the fulfilling of Gods promise is scene, made in Gen. 16.10.12. and 17.20. and how hee that was borne after the flesh, and cast out of Abrahams house, Gal. 4.23.30. was multiplied before Isaak the child and heyre of the promise. See the like of Esau, Gen. 36.43.

Ver. 13. Neb-joth [ ] he and his brethren feared in Arabia, Esay 20.13, 14, 16. Ezek. 27.21. where peoples and places retained the footstepes of their names: they gave themselves to shepherdy as appeareth, Esay. 60.7. Ier. 49.29. And here are twelve sons reckned, which were Princes of their tribes, as was promised in Gen. 17.20. answerable in number to the twelve sons of Iakov, heads of the twelve tribes of Israell; but these Ismaelites are a generation before them, as Ismael himselfe was borne before Isaak. For, that is first which is naturall, and afterward that which is spiritual, 1 Corinth. 15.46.

Ver. 16. castles [ ] or villages: dwelling houses so named of being faire and high built in a row or order. In Greeke habitations, as in Act. 1.20. from Psal. 69.

V. 17. 137 yeeres [ ] So he lived not so long as his father Abraham, or his brother Isaak, or as did Iakov; though hee lived till a great old age. And this mention of the terme of his life, and gather-

ring

ring to his fathers, (as was spoken before of Abraham, v.8.) and the burying of his father with his brother, ver.9. may be some probability of Isaac's repentance, and dying in the faith of Abraham: for unless it be he, no reprobate hath his whole life time recorded in holy Scripture. Or if Isaac died wicked; then by his fathers to whom he was gathered, are meant the souls of wicked men before him: which are *spirits in prison*, 1 Pet. 3.19.

- 18 Ver. 18. *they* that is, *Isaacs* *some* dwelt. In Greece, *he dwelt*. *Shur* a place in the wilderness: see Gen 16.7. The Chaldee there and here calleth it *Chamy*. *did he fall* meaning either, that his lot did befall him, *to dwell*, or that he *descended* as the word *fall* sometimes signifieth, Ps 82.7. Gen. 14.10. But the Greeke here translatheth it, *he dwelt*: so also doth the Chaldee paraphrast, and to the plain text was before, in the promise, Gen. 16.12. and to *make to fall*, is to divide by lot an inheritance to dwell in, Jos. 23.4. Psal. 78.55.

19 **¶** Here beginneth the sixth section of the Law, called *The generations of Isaac*. See Gen. 6.9. Ver. 19. *the generations* that is, the history of the off-spring of Isaac; and things that befell unto him, as Gen. 2.1. and 5.1. and 6.9.

- 20 Ver. 20. *old* Hebr. *some of forty years*, to v.26. see Gen. 5.32. *the Syrian* the Hebrew name is *Aram*: which the holy Ghost in Greeke calleth *Syriz*, Luke 4.27. See Gen. 10.22. *Adam Aram* the same that *Aram Nabarsam*, Gen. 24.10. for the Greeke turneth them both, *Mesopotamia of Syria*. *Aram* is *Syria*, Gen. 24.10. and 10.22. *Adam* in the Syrian tongue is a *page* or *couple*, and the country of Aram lying between a couple of rivers, is so named *Adam Aram*: and sometime only *Adam*, as Gen. 8.7.

- 21 Ver. 21. *for* or, *directly-for*, (as the force of the Hebrew word implyeth) and *before his wife*: so it seemeth to be some solemn prayer which they made together directly for this matter: having lived twenty yeeres together without any child, and Isaac waxen old, into the 60 yeere of his life, ver. 26. God exercising his faith hereby, as he had done Abraham, Gen. 15.2. The Jewes have a tradition, that Isaac went with his wife to mount *Moriah*, to the place where he had been bound, (Gen. 22.9.) and prayed there: *Pirke R. Eliezer*, ch. 32.

- 22 Ver. 22. *strugled together* or, *brained themselves*, by struggling: which did preface the contrariety that should be betweene these two brothers: and so between the children of God, & of this world, *if so*, &c. an unperfect speech, which in her passion she uttered: the Greeke translatheth it, *if it shall be with me*, *why* (is) *this unto me*? why have I conceived, if I must feele such things? to continue or *prophet*, either by private prayer, or by asking some Prophet. The *Jerusalem Targum* taketh it in this last sense, and faith, *she went to the School of Sem the great*: Howbeit Sem was dead about ten yeeres before this: but by Abraham, or Heber, the great Patriarch, then living, she might well inquire of God. Others, (as R. Eliezer, *Pirke* 32.)

take it to be meant of his praying unto God. Ver. 23. *Two nations* that is, fathers of two nations, and divers peoples: Edomites and Israelites. *the greater* to wett, in dignity, which came naturally by the first birthright: or, the elder. The Hebrew *Rab*, (whereof great men and masters are called *Rabbis*, John 1.39. Mat. 23.8.) signifieth a superiority in dignity. The holy Ghost in Greeke translatheth it, *the greater*, Rom. 9.12. Hersey Elau and his posteritie are meant. *shall force* as came to passe carnally, when the Edomites (of Elau) became servants to David, and to the Israelites which were of Jakob, 2 Sam. 8.14. and spiritually, when Jakob got of Elau the first birthright, and bereaved him of the blessing, Gen. 25.33. and 27.29. For *servitude* came in with a curse, and figureth reprobation, Gen. 9.25. John 8.34. Gal. 4.30.31. Therefore from hence the Prophet teacheth, that God loved Jakob, and hated Elau, Mal. 1.2.3. and the Apostle gathereth the doctrine of Gods election and reprobation, saying, *when Rebekah had conceived by one, even by our father Isaac, the children being not yet borne, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, the greater shall serve the lesser, as it is written, Jakob have I loved, but Esau have I hated*, Rom. 9.10.11.12.13.

Ver. 25. *red* a signe of the cholerick, cruel, and bloody disposition, found in Elau himselfe, and in his posterity, Gen. 27.40.41. Obad. 1.10. Ezek. 25.12. So the cruel persecuting Dragon was of red colour, Rev. 12.3. The Hebrew Doctors say, *Esau the wicked, was drawn after the works of judgement*, mystically signified in these words, *And by thy sword shalt thou live*, Gen. 27.40. and therefore he was red: R. Menachem Rakeani, on Gen. 25. And in *Bresith rabbah* they note, how he was red, and his meat was red, Gen. 25.30. and his land was red, (as in Gen. 32.3.) &c. And he that takes vengeance on him in red; and in red clothing, Song 5.10. Elay 63.1.2.

*all over* Hebr. *all of him like a mantle of hayre*, which the Greeke translatheth, *like a rough hide*. This also signified his strong, fierce, and crafty nature: For hayre is a signe of natural strength; and nature being corrupted, hairynesse denoteth the power of corruption; therefore when Lepers were purified, all their hayre was to be shaven off, Lev. 14.8. So the Hebrews say, that his hayriness signified the strength of uncleanesse, which came out of him: R. Menachem, on Gen. 25. *Esau* by interpretation, *Made*, or *Perfected*: as being of a more strong and perfect constitution naturall, then other children: rather like a man then a babe.

Ver. 26. *the heek* or *foote*, as if he would have pulled back his brother from the birth, and have bene before him: or at least, for to overthrow him. Which as God by their former struggling in her body, and now by this behaviour did signifie: so the Prophet mentioneth it after to Jakobs children, how he thus strove for the grace of the first birthright, which they by sin suffered themselves to be deprived of, Hof. 12.2.3. This manner of birth

birth, that *Jakob* had held his brother by the heele, was also extraordinarily strange, and perilous for the life of both mother and child. See the like after, in Gen. 38.28. *he called* that is, *every one called*, as in ver. 25. it is written, *they called: or, he was called*; so ver. 30. See the notes on Gen. 16.14. *Jakob* that signifieth one that *should hold by the foot, or overthrow* his brother.

- 27 Ver. 27. *a cunning hunt-man* Hebr. *a man knowing hunting*. Of the field ranging the fields for to hunt beasts. Of a disposition much like *Ismaels*, Gen. 16.12. or *Nimrod*, Gen. 10.9. *perfect* of a religious, honest, plaine and simple disposition, without guile or wickednesse: as the Greeke translatheth, *unspiced*. See Gen. 6.9. *dwelling* or, *sitting in tents*: that is, either keeping home, (as Judg. 5.24.) or being with the shepherds as a header: for the shepherds kept in tents, Gen. 4.20. Elay 38.12. and such was *Jakobs* trade, and his childrens, Gen. 46.34. Besides, that *dwelling in tents*, signified his pilgrimage in the land, Heb. 11.9. Hercupon *Jakobs tents*, are used for the state of the Commonwealth of *Israel*, Num. 24.5. Mal. 2.12. The Greeke here translatheth, *dwelling in horse*: but the Chaldee faith, *A minister of the house of Doctrine*: as giving himselfe to religious study and schollership. So other of the Hebrew Doctors, as in *Perke R. Eliezer*, chap. 2. it is said, *After the children were grown, the one walked in the way of life, the other walked in the way of death*. Jakob our father walked in the way of life, for he dwelt in tents, and studied the Law, all his daies; but Elau the wicked, walked in the way of death, to kill Jakob, Gen. 27.41.

- 28 Ver. 28. *in his mouth* or, *for his mouth*; namely, his meat, as the Greeke explaineth it: that is, because he delighted to eate of *Esau* venison. This love for carnall respect, continued contrarie to the Oracle of God, but it was disappointed, Gen. 27.4.33.

- 29 Ver. 29. *portage* or *broth*: Hebrew, *sed a feeding*, *faint* with wearinesse, as the word implyeth. This signified *Esau* vaine employment of his time and strength: whereas they that wait on the Lord spiritually, *faint not*, Elay 40.30.31. but the righteous eate to the satisfying of his soule, Prov. 13.25.

- 30 Ver. 30. *Let me taste* or, *let me have a draught*; the Greeke and Chaldee translatheth, *taste*. It is a word not used, but in this place. *red* which in Hebrew is *Adam*; whereupon his name was called *Edom*. The doubling of the word *red*, and omitting the word *portage*, noteth *Esau* hait and greedinesse, increased also by the colour. *he called* or, *his name was called* *Edom*, that is, *Red*: for hee was ruddy when hee was borne, ver. 25. and now longing for red broth, and selling his birthright for it, this name was given him as a brand-marke of his greedinesse and prophanesie.

- 31 Ver. 31. *this day* or, *even now*: the Hebr. *Cajim*, *At to day*, is often used for *hajim*, *this day*, as the Greeke here interpreteth it, and in ver. 23. following. So in 1 Sam. 2.16. and 9.13.27. 2 Chron. 18.4. And the Hebrew word for *At*, is often a very

affirmation: (see Gen. 27.12. *first birthright*) The dignity whereof, the law sheweth to be great, in that all the first-borne were peculiarly consecrated and given unto God, Exod. 22.29. were next in honour to their parents, Gen. 49.3. had a double portion of their fathers goods, Deut. 21.17. succeeded them in the government of the family, or kingdom, 2 Chron. 21.3. and administration of the Priesthood and service of God, Num. 8.14.17. Therefore the *first-borne* is used for one that is loved, and deare to his father, Exo. 4.22. and high in their brethren, Psal. 89.28. and figured Christ, Rom. 8.29. and true Christians heires of the kingdom of heaven, Heb. 12.23. This son, our *Jakob* strove to have at his birth, but missing then, he seeketh now, and obtaineth it. The Greeke translatheth it plurally, *first birthrights*, and so doth the Apostle in Heb. 12.16.

Veri 32. *going to die* that is, *ready or in danger to die*: which may be meant, both in respect of his present hunger, which could not (as he profanely thought) be satisfied with the title of his birthright: and of his daily danger to be killed by the wild beasts, in the field where he hunted. *wherefore serveth* or, *what profiteth*? as if he should say, *nothing at all*.

Veri 33. *swore* to confirm the bargain, (Heb. 6.16.) and to make it irrevocable, (Psal. 104.22. 15.4.) So by oath he renounced his birthright before God, whose name is therefore used in oathes, Deut. 6.13. *he said* It is recorded in the Jewes canon lawes, that the *first-borne* who selleth the portion of his birthright, even before he is parted, his sale standeth in force, because the *first-borne* hath part in the birthright, before the parting thereof: *Matimay* treat. of *Interruptions*, chap. 3. sect. 6.

Ver. 34. of *lentils* a kind of pulse much like to vetches or small peas; and but course food, so vile an exchange did *Esau* make of his heavenly dignity: that not without cause doth the holy Ghost call him a *profane* person; who for one meale of meat, sold his first birthright, Heb. 12.16. It is a tradition of the Hebrew Doctors, that *Lentils* were wont to be eaten of men in their sorrow and mourning: and that Jacob did feed upon *Lentils*, in mourning and sorrow, for that the kingdom, and dominion, and first birthright was Elaus. Whereupon they also gather, that the *soules* of Elau should not fall, until the remainder of Jacob come, and give to the *soules* of Elau, food of *Lentils*, with mourning and sorrow, and take from them the dominion, kingdom, and first birthright, which Jacob bought of him by oath. *Pirke R. Eliezer*, ch. 35. *eat and drinke* This seemeth to intimate not only a satisfying of his hunger, but a carnall secure despising of his honour now sold; as in 1 Cor. 15.32. *Let us eat and drinke, for to morrow we shall die*. *went away* without shewing any remorse or sorrow, for his profane bargain. *despised* unto this the *Jerusalem Paraphrast* addeth, that he also despised his portion in the world to come, and denied the resurrection of the dead. Thus the Jewes esteemed his fact most irreligious and profane: as the Apostle also doth, Heb. 12.16.

CHAP. XXVI.

1, *Isaak because of famine goes to Gerar; 2, God hideth him, not go into Egypt; but dwell in the land; and promiseth him the blessings of Abraham. 7, Isaak denieth his wife. 9, Abimelech therefore reproveth him. 10, He groweth rich. 18, He diggeth three wells, Esek, Sitnah, and Rechoboth. 23, Abimelech maketh a covenant with him at Beer-sheba. 34, Esau's wives.*

1 **A**ND there was a famine, in the land; besides the first famine, which was in the daies of Abraham: And Isaak went unto Abimelech King of the Philistims unto Gerar. And Jehovah, appeared unto him; and said, Goe not downe into Egypt: dwell in the land which I shal say unto thee. Sojourn in this land; and I will bee with thee, and will blesse thee: for to thee and to thy seed, will I give all these lands; and I will establish the oath; which I sware unto Abraham thy father. And I will multiply thy seed, as the starres of the heavens: and will give unto thy feed, all these lands: and in thy seed, all nations of the earth shall blesse themselves. Because that Abraham obeyed my voice: and kept my charge, my commandements, my statutes and my lawes. And Isaak dwelt, in Gerar. And the men of the place, asked of his wife; and he said, she is my sister: for he feared to say my wife, lest the men of the place should kill me for Rebekah, because shee was of a good countenance. And it was, when the daies had been prolonged by him there; that Abimelech King of the Philistims, looked out through a window: and saw, and beheld Isaak sporting, with Rebekah his wife. And Abimelech called Isaak, and said, Behold surely, she is thy wife; and how saydest thou, she is my sister? And Isaak said unto him; Because I said, lest I die for her. And Abimelech said; what is this thou hast done unto us: one of the people might lightly have lyeen with thy wife, and thou shouldst have brought upon us guiltinesse. And Abimelech commanded all the people, saying: he that toucheth this man, or his wife, dying he shall be put to death. And Isaak sowed, in that land; and found in that year, an hundred measures: and Jehovah blessed him. And the man waxed great; and went on, and waxing great; untill hee was old, and waxed great, exceedingly. And he had poss-

session of flocks, & possession of herds, and much husbandry; and the Philistims envied him. And all the wells which his fathers servants had digged, in the daies of Abraham his father: the Philistims stopped them, and filled them with dust. And Abimelech said, unto Isaak: Goe from us, for thou art very much mightier then wee. And Isaak went from thence: and pitched in the valley of Gerar, and dwelt there. And Isaak returned, & digged the wells of water; which they had digged, in the daies of Abraham his father, and the Philistims had stopped them, after the death of Abraham: and hee called their names, according to the names that his father had called them. And Isaaks servants digged in the valley: and found there a well of living waters. And the herdmen of Gerar did strive with the herdmen of Isaak, saying, The waters ours: and he called the name of the well, Esek; because they contended with him. And they digged another well; and they strove also for it: and he called the name of it, Sitnah. And hee removed from thence, and digged another well; and they strove not for it: and hee called the name of it, Rechoboth; and hee said, for now Jehovah hath made-roome for us, and we shall be fruitful in the land. And he went up from thence, to Beer-sheba. And Jehovah appeared unto him, the same night; and said, I am the God of Abraham thy father: feare not, for I am with thee; and will blesse thee, and multiply thy seed, for my servant Abrahams sake. And hee builded there an altar, and called on the name of Jehovah; and stretched out there, his tent: and there Isaaks servants digged a well. And Abimelech went unto him, from Gerar: and Achuzzath his friend, and Phicol, the Prince of his army. And Isaak said unto them; wherefore come ye unto me: and ye hate me, and have sent me away from you? And they said, Seeing we have seen, that Iehoyah is with thee; and we said, Let there now bee an oath-of-execration betwixt us, betwixt us and thee; and let us strike a covenant with thee. If thou shalt doe unto us evil, as we have not touched thee, and as we have done unto thee, but-only good, and have sent thee away in peace: thou now, the blessed of Jehovah. And he made unto them a banquet; and they did eate and drinke. And they rose early in the morning, and sware each-man to his brother: and Isaak sent them away, and they went from him, in

in peace. And it was, the same day; that Isaaks servant came, and shewed unto him, concerning the well which they had digged: & they said unto him, we have found water. And he called it, Shibeah: therefore the name of the City, is Beer-sheba, unto this day. And Elau was forty yeares old; and hee tooke a wife, Judith, the daughter of Beeri, a Chethite: and Balemath, the daughter of Elon, a Chethite. And they were, a bitterness of spirit: to Isaak, and to Rebekah.

Annotations.

1 **F**irst famine] whereof see Gen. 12. 10. Abimelech] of whom see Gen. 20. 1, 2, &c. which history is to be compared with this.  
2 **Ver. 2. Egypt]** as Abraham did, Gen. 12. 10. and whither it seemeth Isaak was purposing to goe.  
3 **Ver. 3. this land]** for Canaan, the land of promise, and figure of the place of heavenly rest; see the notes on Gen. 12. 5. So by David he exhortheth, *Dwell in the land, and feed on faith*, Psal. 37. 3. See Gen. 37. 1. I will be] the Chaldee expoundeth it, *my word shall be an helpe unto thee*: so in ver. 24. and 28. *these lands]* or countries, possessed by so many nations, Gen. 15. 19, 20, 21. so Psalm. 105. 44. The Greek translatheth singularly, *lands*; and so was the promise made to Abraham, Gen. 13. 15. and 15. 8. and 17. 8. see the notes there. *shall blesse the oath]* that is, *performe the promises sworn*, Gen. 22. 16, 17.  
4 **Ver. 4. starres]** that is, *innumerable*: see Gen. 15. 5. *seed]* meaning *Christ*: Gal. 3. 16. 8. *blesse themselves]* for as the Greeke translatheth, *shall be blessed*, see Gen. 22. 18.  
5 **Ver. 5. charge]** Heb. *keeping, or observation*: that is, *ordinances to be kept*. So in Lev. 8. 35. and 22. 9. Deut. 11. 1. *lawes]* for this word, elsewhere the Scripture faith, *judgements*, Deut. 11. 1. and 5. 1. 31. and 6. 1, 20. and 7. 11. and 8. 11. &c. and under these three particulars, the whole charge or custody foretold, of, is comprehended; as afterward by Moses God gave the ten Commandments, or morall precepts, Exod. 20. *Indgements]* or judicial lawes for punishing transgressors, Exod. 21. &c. and statutes, or rules, ordinances and decrees for the service of God, Lev. 3. 17. and 6. 18, 22. Exod. 12. 24. & 27. 31. & 29. 8. & 30. 21. All which Abraham observed, and is commended of God therefore.  
7 **Ver. 7. my sister]** Heimitatheth his father Abrahams practice, Gen. 12. 11. 12. 13. and 20. 2. *kill me]* Moses expresth this as Isaaks own words of himselfe. The Greeke translatheth it, *should kill him*: so elsewhere that version changeth the person, for more easie order of speech, and understanding to the reader. See Psal. 144. 12. *good countenance]* elsewhere it is *faire of countenance*. (or *visage*) Gen. 12. 11. to the Greeke turneth it here; and before, good is used for *faire, or goodly*, Gen. 24. 16.  
8 **Ver. 8. by bin]** for *bin*: that is, *when he had bene a long time there*. *sporting]* or *laughing, playing,* re-

joying: it is the word whereof Isaak himselfe had his name, Gen. 17. 17. 19. and 21. 6. *Solomon* saith, *Rejoice with the wife of thy youth*, &c. Prov. 5. 18, 19. **Ver. 10. might lightly]** for, *had almost lyeen*. *guiltinesse]* a sinne making us guilty of punishment, a *shamefull crime*: named in Hebrew *Alham*: the Greeke translatheth it *Ignorance*: and so Paul calleth the finnes of the people *Ignorance, or ignorant trespasses*, Heb. 9. 7. rightly fo gathered from Levit. 4. 22. See the further explication of this word, there. *Abimelech* by this word *Alham*, meaneth both the sin and the punishment for the same; as in the law, *Alham*, is both the *Guilty-sin*, and the *Sacrifice* for the same, Lev. 5. 5, 6. **Ver. 11. toucheth]** that is, *toucheth, or injureth*: so in ver. 29. and in Job. 9. 19. Ruth. 2. 9. Job. 1. 11. Psal. 105. 15. Zach. 2. 8. or *Heb.* and which is oftentimes used for *as* is observed on Gen. 13. 8. *dying]* that is, *he shall surely be put to death*, Gen. 2. 17 **Ver. 12. 100 measures]** that is, as the Chaldee explaineth it, *a hundred for one when hee measured it*: or *an hundred* may meane many: as *an hundred fold*, Matt. 19. 29. is elsewhere called *manifest more*, Luk. 18. 23. The word *Stagnarim*, signifieth *public measures*, such as were used at the gates of cities, which were full and large. And this increafe (which is the most that our Saviour speaketh of in Matt. 13. 23.) sheweth the fruitfulness of the land of Canaan when God blessed it; and figured the bountifull reward which the godly shall find of their labours, in the heavenly country, which we seeke, Gal. 6. 7, 8, 9. Heb. 11. 14. 16. The fruitfulness of Canaan, signified also the graces of the Gospel, Ezek. 34. 27. Zac. 8. 12. Psal. 67. 7. *blessed him]* and his blessing *makeb rich*, Prov. 10. 22. Job. 42. 12. This the next words of Isaak do also confirme.  
**Ver. 14. possession]** or *cattell*: so Gen. 47. 17. *husbandry]* so also the Greeke turneth it *georgia*. It implieth all manner worke and service belonging to a family; and so servants & tillage of all sorts. The like is said of Job, Job. 13. *envied]* had an envious zeale and emulation. So Solomon saw how all labour and rightnesse of worke, brought envie to a man from his neighbour, Eccle. 4. 4.  
**Ver. 15. with dust]** for *earth*, as the Greeke translatheth. This also they enviously did against their oath before, Gen. 21. 30, 31. And this injury was great, because of scarcity of waters there, Gen. 21. 25. It figured out the corrupting of the cleare doctrines of the Gospell, by earthly glosses and traditions of Antichristians, Psal. 65. 10. and 84. 7. Song. 4. 15. Num. 21. 16. 18. John. 4. 20, 14.  
**Ver. 17. pitched]** to weeth, his tent: or, *encamped*. A word used for pitching of camps or armies, Exod. 14. 9. and 15. 27. &c. applied first here to Isaaks family, afterwards to *Jakobi*, Gen. 33. 18. and so to his posterity; and betokeneth a residing, or quiet sitting: opposed to removing, or journeying, Num. 1. 50. 51. 52. and 9. 17, 18. The Chaldee translatheth it *dwelled*.  
**Ver. 18. returned and digged]** that is, as the Greeke explaineth it, *againe digged*. Figuring the restoring of the ancient truth, out of corruption: as

ver. 15. *their names*] for renewing the ancient good names (that caried, as seemeth, the memorial of Gods graces) which the wicked had defaced: as on the contrary, the idolatrous names of places, on which the heathens had set the memorial of false gods and superstition, whereby the Israelites changed, when they came into their possession, Num. 32. 38. for the very names of idols, are not to be heard out of our mouths, Exod. 23. 13. Psal. 16. 4.

19 Ver. 19. *the valley of Gervar*, as the Greeke version doth expresse, *living*] that is, as the Chaldee here tranlateth, *springing waters*. Waters that spring or runne, are for their continual motion, called *living*, Levit. 14. 5. 50. and 15. 13. Num. 19. 17. Song 4. 15. For life consisteth in continual motion. The Greeke keepeth the Hebrew phrase: and so in the New Testament, where *living waters*, signifie heavenly graces, John 4. 10, 11, 14. and 7. 38. Rev. 21. 6. and 22. 1.

20 Ver. 20. *ours*] (or belonging) *to us*: the Greeke changeth the person, saying that the water was *theirs*. So ver. 7. *Ezek*] that is, *Contention*, or *wrong full strife*: *Wrangling*, the Greeke tranlateth, *Dijurie*, because they injured him.

21 Ver. 21. *Sinab*] that is, *Hatred*, or *spitefulness*. Of this the devil hath his name, *Satan*.

22 Ver. 22. *Rebekah*] that is, *Roombs*, or *large spaces*. Compare Psal. 4. 2. in distress thou hast made room for me.

24 Ver. 24. *scare me*] for the opposition of the Philistines, and other afflictions that are incident unto thee. So God comforted Abraham, Genesis 15. 1.

25 Ver. 25. *called on*] the Chaldee faith, *prayed*: so did Abraham his father, Gen. 12. 7. 8. & 13. 4. 18. *stretched out*] that is, *set up*, or *pitched his tent*, as the Greeke explaineth it, which was with spreading and stretching out the curtaines and cords unto stakes, Eze. 33. 20.

26 Ver. 26. *Abimelech his friend*] or, a retinue of his friends: and so the Chaldee tranlateth it, a *company of his friends*: but the Greeke takes it for a proper name, *Abimelech*, and his friend, the Greeke callet *nymphagor*, which is the *companion* (or leader) of the *bridgroom*; like that in Judg. 14. 20, which the Greeke there tranlateth as this here. *Prince*] that is, *chief Captaine*: in Greeke, the *chief Leader of the army*, as in Gen. 21. 22. with which this Historie is to be compared. *Isaak* wailes pleading the Lord, hee made his enemies to be at peace with him: as Prov. 16. 7.

28 Ver. 28. *Seeing, &c.*] that is, *wee have evidently seen*. *Elevab*] the Chaldee expounds it, *the word of the Lord is thine help*. *an oath of execration*] in Greeke, a *curse*: that is, an oath wishing a curse to the breaker of it: as Gen. 24. 41. The Chaldee paraphrasteth thus, *Let the oath now be confirmed, which was betweene our fathers, and betweene us and thee*. *Hebr. an*: see Gen. 15. 18.

29 Ver. 29. *If thou shalt*] understand, *I taking a curse upon thee, if thou shalt*: meaning, *that thou shalt not (or wilt not) do as I do*, as the Greeke explaineth it. See Gen. 21. 23. *swathed*] that is, *bound*, as ver. 11.

*blest*] [see Gen. 24. 31. An imperfect speech, as if he should say, *O thou blest of the Lord, doe thou likewise deale with us*: or, *as thou art now blest of the Lord, so sweare unto us by him*. The Greeke tranlateth, *and now thou art the blest of the Lord*.

Ver. 30. *a banquet*] used when men made covenants together, Gen. 31. 54.

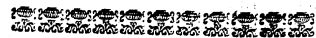
Ver. 31. *man to his brother*] that is, *one to another*: the Greeke faith, *man to his neighbour*.

Ver. 33. *Shibbea*] in Greeke *Horkos*; in English, *Oath*. *Beerseba*] that is, *the well of the oath*: as the Greeke also interprets it. This name was given before, Gen. 21. 31. It seemeth in tract of time the name was forgotten, the rather because the well then digged by Abraham, (ver. 30.) was by the Philistines stopped, Gen. 26. 15. and they would therefore have no such monument: but *Isaak* now reneweth the name. Or here the *citie* is named *Beerseba*; there, *the place*, Gen. 21. 3. that is, the whole region.

Ver. 34. *old*] Hebr. *some*. This also was the age of his father *Isaak* when he married, Gen. 25. 20.

*Indub*] one of the daughters of the Canaanites, called by another name, Gen. 36. 2. see the Annotations there. This fact was contrary to Abraham's charge, Gen. 24. 3. and his father *Isaak*, as is likely by ver. 35. and Gen. 28. 2. 6. 8. *A Chelbith* in Greeke, an *Exile*: see Gen. 36. 2. These were of the worst sort of the people in the land, Ezek. 16. 3.

Ver. 35. *a bitterness of spirit*] that is, a *griefe of mind*, through their bitter provocation and rebellious carriage: so that they were *yeared of their life* by reason of them, Gen. 27. 46. Or, *a rebellious spirit*, resisting their parents. This latter the Greeke followeth, calling them *Contentious with Isaak* and *Rebekah*: and the Chaldee faith, *they were rebellious and stubborn against the word of Isaak and Rebekah*: unto which the *Jerusalem* Targum addeth, *that they served (God) with strange service*, (that is, idolatry) and received not the instruction either of Isaak or of Rebekah. See Gen. 27. 46.



# CHAP. XXVII

1. *Isaak sendeth Esau for venison, purposing to eat and to blesse him before his death.* 5. *Rebekah instructeth Iakob to obtaine the bleising.* 15. *Iakob under the person of Esau, obtaineth it.* 30. *Esau bringeth a venison.* 33. *Isaak trembleth.* 34. *Esau, complaineth, and by impostume obtaineth a bleising.* 41. *Esau threatneth to kill Iakob.* 42. *Rebekah disappointeth it.*

And it was, when Isaak was old, and his eyes were dimme, that hee could not see: then called he Esau, his elder son, and said unto him, my son; and he said unto him, Behold here am I. And he said, Behold now I am old: I know not the day of my death. And now, take I pray thee thy weapons, thy quiver and thy bow: and goe out to the field; and hunt for me venison. And

make for me savoury-meats, such as I love; and bring it to me, that I may eat: that my soule may blesse thee before I die. And Rebekah heard, when Isaak spake to Esau his sonne: and Esau went to the field, to hunt for venison, for to bring it. And Rebekah said unto Jacob her son, saying: Behold, I heard thy father speaking unto Esau thy brother, saying, Bring me venison, and make for me savoury-meats, that I may eat: and I will blesse thee before Jehovah, before my death. And now my sonne, obey my voice: according to that I doe command thee. Go now, unto the flocke, and take to me from thence, two good kids of the goats: and I will make them savoury-meats, for thy father, such as he loveth. And thou shalt bring them to thy father, that hee may eat: for that hee may blesse thee, before his death. And Jakob said, to Rebekah his mother: Behold Esau my brother, is a hairy man; and I, a smooth man. If so be, my father shall feele me, then shall I be in his eyes, as a deceiver: and I shall bring upon mee, a curse, and not a blessing. And his mother said unto him; Upon me be thy curse, my sonne; Onely obey my voice, and goe, take them unto me. And he went and tooke, and brought them to his mother: and his mother made savoury-meats, such as his father loved. And Rebekah tooke the desirable garments, of Esau her elder son; which were with her in the house: and put them upon Jakob, her younger sonne. And the skins of the kids of the goats, shee put upon his hands: and upon the smooth of his neck. And she gave the savoury-meats, and the bread, which shee had made, into the hand of Jakob her sonne. And he came unto his father, and said, my father: and hee said, Behold here I am; who art thou, my sonne? And Jakob said unto his father, I am Esau thy firstborne; I have done even as thou spakest unto me: Arise, I pray thee, sit, and eat of my venison: that thy soule may blesse me. And Isaak said, unto his son; How is this, that thou hast so soon found it, my son? And hee said, because Jehovah thy God, brought it to passe, before me. And Isaak said unto Jakob; Come neere, I pray thee, and let me feele thee my son: whether thou be the same, my sonne Esau, or not. And Jakob went neere, unto Isaak his father, and he felt him: and he said, the voice is the voice of Jakob; and the hands are the hands of Esau. And hee discerned him not, because his hands were, as the hands of Esau his

brother, hairie: and he blesst him. And he said, art thou the same, my sonne Esau? And hee said, I. And hee said, Bring neere unto mee, and I will eat of my sons venison, that my soule may blesse thee: and hee brought it neere to him, and hee did eat; and hee brought unto him wine, and hee dranke. And Isaak his father, said unto him: Come neere now and kisse me, my sonne. And he came neere, and kissed him; and hee smelled the smell of his garments, and blesst him: and said, See, the smell of my sonne; as the smell of a field, the which Jehovah hath blesst. And God give unto thee, of the dew of the heavens, and of the fardelles of the earth: and multitude of corne, and of new-wine. Let peoples serve thee, and nations bow downe themselves unto thee; be thou a master to thy brethren, and let thy mothers sonnes bow downe themselves unto thee: Cursed be every one of them that curse thee, and blesst be every one of them that blesse thee. And it was, when as Isaak had made an end of blessing Jakob; and it was, that Jakob was but goinge out, from the preience of Isaak his father: that Esau his brother came in from his hunting. And he also made savoury meats, & brought them to his father: and said unto his father, Let my father arise, and eat of his sonnes venison; that thy soule may blesse me. And Isaak his father said unto him, who art thou? and he said, I am thy son thy first borne, Esau. And Isaak trembled, with a very vehement great trembling, and said, Who where is he that hath hunted venison, & brought it unto me, & I have eaten of all, ere thou camest, and have blesst him: yea, and he shall be blesst. When Esau heard the word of his father; then cried-he out, with an outery; great and bitter, very vehemently: and said unto his father, Blesse me, me also, my father. And hee said, Thy brother came, with guile: and he hath taken thy blessing. And hee said, Is it because his name was called Jakob; for he hath supplanted me, these two times, he tooke my first birthright, and behold now, he hath taken my blessing: and hee said, hast thou not reserved a blessing for me? And Isaak answered, and said unto Esau, Loe I have appointed him to be a master over thee; and all his brethren have I given to him, for servants; and with corne and new wine have I sustained him: and unto thee now, what shall I doe, my son? And Esau said unto his father, Hast thou but that one blessing

bleſſing, my father; bleſſed me, me alſo, my father: and Eſau liſt up his voice, and wept. And Iſaac his father answered, and ſaid unto him: Behold, of the ſtarnesſes of the earth ſhall thy dwelling be; and of the dew of the heavens from above. And by thy ſword ſhalt thou live; and thy brother ſhalt thou ſerve: and it ſhall be, when thou ſhalt get the dominion, that thou ſhalt breake his yoke from off thy necke. And Eſau, hated Jakob; for the bleſſing which his father had bleſſed him: and Eſau ſaid in his heart, The daies of mourning for my father, are nigh; and I will kill Jakob my brother. And the words of Eſau, her elder ſon, were told to Rebekah; and ſhe ſent and called Jakob, her yonger ſon; and ſaid unto him, Behold Eſau thy brother, comforteth himſelfe as touching thee, to kill thee. And now my ſonne, obey my voice: and ariſe, flee thou unto Laban my brother, to Charran. And tarry with him, a few daies: untill the hot-wrath of thy brother, turne away. Vntill the anger of thy brother, turne away from thee; and he forget, that which thou haſt done to him; and I will ſend, and take thee from thence: why ſhould I be bereaved, even of you both, in one day? And Rebekah ſaid unto Iſaac: I am yrked of my life, becauſe of the daughters of Cheth: if Jakob take a wife of the daughters of Cheth like theſe, of the daughters of the land; wherefore have I life?

## Annotations.

**T**hat hee could not ſee] Hebr. from ſeeing: which phraſe the Apoſtle turneth in Greeke, not to ſee, Rom. 1. 10. from Pſal. 69. 24. Upon this occaſion, Gods workes were ſhewed in Iſaac: (as Joh. 9. 3.) for in his blindneſſe he gave Iſaac the bleſſing, which hee would not to have done, if hee had ſeene: verſ. 23. elder] in Hebrew, greater, to wiet, of age, or by birth; as the Greeke tranſlateth, Elder: and heſſer for yonger: verſ. 25. ſee Gen. 10. 21.

Verſ. 2. my death] the Greeke ſaith, my end: yet lived hee after this, above forty years, Genetiſ 35. 28, 29.

Verſ. 3. Veniſon] Hebr. hunting: whereof veniſon hath the name, as being gotten by hunting. So ver. 5. 19. &c.

Verſ. 4. that I may] or, and I will eate: ſo in v. 7. & 10. Theſe two phraſes are uſed indifferently: as, that ſee be not judged, Matth. 7. 1. which another Evangelist ſaith, and yet ſhall not be judged, Luke 6. 37. See alſo Gen. 12. 12. that my ſoule] or, to

the end my ſoule: that is, I my ſelfe: as after in ver. 7. it is repeated. Iſaac would to give the bleſſing in ſalt, Heb. 11. 20. would eat favoury meat, and drink wine, ver. 25. to ſtir up and cheere his ſpirit, that he might be the more fit inſtrument of the ſpirit of God. For ſorrow, anger, and other ſuch paſſions, doe deſtemper the mind: which may be mitigated by outward meanes, as wine maketh men to forget their miſerie, Pro. 31. 6, 7. & mulſicke aliaeth anger: wherefore Eliſha the Prophet, when hee was moved againſt King Iſhoram, called for a Muſician, who when hee played, the hand of the Lord came upon the Prophet, 2 King. 3. 14, 15. bleſſe thee] as the Priests with authority bleſſed and put the name of God upon the people, Gen. 14. 19. Numb. 6. 23, 27. So the Patriarches derived the bleſſing before their death, unto their children, (or ſome one of them) as an inheritance by teſtament: wherefore Paul ſpeaketh of inheriting the bleſſing, Heb. 12. 17. which alſo was of great authority and ſtrength, as being done by the ſpirit of God; and in faith, and before the Lord, as verſ. 7. See Gen. 28. 3, 4. & 48. 15, 16, 20. & 49. 25, 26, 28. Heb. 11. 20, 21. & 12. 17. Eſau] who had his name of Doing] is here promiſed the bleſſing upon his deeds; as the Law alſo promiſeth bleſſing and life to the doers thereof, Rom. 10. 5. but Jakob got the bleſſing by faith, as do all the faithfull, Gal. 3. 9.

Verſ. 7. before Iſhoram] that is, in his preſence, by his power and authority, and for ever, (the like phraſe is of curſing, 1 Sam. 26. 19.) And being done before his death, it was with the more power, care, reverence, and as by his laſt will and teſtament. So Deut. 33. 1.

Verſ. 12. if ſo be] or, Peradventure my father will ſee me, and I ſhall be, &c.] The Greeke tranſlateth it, Me pote, which word Paul uſeth, 2 Tim. 2. 25. in like ſenſe; If ſo be, (or, If peradventure) God will give them repentance. as a deceiver] or, as one that cauſeth to erre: the Greeke tranſlateth it, a deſſifier, the Chaldee, a mocker. Or we may English it, a very deceiver: for in the Hebrew, as, is often a ſure affirmation, Nehem. 7. 3. and ſo the Greeke answering thereto, John 1. 14. a curſe] not feared without cauſe, for curſed is he that maketh the blind to erre in the way, Deut. 27. 18. & deſpiſeth himſelfe in all Gods workes, maketh men liable to the curſe, Jer. 48. 10. Mal. 1. 14.

Verſ. 13. upon me thy curſe] a ſpeech of his faith, to incourage him, (though it may be miſt with infirmitie of carriage) for it ſeemeth hee relied on the oracle of God, in Gen. 25. 23. the greater ſhall ſerve the leſſe] which oracle Iſaac might underſtand not of the perſons of Eſau and Jakob, but of the nations and peoples, their poſterity; and therefore thought it his dutie to give the bleſſing of the firſt birthright unto Eſau, to whom by nature it belonged, & which might not be changed for aſſeſſion, as the Law after provideth, in Deut. 21. 15, 16, 17. But Rebekah underſtood it of theſe very perſons alſo, and therefore attempted this ſtrange and perillous way, to procure the bleſſing unto Jakob. A like different meaning of that oracle, is gathered by men at this day. The Chaldee para-

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phraſeth thus, It was ſaid unto mee by prophesie, that curſes ſhall not come upon thee, but bleſſing.

Verſ. 15. diſcreet garments] Hebr. garments of deſire, that is, god, ſweet, precious: the Greeke tranſlateth it, a godly robe, (or faire ſtyle) which was a long garment that great men uſed to wear, Luke 20. 46. & 15. 22. The Prielt after in the Law had holy garments, to miniſter in, Exo. 28. 2, 3, 4. which the Greeke there alſo calleth a holy robe or ſtyle. Whether the firſt borne before the law, had ſuch to miniſter in, is not certaine; but probable, by this example. For had they beene common garments, why did not Eſau himſelfe, or his wives keepe them? but being in likelihood holy robes, received from their anceſtors, the mother of the family kept them in ſweet cheſts, from mothes and the like; whereupon it is ſaid in verſ. 27. Iſaac ſmelled the ſmell of his garments. Theſe might well figure out thoſe robes of innocence and righteousneſſe, wherewith the Saints are clothed, Revelat. 7. 9, 14. & 19. 8. & 13. 18. The like myſterie alſo is in the kids ſkins following: ſee Gen. 3. 21.

Verſ. 9. firſt borne] This though it were not ſo properly (and cannot in that reſpect be excuſed) yet was it true in myſterie, and ſpiritually, as Iſdm Baptiſt was Elias, Mat. 11. 14. and we Gentiles, are the Circumciſion, Phil. 3. 3. Rom. 2. 28. and the children of promiſe are counted for the ſeed, Rom. 9. 8. Gal. 4. 28.

Verſ. 20. brought it to paſſe] or, made it to meet (or occurre) in Greeke; delivered it: in Chaldee, prepared it. See 24. 12.

Verſ. 22. and the bands] or, but the bands: the Jeruſalemie Thargum ſaith, the ſtealing of the bands, of a field] the Greeke addeth, of a full (or plenteous) field: which with herbs, flowers and fruits, giveth a fragrant ſmell. Compare Song 2. 13. & 4. 12, 13, 14. & 7. 11, 12, 13. The Jeruſalemie Thargum applieth this to be the ſmell of the perfumes of good ſpeeches, that ſhould after be offered in the mount of the benſe of the Sanctuary.

Verſ. 28. And God give] or will give, it is both a prayer and a prophesie: the word And noteth the paſſion of the mind: for ſo it is often uſed to ſignifie vehement affections of deſire, joy, indignation, or the like. See Gen. 47. 15. Pſal. 2. 6. Act. 23. 3. Mark. 10. 26. 2 Cor. 2. 2. Sometime it is omitted quic; as 2 Sam. 24. 3. and the Lord thy God addeth; for which, in 1 Chron. 21. 3. is written, the Lord addeth: leaving out and, dew] which as it is the meane to make the field fruitful, ſo can it not be given but by God, Jer. 14. 22. and the with-holding of it, is a curſe, 2 Sam. 1. 21. It ſpiritually ſignifieth the doctrine and graces of the Goſpel, and ſpirit of Chriſt upon men, Deut. 32. 2. Eſay 45. 8. & 26. 19. Hof. 14. 6, 7. Pſal. 133. 3. A like bleſſing is in Deut. 33. 13, 28. ſanctiſie] that is, ſundry ſorts and plenty of fat things: whereby is meant the beſt of every thing, (ſee Gen. 4. 4. & 49. 20. Eſay 30. 23.) And ſpiritual graces, Eſay 25. 6. The land of Canaan, (the figure of all bleſſedneſſe) is called therefore the fat land, Neh. 9. 25, 35. come and new wine] which as they are the itay and comfort

of mans life, Pſal. 104. 15. ſo they alſo ſignifie heavenly bleſſings that God ſendeth upon his people, Pſal. 65. 10. 14. Zach. 9. 17. A like bleſſing Moſes uttered, Deut. 33. 8.

Verſ. 29. nations] the Greeke tranſlateth it, Priſmer: the Chaldee, Kingdomes. The Jeruſalemie Thargum applieth theſe peoples, nations, & eſtrons, and mothers] James: to the ſons of Eſau, of Iſmael, Keurab and of Laban. As ſervitude implieth a ſpiritual curſe, Gen. 9. 25, ſo this ſovereignitie is a ſpiritual bleſſing, Revelations 2. 26, 27. a maſter] or, a ſoveraigne, a Lord, or governor: named of prevailing. Herein was implied a part of the firſt birthright, 1 Chronicles 5. 2. Pſalm. 89. 28. every one, &c.] Hebrew, thy curſer, curſed be he, that is, every one of them: for a word ſingular, joyed with a plural, noteth exactly all and every one, Compare this with Iſaiah 12. 3. Numb. 24. 9.

Verſ. 30. and it was] or, it was I ſay: the doubling of this, maketh the matter the more remarkable, touching Gods providence herein. going gone] that is, newly come, or ſcarſe gone out.

Verſ. 33. trembled] or, was terrified; as the Greeke and Chaldee tranſlate, was aſtoniſhed: it ſignifieth an exceeding feare with trembling, as Exod. 19. 16, 18. Gen. 42. 28. who where] a trembling paſſionate ſpeech: or, who thou is he? he ſhall be] So the gifts of God (which are without repentance, Rom. 11. 29.) are ſtabliſhed to Iſrah here, and after more adviſedly, in Gen. 28. 12, 14.

Verſ. 35. with guide] the Chaldee ſaith, with wife dome: but the word is uſually taken in the evil part, and ſo Iſaac ſeemeth to intend it. The Scripture alſo ſeemeth hereby to blame the indirect meanes which Iſrah uſed: for none ſhould doe evil, that good may come, no not though through mans lye, the truth of God doth more abound, unto his glorie, Rom. 3. 7, 8.

Verſ. 36. Is it becauſe] or underſtand, hath bee done, this becauſe? meaning, ſurely he hath. Therefore the Greeke tranſlateth it, Rightly was his name called Iſrah, and the Chaldee, Fitiy: was called:] Hebrew, hee called, meaning every one. See Gen. 16. 14. for ſee hath] or, that hee hath ſupplanted: where the Hebrew Iſrah, ſupplanted me, is Eſau interpretation of Iſrah's name, as ſignifying a ſupplanter, or overthrower: with the foot, and to a deceiver: So Jer. 9. 4. hee ſooke] thus Eſau layeth the fault on his brother, for taking that which himſelfe prophantly ſold, Gen. 25. 33. Heb. 12. 16. my bleſſing] but that followed the firſt birthright, which being ſold, the bleſſing was loſt alſo, as the Apoſtle inferreth upon it, that afterward when Eſau would have embriſhed the bleſſing, he was rejected, Hebrews 12. 16, 17.

Verſ. 37. appointed] or put; that is, made, as the Greeke tranſlateth it, ſuſtained] the Greeke tranſlateth, ſtrengthened. See Pſal. 104. 15.

Verſ. 38. and wept] yet found hee no place of repentance, though hee ſought in with reſurre; Hebr. 12. 17. For becauſe when God called him, men doe reſuſe: when they call upon him, hee will not answer, Prov. 1. 24, 28.

Verſ. 39.



39 Ver[39]. *fameſtes* [that is, *fat* and *fertile* places: which were upon mount *Seir*, Gen. 36. 6, 8, and this was unto *Eſau*, a gift of God, Joh[24]. 4. Therefore this also is a blessing, which *Iſaak* by *ſaith*, uttered concerning things that were to come, unto *Eſau*, as before unto *Jakob*, Hebr. 11. 20. Howbeit, the chief, ſpiritual and hereditary blessing was before given unto *Jakob* only; and *Eſau* willing to inherit it, *was rejected*, Hebrews 12. 17. and the oracles here following, confirme the ſame.

40 Ver[40]. *And by* [or, *But by thy ſword*] that is, with warres and troubles, ſhalt thou defend thy ſtate and country; and not enjoy peace as *Jakob*, Deut. 33. 27, 28. The *ſword* is oppoſed unto peace, Mat. 10. 34. and *living* by the ſword, meaneth the continuance of that troubleſome ſtate; as *life*, is oppoſed to momentary troubles, Pſal. 30. 6. Contrariwiſe in Chriſti kingdom, the *ſwords* are beaten into *plowſhars*, Elay 2. 4. *them ſerve* [namely, in thy poſſeſſion] for *Eſau* in his paſſion ſerved not *Jakob*, but his children in *David's* daies, 2 Sam. 8. 14. So before, that was ſpoken as to *Abraham*, which was properly accomplished to and in his ſeed, Gen. 12. 3. & 22. 18. & 25. 7, 18. *ſhalt get the dominion* [or, *thou ſhalt get ſtrength*]; and that ſhall be, when *Jakob* ſhall for his times, loſe the dominion; as came to paſſe in the daies of *Iſachar* ſon of *Iſoſaphat*, who did dwell in the eyes of the Lord, 2 King. 8. 16, 18, 20. So both the Chaldee paraphraſes ſay, *When his ſonnes ſhall tranſgreſſe the words of the Law, thou ſhalt not remove his yoke* (the yoke of their ſervitude) from off thy neck. Otherwiſe (as the Hebrew word ſometime ſignifieth) to *mourne*, or be caſt downe with ſorrow, Pſal. 55. 3. It may be interpreted, when thou ſhalt *mourne*, to weep, for that hard ſervitude.

his yoke [the yoke of ſervitude, as the *Jeruſalem Targum* explaineth it. So yoke alſo ſignifieth in Levit. 26. 13, Elay 9. 4. & 10. 27. Jer. 27. 8, 11. And *Eſau* broke the yoke, when *Edom* rebelled from under the hand of *Judah*, and made a *King* over themſelves, 2 King. 8. 20, 22.

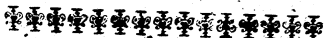
41 Ver[41]. *hated* [with an inward ſtrifeſull hatred, as the word ſignifieth, which ſheweth his former teares to proceed not from true repentance. And in *hating* his brother for the blessing: hee ſhewed himſelfe to be of that wicked one, as was *Kain*, 1 Joh. 3. 12, 15. This hatred continued alſo in his poſteritie againſt *Jakob*, Abad. v. 10, 11. &c. for my father] the Hebrew phraſe, as alſo the Greek is, of my father; but the meaning is, for my fathers death: as the like ſpeeches otherwhere manifeſt, Ezek. 24. 17. Jer. 6. 26. and at burials they uſed to *mourne* (even daies, Gen. 50. 10. The Greek tranſlateth, *Let the daies of my fathers mourning be night*, that *I may kill* *Jakob* my brother: ſo making it a wiſh for his fathers ſpeedy death; and the Hebrew alſo will bear that tranſlation; yea his words are ſuch, as may imply, not a ſay, till his fathers death, but that he would with the firſt opportunitie kill *Jakob*, and ſo his father would ſoone die with ſorrow. Thus meaning, he would be a double paricide. And *Rebekah* with the ſirſt, ſent *Jakob* away, to prevent danger.

Ver[42]. *comforteth himſelfe* [in reſpect of his loſſe of the bleſſing, with this purpoſe and hope to kill thee. So the comfort of the wicked, is grounded on evil. The Greeke tranſlateth, *hee ſtrengthneth* *ſhee*, and the Chaldee, *hee ſayeth wait for thee*.

Ver[43]. *ſee thou* [or, *ſee for thy ſelfe*]; and for thy ſafety. Here the bleſſing, brought ſpeedy perfection and exile upon *Jakob*, which his mother counſelled him in faith to undergoe, rather then for his life, to make accord with *Eſau*, and to forgoe his firſt birthright now obtained.

Ver[44]. *a ſew daies* [theſe fell out to be twenty years: as the ſequel of the Hiſtorie ſheweth, Gen. 31. 38. and *Rebekah* ſaw him no more, as the Hebrew Doctors gather, by the time of her death, which they thinke was before *Jakob* came againe. See the notes on Gen. 35. 8.

Ver[45]. *why ſhould I be* [the Greeke turneth it, *left I be bereaved*; and ſhee ſpeaketh of the loſſe of *them both*, for that *Eſau* for his murder, was alſo to be killed, by the law in Gen. 9. 6. or if man had not puniſhed him, God might have curſed and caſt him out, as hee did *Kain*, Gen. 4. 11, 16. of *Cheth*] the Greeke ſaith, *daughters of the ſonnes of Cheth*, the Chethites, whom *Eſau* had married, Gen. 26. 34, 35. This griefe, ſhee tooke for an occasion alſo, to get *Iſaak*: conſent, unto *Jakob's* departure. of the la[st] [that is, of the inhabitants of the land, whether Chethites, or any other of the Canaanites: ſee Gen. 11. 1. wherefore have I] that is, *what good will my life doe me?* meaning, none at all.



#### CHAP. XXVIII.

1. *Iſaak bleſſeth* *Jakob*, and ſendeth him to *Padan Aram* for a wife. 9. *Eſau ſeeing* it, marieth *Machalath*, the daughter of *Iſmael*. 10. *Jakob* by the way hath a dream and viſion of a ladder; 13. God appeareth, promiſeth to bleſſe him, and bring him home againe. 16. *Jakob* awaking, and moved with reverence of the place, ameneth a ſtone ſet up for a pillar, and nameth the place *Bethel*, 20. and maketh a vow to honour God there, when hee ſhall returne in peace.

And *Iſaak* called *Jakob*, and bleſſed him; and commanded him, and ſaid unto him; Thou ſhalt not take a wife of the daughters of *Canaan*. Arife, goe to *Padan Aram*, to the houſe of *Bethuel*, thy mothers father: and take to thee a wife, from thence; of the daughters of *Laban*, thy mothers brother. And God Almighty, bleſſe thee; and make thee fruitful, and multiply thee: and be thou an aſſembly of peoples. And he gave to thee, the bleſſing of *Abraham*, to thee, and to thy ſeed with thee: that thou maieſt inherit the land of thy ſojournings, which God gave unto *Abraham*.

And

5 And *Iſaak* ſent away *Jakob*, and he went to *Padan Aram* unto *Laban* ſon of *Bethuel*, the Syrian; the brother of *Rebekah*, mother of *Jakob* and *Eſau*. And *Eſau* ſaw, that *Iſaak* had bleſſed *Jakob*; and ſent him to *Padan Aram*, to take unto him a wife from thence: when he bleſſed him, and commanded him, ſaying; thou ſhalt not take a wife, of the daughters of *Canaan*. And *Jakob* had obeyed his father and his mother: and was gone to *Padan Aram*. And *Eſau* ſaw, that the daughters of *Canaan* were evil in the eyes of *Iſaak* his father. Then went *Eſau*, unto *Iſmael*: and took *Machalath* daughter of *Iſmael*, ſon of *Abraham*, the ſiſter of *Nebajoth*, unto his wives, to him to wife.

10 And *Jakob* went forth, from *Beerſheba*: and went to *Charran*. And he lighted upon a place, & tarried there all night, becauſe the ſunne was gone downe; and he tooke of the ſtones of the place, and put for the pillows: and lay downe, in that place. And he dreamed, and beheld a ladder ſet up on the earth, and the head of it, reaching to the heavens: and beheld the Angels of God, aſcending and deſcending on it. And beheld *Jehovah* ſtanding above it, and ſaid; I *Jehovah* the God of *Abraham* thy father, and the God of *Iſaak*: the land, that which thou lieſt upon, to thee will I give it, and to thy ſeed. And thy ſeed ſhall be, as the duſt of the earth; and thou ſhalt ſpread abroad, to the ſea, and to the Eaſt, and to the North and to the South: and bleſſed ſhall be in thee, all families of the earth, and in thy ſeed. And beheld I will be with thee, and will keep thee, in all (the way) that thou ſhalt goe, and will returne thee againe, unto this land: for I will not leave thee, untill that I have done, that which I have ſpoken unto thee. And *Jakob* awaked, out of his ſleepes; and he ſaid, ſurely *Jehovah* is in this place: and I, knew it not. And he feared, and ſaid; how fearfull, is this place: this is no other, but the houſe of God; and this is the gate of heavens. And *Jakob* roſe up early in the morning; and took the ſtone, that he had put for his pillowes; and ſet it for a pillar: and he poured oil, upon the head thereof. And hee called the name of that place, *Bethel*: but *Luz* was the name of the city, at the firſt. And *Jakob* vowed a vow, ſaying: If God will, be with mee: and will keepe me, in this way, which I am going; and will give me bread to eat, and rayment to put on. And I returne in peace, unto my

fathers houſe: and *Jehovah* ſhall be to me a God. And this ſtone, which I have ſet for a pillar; ſhall be, the houſe of God: and of all, that thou ſhalt give to mee; I will tithing give thee: tenth unto thee.

#### Annotations.

Bleſſed him.] God hereby confirmed *Jakob's* faith, againſt doubts and feares, both of things paſt and to come, while his father now wittingly and willingly bleſſeth him, and comforteth him againſt future troubles, that might befall him in his pilgrimage. The Hebrew Doctors ſay, *Better is the end of a thing, then the beginning thereof*, (Eccle[1]. 7. 8.) the firſt bleſſings whereunto *Iſaak* bleſſed *Jakob*, were of the dew of heaven, and corne of the earth, Gen. 27. 18. the after bleſſings, were bleſſings that had an eternal foundation; and had no end of them, either in this world, or in the world to come: as it is written, And God Almighty bleſſe thee, (Gen. 28. 3. 4.) and addeth moreover unto him, the bleſſing of *Abraham*: *Pirkei R. Eliezer*, chap. 35.

Ver[2]. *Padan Aram*] or *Meſopotamia*, as the Greeke turneth it: ſo ver[5]. 6. &c. See the notes on Gen. 25. 20. a wife.] The like care *Abraham* tooke, to provide a wife for *Iſaak*, Gen. 24. But there, ſervants were ſent with camels, and ſcore of good things: here the ſonne himſelfe is ſent on foot in poore elate, with his ſtaff, Gen. 32. 10. to ſerve for a wife, Job. 12. 12. So great was the trial of *Jakob's* faith in this his pilgrimage, greater then all his fathers: and upon his inheriting of the bleſſing, there followed preſently great afflictions.

Ver[3]. *Almighty*] or *Alſufficient*, ſee Gen. 17. 1. an aſſembly] or, Church, congregation, companie, that is, a multitude of peoples, as Ezek. 23. 24. The Greek tranſlateth it *Synagogue* (or *aſſembly*) of nations, and the Chaldee, an aſſembly of tribes: reſpecting the twelve tribes that came of *Jakob*, Exo. 24. 4. This bleſſing, God promiſed at *Babel* to performe unto *Jakob*, Gen. 48. 34. & 35. 11.

Ver[4]. *bleſſing of Abraham*] which chiefly conſiſted in redemption from the curſe of the Law, by forgiveness of ſins, and receiving the promiſe of the Spirit (of the adoption of children, and ſanctification) through faith in Chriſt, Gal. 3. 13, 14. 9. 29. Rom. 4. 7. 8. 13. &c. Here *Jakob* is made heire of the bleſſing: ſo are all true Chriſtians, 1 Pet. 3. 9. of thy ſojournings] wherein thou art a ſojourner and pilgrim, the land of *Canaan*. See Gen. 17. 8. gave to *Abraham*] to weat, by promiſe: of this gift, ſee Gen. 12. 7. and 13. 15. and 15. 7. 18. and 17. 8.

Ver[5]. *Syrian*] ſo the Greek uſually tranſlateth it, which the New Teſtament followeth, Luke 4. 27. The Hebr. is, the *Aramite*: ſee Gen. 10. 22.

Ver[8]. *evil*] that is, diſpleaſing, grievous: ſo Gen. 48. 17. on the contrary, good, is for pleaſing, Gen. 16. 6, 8.

Ver[9]. *Iſmael*] that is, *Iſmael's* family, or the *Iſmaelites*.



males: for Imael himselfe was now dead, Gen. 25. 17. See the notes on Gen. 19. 37. *Machab* called also *Bajamab*, Gen. 36. 3. he took her, (being of his kindred) to please his father; though neither according to Gods will, nor his fathers. So the wicked would seeme to amend one evil, by running into another. *of Naboth* that is, of the same mother that Naboth ( *Ismaels* eldest sonne) was. *unlike* that is, besides and unto the two Canaanitish wives which hee already had Gen. 26. 34. so now hee had three wives.

DDH Here beginneth the seventh section of Moses law, whereof fee the annotations on Gen. 6. 9. which section when it is lesse absolute, the Hebr. call *Parasha*, a distinction, and signifie it by a threefold P: but when it is more full and absolute, they name it *Seder*, an order, and denote it by a threefold S\* as in this place.

Verf. 10. *Charan* of which place, fee Gen. 11. 31. It was distant from Beerheba, almost 500 English miles. And Jakob was now about 77 yeares of age, when hee undertooke this pilgrimage, as may be gathered by the history following, and by Gen. 47. 9. Of which journey the Prophet after speaketh, how *Jakob fled into the land of Syria, and Israel served for a wife*, Hof. 12. 12. So the afflictions of the fathers, are examples unto the children in all ages, even what ever is written, Rom. 4. 23. 24. and 15. 4. 1 Cor. 10. 11. Of Jakobs age, the Rabbines also say, *Seventie and seven yeeres old was Jakob, when he departed from his fathers house*, Pirkei R. Eliezer, ch. 85.

Verf. 11. *he lighted upon*, or *happened met with*, by Gods providence, not of his owne purpose or choice; who would have gone further, had not night prevented him: and made no reckning of this place, above any other. It was about 48 English miles distant from Beerheba, whence Jakob came: and from Jerusalem 8 miles northward. *pillow* or *head-bouster*: to in 1 Sam. 26. 7. The Greeke translath, *as his head*. As this pillow of Jakob, sheweth his hard distresse for the present in body: so Gods appearing and word here revealed, manifesteth the comforts and refreshing of the spirit, which the faithfull have in their afflictions and pilgrimage, Hof. 12. 4. Gen. 35. 7. 2 Cor. 1. 5. See after, on verf. 18.

Verf. 12. *dreamed* a divine dreame, such as in times past God used to speak unto men by, Job 33 14. 15. Dan. 7. 1. and so he usually spake unto the Prophets, as it is sayd, *If there bee a Prophet among you, I Jehovah, will make my selfe knowne unto him in a vision, will speake unto him in a dreame*: Num. 12. 6. See the notes on Gen. 15. 12. *ladder*, representing Christ, *the same of man, on whom the Angels of Gods ascent and descent*, Joh. 1. 51. applied now in speciall to Jacob, and his journey, as followeth in verf. 13. 15. The Hebrew Doctors say; *The things made knowne to a Prophet by propheticall vision, were made knowne to him by way of parable; and immediately, the interpretation of the parable, was written in his heart, and he knew what it was. As the Ladder which Jakob saw, saith some, and the Angels as-*

*ding and descending on it: And that was a parable of the (jewe) monarchies. Mismey in Aspin, in Isid. histor. ch. 7. S. 3.* Other Rabbines also apply this vision to the monarchies in *Daniel*; but our Saviour is the best interpreter, John 1. 51. *on the earth* signifying Christs humane nature, and converting with men, John 16. 28. and 17. 4. *the heaven* signifying Christs heavenly nature, and mediation for men with God, Hebr. 8. 1. and 9. 24. By whom all things are reconciled unto God, and both the things in earth, and things in heaven, are set at peace through the blood of his crosse, Coloss. 1. 20. He is the way, no man cometh to the Father, but by him: John 14. 6. *ascending*, [ *that is*, looking with desire into the mysteries of Christ, 1 Pet. 1. 12. ministring unto him, and through him unto his people, Mar. 1. 13. Heb. 1. 14. and now in speciall, guarding Jakob from all perills in his journey: Gen. 32. 1. 2.

Verf. 13. *Iehovah* whose providence and grace is towards his in Christ. The Chaldee translath it, *the glory of the Lord. God of Abraham, &c.* See Gen. 17. 7. He is not ashamed to be called by his God, for he hath prepared for him a city, Heb. 11. 16. Hereby also the resurrection of the dead, was taught unto Jakob; God calling himselfe no lesse the *God of Abraham* (now dead to the world, then of *Isak* now living: for *Abraham* also was alive unto him, Luk. 20. 37. 38. *to thy seed*) that is, as the Chaldee expounds it, *to thy sonnes*: when as yet he had no child, (as is noted of *Abraham*, Act. 7. 5.) nor wife. Here God confirmeth to Jakob, the blessing of *Abraham*, which his father *Isak* had bequeathed unto him, before in verf. 34. And as the former, to this promise also was spirituall, to be accomplished by Christ, in whom (under the name of *David*) God promiseth, that his people should dwell in the land, that hee gave to *Jakob* his servant, Ezek. 37. 24. 25. So the ladder which Jakob saw, should be for him (besides this earthly voyage) to climb by, unto his heavenly country, and inheritance eternall, Heb. 11. 14. 16. & 9. 15. So after, in Gen. 35. 11. 12.

Verf. 14. *the dust* that is, innumerable: see Gen. 13. 16. and 32. 12. So *Balaam* said, *who can count the dust of Jakob*, Numb. 23. 20. In Gen. 32. 12. for *dust*, is said *lord of the sea*. The Chaldee here translath, *thy sonnes shall bee multiplied, as dust. Bread-abund* Hebr. *breaketh forth*; that is, greatly increase and suddenly spread abroad. So the word is also used in Exod. 1. 12. Gen. 30. 30. 43. 1 Chron. 4. 38. The Greeke translath it, *inlarge*; the Chaldee *pre-ait*. It is a Prophecie of the spreading of the Church, through all parts of the world. *the feet* that is, as the Chaldee expounds it, *the feet*: see Gen. 12. 8. *all families* So the promise unto Jakob, pertaineth also to us, who may say with the Prophet, God send him in Bethel, and there hee shall speak with us: Hof. 12. 4. And it implieth the blessing of eternall life. *and in thy seed* that is, Christ: see Gen. 22. 18. and 12. 3. *And*, may here be taken for *I was* to say; for it explaineth the former promise.

promise. See the notes on Gen. 13. 15.

Verf. 15. *I will be with thee* The like promise God made at his returne, Gen. 31. 3. which Jakob undertooke thus, *I will doe thee good*, Gen. 32. 9. The Chaldee translath it, *my word shall be thy help*. See Exod. 33. 15. 16. Mat. 28. 20. Gen. 46. 4. *all the way* [to the Greeke expresseth the word *way* here wanting, expresseed also elsewhere in the Hebrew, Gen. 35. 3. And here the vision of the Ladder, (Christ), is applied to his present case & journey: for God giving his Sonne, doth *with him give* all things also, Ro. 8. 32. & godliness hath the promise of the life present, and that which is to come, 1 Tim. 4. 8. *not have thee*,] This taught Jakob to repose confidence in God, being content with things present: the like is spoken to us all, Heb. 13. 5.

Verf. 16. *Iehovah* is [The Chaldee paraphratheth, *the glory of the Lord dwelleth in this place*.

Verf. 17. *this is*, &c.] The Chaldee addeth, *this is no common (or private) place, but a place wherein God taketh pleasure, and over-against this place, is the gate of heaven*. This place represented the Church of Christ, called the *house of God*, 1 Tim. 3. 15. which oftentimes is, where men are not aware of it, Revel. 12. 6. John 1. 46. where the Ladder Christ standeth, Mat. 18. 20. Rev. 14. 1. and where his servants see and serve him, Rev. 22. 3. 4. Unto which (as to the gate of heaven) the Lord bringeth such as shall be saved, to walke in the light of it, Acts 2. 47. Rev. 21. 24.

Verf. 18. *the stone* either stone, is here put for *stones*, (as in Gen. 3. 2. *stone for treer*), or that before in verf. 11. of the *stones*, is meant some one of them: see Gen. 46. 23. a pillar] or *stone*, that is, a monument or stile erected and standing up: This was here for a religious signe, as altars also were, Esay. 19. 19. and Jakob did the like afterward, Gen. 35. 14. But when the Law was given by Moses, no pillars might any more be set up, Levit. 26. 1. Hof. 10. 1. but all such as the heathens had erected, were to be broken downe, Deut. 7. 5. and 12. 3. There were also pillars for civil monuments, Gen. 35. 20. 2 Sam. 18. 18. *oile* to anoint and consecrate it for holy use: as after in the law, there was an *anointing oile*, for to sanctifie the tabernacle, altar, laver, and all other things used in Gods service, Exod. 40. 9. 10. 11. &c. So after Jakob powred both a drinke offering, and oile upon his pillar, Gen. 35. 14. Which *oile*, represented the anointing of the holy Ghost, upon Christ and his people, Plal. 45. 8. 1 John 2. 20. 27. both which are also compared unto *living stones*, 1 Pet. 2. 4. 5. And the Hebrew Doctors commenting upon this place, in *Bresith rabbab*, doe make this stone to signifie the *Messias*.

Verf. 19. *Bethel* that is by interpretation, *The house of God*, as verse 17. and so the Greeke here also translath it. And upon this ancient religious use of this place, which God himselfe approved of, Gen. 35. 1. it seemeth *Ieroboam* set up there the monument of his strange worship, which turned to him to sinne, 1 King. 12. 28. 29. 30. wherefore the Prophets changed the name from *Beth-el*, Gods house, to *Beith-aven*, the house of

iniquity (or of an idol) Hof. 4. 15. Of Luz see Gen. 30. 37.

Verf. 20. *Vowed* that is, *promised to God*: for a vow, is an holy or religious promise, made therefore with prayers, as this place sheweth, and Plal. 61. 6. Judg. 11. 30. 31. and payed with thanksgiving, Plal. 65. 2. & 66. 13. 14. See more in the law of *vowes*, Lev. 27. and the annotations there.

*If God*, [that is prayerwife, *O that God would be with me*, and in way of promise, *When God shall have been with me*, &c. For, a vow, implieth both prayer and promise, as before is noted. And the Hebrew *Im*, that is, *If*, is used in prayers, as is noted on Gen. 24. 42. *if thou be*, &c. It signifieth also, *when*, as in 1 Sam. 15. 17. Therefore one Prophet saith, *If a man shall sinne*, 2 Chron. 6. 22. another (relating the same) saith, *When a man*. So the Evangelists, one writeth, *If thine eye be single*, Matt. 6. 21. another, *when thine eye is single*, Luke 11. 34. *with me*,] this respecteth the first part of that promise of God in verf. 15. *keeps me* as the second part of Gods promise was, verf. 15. *give me bread*, &c. [this respecteth the fourth thing promised in verf. 15. *I will not leave thee*, which taught him contentation, Hebr. 13. 5, and Jakob void of covetousnesse, we desire but food and raiment; wherewith we all should likewise be content, 1 Tim. 6. 8.

Verf. 21. *returne*] this respecteth the third part of Gods promise, in verf. 15. So Jakob vowed, was grounded in all points, upon the word & promise given him, to teach us how to vow, and pray unto the Lord. *and Iehovah* or *then Iehovah*: for this may bee the first part of Jakobs vow or promise againe to God, whom hee would in faith & reverence constantly professe to be his God, that is, author of his welfare & salvation. And this respecteth Gods spirituall worship. Though it may also be meant on Gods part, as are the former branches, and respect the promises made in v. 13. & 14.

Verf. 22. *the house of God* that is, a place of Gods worship; as the Chaldee expoundeth, *whereupon I will serve before the Lord*. This Jakob after performed, when hee built there an altar, Gen. 35. 7. And this respecteth Gods outward service. *thubing give*] that is, *surely give the tenth*. A signe also of homage and subjection unto God: which therefore was given to the Priests of the Lord; see Gen. 14. 20. and the law for tithes, in Lev. 27. Numb. 18. Deut. 14. 22. 23. &c.

GENESIS XXVIII.

#### CHAP. XXIX.

1. *Jakob cometh to the well of Charan*. 9. *He taketh acquaintance of Rachel*. 13. *Laban entereth him*. 14. *Jakob covenanteth for Rachel to be his wife*. 23. *Laban deceiveth him with Leah*. 28. *He marrieth also Rachel*, and served for her seven yeeres more. 32. *Leah beareth Reuben*. 34. *Levi*. 35. *Judah*.

And Jakob, lifted up his feet, & went, to the land of the sons of the East. And hee saw, & behold a well in the field; & lo there

there were three flocks of sheep lying by it; for out of that well, they watered the flocks: and a great stone, *was* upon the wells mouth. And thither were all the flocks gathered, and they rolled the stone from the wells mouth, and watered the sheep: and they put the stone again, upon the wells mouth; in his place. And Jacob said unto them; my brethren, whence be ye? and they said, of Charran are we. And hee said unto them, Know ye Laban the sonne of Nachor? and they said, we know him. And hee said to them, Is there peace to him? and they said Peace; and behold, Rachel his daughter, *is* comming with the sheep. And hee said, loe yet, the day *is* great, *it is* not time that the cattell should be gathered together: water ye the sheep, and goe feed. And they said, we cannot, untill all the flocks be gathered together; and they rolle the stone from the wells mouth: then water we the sheep. He yet *was* speaking with them; and Rachel came, with the sheep which were her fathers: for shee fed them. And it was, when Jacob saw Rachel, the daughter of Laban his mothers brother: and the sheepe of Laban, his mothers brother: that Jacob went neere; and rolled the stone, from the wells mouth, and watered the sheep of Laban his mothers brother. And Jacob kissed Rachel: and lifted up his voice, and wept. And Jacob told Rachel, that he *was* her fathers brother; and that he *was* Rebekahs son: and shee ran and told her father. And it was, when Laban heard, the tidings of Jacob his sisters sonnes; that he ran to meet him, and imbraced him, and kissed him, and brought him in, to his house: and hee told Laban, all these words. And Laban said unto him, Surely thou art my bone and my flesh: and hee abode with him, a moneth of daies. And Laban said unto Jacob, Because thou art my brother, shouldst thou therefore serve me for nought? tell mee, what *shall* thy wages be? And Laban had two daughters: the name of the elder, *was* Leah; and the name of the younger, Rachel. And the eies of Leah, were tender: and Rachel was faire in forme, and faire in countenance. And Jacob loved Rachel: and said, I will serve thee seven yeeres, for Rachel thy younger daughter. And Laban said, *it is* better that I give her to thee, then that I should give her to another man: abide thou with me. And Jacob served for Rachel, seven yeeres: and they were in his cics, as a few daies, because he loved her. And Jacob

said unto Laban, Give *me* my wife, for my daies are fulfilled: that I may goe in unto her. And Laban gathered together, all the men of the place, and made a banquet. And it was in the evening, that he took Leah his daughter: and brought her in, unto him: and he went in, unto her. And Laban gave to her, Zilpah his handmaid: for a handmaid, to Leah his daughter. And it was in the morning, that loe it *was* Leah: and he laid unto Laban, what *is* this thou hast done unto me? Did not I serve with thee, for Rachel? and wherefore hast thou beguiled me? And Laban said, It may not be so done, in our place: to give the younger, before the first-borne. Fulfill thou the seven of this; and there shall be given unto thee, this also; for the service which thou shalt serve with me, yet seven other yeeres. And Jacob did so, and fulfilled the seven of this: and he gave unto him, Rachel his daughter, for a wife unto him. And Laban gave to Rachel his daughter, Bilhah his handmaid: for a handmaid to her. And he went in also unto Rachel; and he loved also Rachel, *more* then Leah: and served with him, yet other seven yeeres. And Jehovah saw, that Leah was hated; and he opened her wombe: and Rachel, *was* barren. And Leah conceived, and bare a son; and she called his name Reuben: for the said, for Jehovah hath scene my affliction; for now, my husband will love me. And she conceived againe, and bare a sonne; and she said, because Jehovah hath heard that I *was* hated; he hath therefore given me, this also: and she called his name Simeon. And she conceived againe, and bare a sonne; and said, now this time my husband will be joyned unto mee; because I have borne unto him, three sonnes: therefore she called his name, Levi. And she conceived againe, and bare a son; and shee said, this time, I will confesse Jehovah; therefore, she called his name Judah: and she stayed from bearing.

Annotations.

**L**ifted up] that is, went lightly and cheerfully on his long journey, being comforted by the vision and oracle of God, received at Bebel. See a much like phrase, in *Isa. 74. 3.* *sons of the East* that is, the *Eastern* people, in *Isa. 66. 18.* which lay Eastward from Canaan. So in Job 1. 3. The Greeke omitteth the word *sons*, and translateth, the *East countries*. From the *East* God had raised up Abraham the (man of) right conscience, *E. 41. 2.* Gen. 12. 1. and thither now Jacob his nephew fleeth, there

there to serve for a wife, *Hos. 12. 12.* wherein the myserie of Christ and his Church, was figured: *Eph. 5. 32. 2 Cor. 11. 2.*  
**2** Ver. 2. *a well*] at a well in the field, *Abraham's* servant met with *Rebekah* *Isaaks* wife, *Gen. 24. 11.* 15. So here *Isaak* meeteth with *Rachel* his wife. A much like thing befell unto *Moses*, *Exod. 2. 15. 16. 21.* And Christ sitting on *Lazarus* Well (in Samaria) preached there of the living waters of his Gospel and spirit, which who so drinketh, they shall be in him a well of water springing up into everlasting life, *Ioh. 4. 6. 14.* and 7. 38. 39.  
**3** Ver. 3. *the stone*] wherewith the well was closed and scaled up, to keepe the waters safe and pure: and which the shepherds must remove to water the sheep. A figure of the Pastors duty, in opening the mysteries of the Scripture, that men may with joy draw waters out of the wells of salvation, *E. 12. 3.* The three flocks here mentioned, are by the Hebrew Doctors (in *Brish* *rabbah* upon this place) applied to the whole body of the Church, *Priests*, *Levites*, and the other *Israelites*.  
**6** Ver. 6. *Is there peace*] that is, *welfare* and *prosperity*. This was the manner, in those places of saluting, or asking of ones welfare; as in *Gen. 43. 27. 28.* 1 Sam. 25. 5. 6. 2 Sam. 20. 9. The Greeke translateth, *is he in health?*  
**7** Ver. 7. *is great*] that is, *much day yet remaineth*, or *it is high day*. He exhorteth to use the time, whiles it remained for the good of their sheep: and not to take them so soone from their pasture.  
**8** Ver. 8. *cannot*] that is, *are not able*, the stone is so great; or, *may not*, by right, till all come together. In this latter sense the word is used, *Gen. 34. 14.* and 43. 32. and 44. 26. and other where.  
**9** Ver. 9. *shee fed them*] or, *she was shepherdesse*. In *Gen. 34. 14.* *shee fed her fathers sheep*. It seemeth men used to employ their daughters in such workes, *Exod. 2. 16.* (whereupon Christs spouse is compared to a shepherdesse, *Song. 1. 7. 8.*) unless it were laid upon her through her fathers civetousnesse, as some thinke.  
**10** V. 10. *rolled the stone*] either, with the help of the shepherds; or, by extraordinary strength of his own. This latter, some Rabbines hold, saying, *Isaaks* shepe were not strained (as *Pro. 4. 12.*) neither did his strength faile, but as a mighty strong man, he rolled the stone from the wells mouth, &c. and the shepherds saw it, and wondered also, and were not able to vale away the stone, but *Isaak* rolled it away himselfe alone. *Pirke R. Eliezer*, chap. 36.  
**11** Ver. 11. *lifted up*] that is, *with a loud voice wept*: the Greeke translateth, *cried with his voice and wept*. It argued his great affection, and passion of minde for her sake; as the like was after in *Ioseph*, *Gen. 43. 30.* and 45. 2. 14. 15. Such things God setteth down particularly and often, (though they may seeme of small moment) to shew how he is deligh-

ted in the actions of his children, whom the world contemneth.  
**Verse 13.** *the tidings*] or, *the beare- say*: in Hebrew, *the bearing*: figuratively put for the word (or matter) heard. The Apollites in Greeke sometime keepe the phrase; as, *who hath beleeved our bearing?* *Rom. 10. 16.* that is, our report, preachings, or word preached. Sometime they explaine one another, with other words; as, *his bearing spread abroad*, *Mark. 1. 28.* for which in *Luk. 4. 37.* is written, *but fame* (or *sound* *verbo*) *word*; or *things*, to weat, about his journey, and the causes of it, as is before specified. For else, it might seeme strange unto him, that *Isaaks* sonne should come in that poore sort alone: whereas *Abraham's* servant came richly, with other men accompanying him: *Gen. 24. 10. 32. 53.*  
**Ver. 14.** *my bone*] that is, *my kinsman*, as the Chaldee explaineth it. The Greeke saith, of my bone. See the like phrase, in *Iudg. 9. 2.* 1 *Chron. 11. 1.* 2 Sam. 19. 12. 13. of *daies*] that is, *a whole moneth*: as a yeere of daies. 2 Sam. 14. 28. is a whole yeere. See the notes on *Gen. 4. 3.*  
**Ver. 15.** *brother*] that is, *kinsman*: see *Gen. 13. 8.* *shouldst thou?*] The Greeke explaineth it, *about* *Isaak* *see* *Gen. 18. 17.*  
**Ver. 16.** *elder*] Hebrew, *greater*: meaning in age: and so the younger, is the lesser. See *Gen. 27. 1.* By interpretation, *Leah* signifieth *Labourious*, or *Painfull*: and *Rachel* an *Ene* or *Shepe*.  
**Ver. 17.** *tender*] as the Greeke translateth, *in forme*, or *weak*: but the Chaldee translateth *faire*. *Thargum* *Ierusalem* addeth, that they were tender with weeping and praying. *in forme*] that is, *in proportion of body*, or *personage*: as the next in countenance, or *visage*, is for beauty of colour. Both together, make perfect beauty. The like is *Lyd* of *Esther*, *E. 2. 7.* and of *Ioseph*, *Gen. 39. 6.* The Hebrew Doctors mytically apply this to the Church, *the fairest in the congregation of Israel*, *whom it was guiltlesse from the power of incontinence*: as it is sayd, (*In Song. 4. 7.*) *I thou art all faire my love, there is no spot in thee*. *R. 22. and them on Gen. 29.*  
**Verse 20.** *servd*] These things are set downe to shew Labans churlishnesse, and *Isaaks* meeknesse, poverty, patience, and hard condition in this life; which the Prophet after rehearseth, *how* *Isaak* *sied into Syria*, and *Isaak* *served for a wife*, and for a wife, kept (sheepe:) *Hos. 12. 12.* For whereas men used of their substance to give dowries, *Gen. 34. 12.* *Exod. 22. 7.* *Isaak* having nothing to give, out of his poverty, (*Gen. 34. 10.*) giveth his service to his uncle for a wife, which service was hard unto him, *Gen. 31. 40. 41.* as David, instead of a dowry, gave 100 foreskins of the Philistines, whom he killed with great perill of his own life; 1 Sam. 18. 22. 25. 27. These things of *Isaak*, may also (as the former of *Abraham* and *Isaak*) be mytically applied to Christ, whose spouse and Church, is beautifull, *Song. 4. 1. 7.* *Eph. 5. 25. 27.* and hath made him to serve with her sins, and wearied him with her iniquities, *E. 43. 24.* were in his eyes that is, seemed unto him. *loved her* and *loved* suffereth, hopeth, and endureth all things, 1 *Cor. 13. 7.*

13-7. much water cannot quench it, neither can the floods drown it: Song. 8. 7. See Gen. 24. 67.

21 Ver. 21. are fulfilled [or, are full, complete]: The Chalde addeth, the days of my service are fulfilled: meaning the seven yeeres covenanted, v. 18. Some take it to mean full, in respect of his age: and that he was married at the fifth before the 7. yeeres were expired. But in Pirkei R. Eliezer, ch. 36. it is said, Jakob began to serve for a wife 7 yeeres after 7 yeeres he made a banquet, and a rejoicing 7 daies, and had Leah Sec. and added 7 daies banquet more, and received Rachel, *goe into the chamber*; (as Judg. 15. 1.) that he may be to me as my wife. See Gen. 6. 4. The Bride, usually had a *private chamber* (or closet) whereinto she entered at the marriage day, Joel 2. 16. Whereupon, among the Jewes, the coming together in marriage, is called the *assembling into the private-chamber*; *Maimony* in treat. of *Wives*, ch. 10. S. 1.

22 Ver. 22. a banquet [named in Hebr. of drinking as is noted on Gen. 19. 3. such we call a *Bride-ale*]. The Greek translatheth it a *marriage*; hereupon the word marriage is used for a *banquet*, or *feast*, in Luk. 14. 8. and so the Syriack there translatheth it.

23 Ver. 23. Leah [in Greek, *Leia*]. A notable example of perfidie in Laban, to deale with his owne sisters son. And by reason that women at such times were veiled, (as in other like cases may be seen, Gen. 38. 15. 16.) [Leah] could not discern the fraud.

24 Ver. 24. Zilpah [in Greek *Zelpha*, *hand-maid*] or *Jehondanay*, *servant*, see Gen. 16. 1.

25 V. 25. the morning [Every man worke shall be made manifest, for the Day shall declare it, 1 Cor. 3. 13. They that do evill, know not the light, and the morning is to them, even as the shadow of death, Job 24. 16, 17. Therefore is this fact observed to be done in the evening, and discovered in the morning, *beguiled me*]. The Chalde faith, *hath unto me*? These things as they shew the evil mind and cariage of Laban, both in this his fact, and the excuse following: so may they be considered as a chastisement of God upon *Jakob*, who had by *guile* (tho with a better mind) gotten the blessing, Gen. 27. 35. For even the righteous are recompensed in the earth, Prov. 11. 31. and with what measure men mete, it shall be measured to them againe, Mat. 7. 2. But how great an affliction was this unto *Jakob*: to be beguiled of his Love, and defiled with another, whom in respect of her he hated? ver. 30. 31. For, love is strong as death, Song. 8. 6.

27 Ver. 27. the seven of this [or the week, that is, the seven daies banquet of this Leah, and to confirme the marriage with her, and then we will give thee the other. A week hath the name in Hebrue, of seven daies; as with us, it is called a seven-night. And the marriage feast, used to continue seven daies, as appeareth by Judg. 14. 10, 12. And it is a canon among the Jewes, that *whosoever marrieth a maid, shall rejoice with her 7 daies not doing any worke, but eating, drinking, and making merry*. And so, if he marry a woman not a maid, 3. daies. And if he take more wives together, he must rejoice with every of them; her convenient time of joy: *Maimony*, treat. of *Wives*, ch. 10. S. 12, 13. Thus Laban provided, that *Jakob* by voluntary consent to this mari-

age with Leah, should not be able afterward to put her away. The Ierusalem Chalde paraphrase, plainly applyeth this to the seven daies banquet for Leah. And that it cannot be meant of seven yeeres, before he should marry Rachel: the birth of their children, and life of *Jakob* after in the History, do manifest Gen. 47. 9 and 41. 46. and 30. 24. *these shall be given* to weete, by me; as the Greeke translatheth, *I will give*. The Hebrew also may signifie, we will give that is, I and my friends. *this also* meaning Rachel: ver. 28. So to make him amends, he urgeth upon him, another marriage incestuous. Which how ever *Jakob* accepted; and it may, by the speciall motion of Gods spirit, (as Samsons marriage with the Philistian woman, *was of the Lord*, Judg. 14. 4.) yet ordinarily the fact cannot be cleared, nor may be imitated. Though in my mystery the churches of Jewes and Gentiles, may by these two sisters be implied: as the two Testaments were in Abrams wives, Gen. 16. Gal. 4. *shall serve* [So covetousnesse of gaine by *Jakob*s service, made him thus to offer: and *Jakob* in yielding to this, is a mirror of patience.

Ver. 3. *hated* [not simply but in comparison of Leah; that is, *lesse loved*, as the former verse sheweth. So in Deut. 21. 15. also in Mat. 6. 24. and Luk. 14. 26. And herein Leah was chastified of God for consenting to the sin, with her father, *opened her womb*] that is, made her to beare children: the contrary was in Gen. 20. 18. The Chalde translatheth, *gave her conception*.

Ver. 32. *Ruben* [that is, *Son of seeing* (or of him that seeth) meaning her affliction, as the next words doe explaine: or, See ye the Sun. So in Pirkei R. Eliezer, chap. 36. it is said; *God saw Leahs tribulation, and gave her conception, and consolation to her soul; and she bare a man-child of a good forme; and said, I see the son, which God hath given me*.

Ver. 33. *Simen* [written in Greek by the Evangelists, *Symeon*, 2 Pet. 1. 1. and *Simon*, Mat. 10. 2. by interpretation *Hearing*, or son of *bearing*, that Leah was hated.

Ver. 34. *he called*] or, (not noting any person, his name was called: See Gen. 16. 14. *Leah*] that is, *Ignored*: the reason of the name here was of her husbands joining unto her: after, the Levites were joined unto the Priests in the military and service of God, as Numb. 18. 24.

Ver. 35. *this time*] or now, to weete againe, as the Greeke addeth, *confesse*] that is, *openly-praise and celebrate*, in solemne manner. This here applied to the Lord, is after applied to Judah himself, Gen. 49. 8. *Judah* [or *Jehudab*, in Greeke, *Juda*: by interpretation, *A Confessor*, or the son of *Confession*, or of *Praise*. Of him, all the sons of *Jakob*, are called *Jewes*, Eth. 3. 6. Mat. 27. 37. and he is a true Jew, whose praise is of God, Rom. 2. 29. *stayed* [or, *stood still*, that is, *left off bearing*, for a while: afterward he had more increase, Gen. 30. 17. And thus God dispensed his blessings, where least love of man was shewn: which redounded to his further glory by Leahs thankfulness.

CHAP.

## CHAP. XXX.

1. *Rachel in griefe for her barrennesse, giveth Bilhah her mayd unto Jakob*. 5. *Bilhah beareth Dan and Naphtali*. 9. *Leah giveth him Zilpah her mayd, who beareth Gad and Asher*. 14. *Reuben findeth Mandrakes*: with which Leah bereaveth her husband of Rachel. 17. *Leah beareth Issachar*. Zebulun, and Dinah. 22. *Rachel beareth Joseph*. 25. *Jakob desireth to depart*. 27. *Laban stayeth him, on a new covenant*. 37. *Jakobs pilcketh, whereby he becometh rich*.

1 **A**Nd Rachel saw, that she did not beare children unto *Jakob*; & Rachel envied her sister: & she said unto *Jakob*, Give me sons; or else, I dye. And *Jakob*s anger was kindled, against Rachel: and he sayd, am I in Gods stead, who hath withheld from thee, the fruit of the wombe? And she said; Behold my handmaid *Bilhah*, goe in unto her: and she shall beare, upon my knees; and I also, shall be builded by her. And she gave unto him, *Bilhah* her hand-maid, to wife: and *Jakob* went in, unto her. And *Bilhah* conceived, and bare unto *Jakob*, a son. And Rachel sayd, God hath judged me; and hath also heard my voice, and hath given unto me a sonne: therefore, called his name, *Dan*. And *Bilhah*, *Rachels* hand-maid, conceived againe; and bare, a second son, unto *Jakob*. And Rachel said, wrastlings of God, have I wrastled with my sister, I have also prevailed: and she called his name *Naphtali*. And Leah saw, that she had stayed from bearing; and she tooke, *Zilpah* her handmaid; and gave her unto *Jakob*, to wife. And *Zilpah*, Leahs hand-maid, did beare unto *Jakob*, a son. And Leah said, With a troupe: and she called his name, *Gad*. And *Zilpah*, Leahs hand-maid, did beare, a second son, unto *Jakob*. And Leah said, With my blessednesse, for the daughters will call me blessed: and she called his name, *Asher*.

14 And *Reuben* went, in the daies of wheat harvest; and found *Mandrakes*, in the field; and brought them, unto his mother *Leah*: and Rachel sayd unto Leah; Give mee I pray thee, of thy sonnes *Mandrakes*. And she sayd unto her; Is it a small-matter, that thou hast taken my husband; and wouldst thou take, my sonnes *Mandrakes* also? And Rachel sayd, therefore he shall lye with thee to night, for thy sons *Mandrakes*. And *Jakob* came out of the field, in the evening; and Leah went out to meet him; and she said, thou shalt come in unto me; for hiring I have hired thee, with my sons *Mandrakes*: And he lay with her that night. And God heard,

Leah: and she conceived, and bare unto *Jakob*, the fifth son. And Leah said, God hath given me my hire, for that I gave my hand-maid, to my husband: and she called his name, *Issachar*. And Leah conceived againe: and the bare the sixth son unto *Jakob*. And Leah sayd, God hath endowed me with a good dowrie: now will my husband dwell with me, because I have borne unto him five sonnes; and she called his name, *Zebulun*. And afterward, she bare a daughter; and she called her name, *Dinah*. And God remembered Rachel: and God heard her, and opened her wombe. And she conceived, and bare a son: and said, God hath gathered away my reproach. And she called his name, *Joseph*; saying: *Jehovah* will add to mee, another son. And it was, when Rachel had borne *Joseph*: that *Jakob* said unto *Laban*; Send me away, and let mee goe; unto my place, and to my land. Give me my wives and my children, for whom I have served thee, and let me goe: for thou knowest, my service which I have served thee. And *Laban* sayd unto him; I pray thee if I have found grace, in thine eyes: I have learned by experience, that *Jehovah* hath blessed me, for thy sake. And he said, Expressly name thy wages unto me, and I will give it. And he said unto him; Thou knowest, how I have served thee: and how thy cattell hath been, with me. For it was little, which thou haddest before me, and it is increased to a multitude; and *Jehovah* hath blessed thee, at my foot: and now, when shall I also do, for my owne house? And he said, what shall I give unto thee? And *Jakob* said, thou shalt not give unto me any thing; if thou wilt do for me this thing, I will turne againe, I will feed thy flocke, I will keepe them. I will passe through all thy flock, to day; removing from thence, every lambe speckled and spotted; and every brown lambe, among the sheepe; and the spotted and speckled, among the goats: and it shall be my wages. And my justice shall answer for me, in time to come; when it shall come for my wages, before thy face: every-one that is not speckled and spotted amongst the goats, and browne amongst the sheepe; that (*shall be counted*) stolne, with me. And *Laban* said, behold; I would, it might be according to thy word. And he removed in that day, the hee-goats that were ring-straked and spotted; and all the she-goats, that were speckled and spotted; every-one that had some white in it, and every

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36 brown one, amongst the sheep: and he gave them, into the hand of his sonnes And he set three daies way, betwixt him *self* and Jakob: and Jakob, fed the rest of Labans flocks. And Jakob took unto him, the rods of green white poplar, and of nut-tree and of plantane-trees; and piled in them white strakes, *with* making bare the white, which ~~was~~ on the rods. And he set, the rods which he had piled; in the gutters, in the troughes of waters: when the flocks came to drinke, before the flocks; that they might conceive when they came to drinke. And the flocks conceived, before the rods: and the flocks brought forth, ring-straked, speckled, and spotted-ones. And the lambs, Jakob separated, and gave the faces of the cattell, toward the ring-straked, and all the browne, among the cattell of Laban: and he put his owne flocks by themselves: alone; and put them not, unto Labans cattell. And it was, whensoever the lustie cattell conceived, then Jakob put the rods before the eyes of the cattell, in the gutters: that they might conceive among the rods. And when the cattel were feeble, he put *them* not: so the feeble, were Labans; and the lustie, Jakobs. And the man encreased, most exceedingly; and he had many flocks, and women-servants, and menservants, & camels, & asses.

## Annotations.

- 1 **E** Need. One word in the original, is for *envie, zeale, and jealousie*, taken sometime in the good part, sometime in the evill, as in this place. It is a stronger affection then *wrath* or *anger*, Pro. 27.4. and a work of the flesh, Gal. 5.21. 1 Cor. 3.3. *sons* some son, or child, or else I dye for, and if not, I am a dead woman. The like phrase was before in Gen. 20.3. Through fretfulness and impatience, the should kill her selfe; for *envie* is the rottenness of the bones, Pro. 14.30. whereas the ought to have fought unto the Lord, as did Isaac, Gen. 25.21.
- 2 **V.2. in Gods hand** [who only can give children: Sa. 2.5. 6. Pl. 112.9. & 127.3. So the Chaldee paraphrasteth, *Askef thou (sons) of me? shouldst thou not give them of the Lord?* fruit that is, as the Chaldee expoundeth, the child of thy bowels. So all children are called the fruit of the womb, Deut. 7.13. Pl. 127.3. even Christ himself, according to the flesh, Lu. 1.42
- 3 **V.3. and the fild** [or that she may beare upon my knees] meaning, children that might be brought up and nursed on her knees, as her owne; so Gen. 50.23. Hereupon the calleth Bilhahs children, hers; v.23. *shall be builded* [that is, shall have children, as the Greek translatheth. See Gen. 16.2. where the like was spoken by Sarah,
- 4 **V.4. to wife for a wife**. The like is said of Agar, who yet was but a secondary wife, or concubine: see Gen. 16.3. & 22.23. So this Bilhah (or Balga, as the Greek writeth her,) is called a concubine, Gen. 35.22. The like is to be minded for Zilpah, in vert 9.

V.6 **Judged**] This word, when it respecteth the godly, sometime meaneth *chastisement*, and affliction for sin, 1 Cor. 11.32. sometime *deliverance* out of their affliction, as 1 Sam. 24.15. 2 Sam. 18.19. Both may be implied here. *heard my voice*, I received my prayer, saith the Chaldee paraphrast, in v.17. and 22. By this it appeareth that faith & vertues, were mixed together with the infirmities of these holy persons. So after in v.17. **Dan**] that is by interpretation, *judging*: so named of Gods judging, that is, helping and delivering her. Afterward his name is applied to the *judging*, that should be among his children, Gen. 49.16.

V.8 **Wrastlings** of God [that is, divine and vehement wrastings, very great and earnest endeavours both with God in prayer, and by all other means that she could; as *wrastling* is a writhing & turning every way to prevail by might or flight. The name of God, is added to things for excellency sake: see Gen. 23.6. The Greek translatheth it, *God hath helped me, and I have been compared with my sister*; the Chaldee addeth, *God hath received my request; when I supplicated in my prayer, I desired that I might have a son, as my sister; and it is granted me. Naphthalim*] or as the Greek writeth it, *Nephthaleim*: Rev. 7.6. by interpretation, *Wrastler*, or son of *My wrastling*.

V.11. **with a troupe** [or, a troupe is come: for here is a double reading, in the Hebrew margine it is written *ba Gad, a troupe is come*, which in the text is one word *bagad*, that is, *in* (or *with*) *a troupe*: so after in v.13. *beast*, in (or with) my blessings. And so the Greek translates it, *In, or with*; but the Chaldee turneth it is come. *God* signifieth a troupe, or band of men, & to this interpretation Jakob after doth allude, Gen. 49.19. How be it the Greek translates it, *with good lucke* (or *fortune*) *Fortunately*. And in Arabick, the planet *Jupiter*, is called *Gad*: that is, a troupe or host: after the Greek, *Luck*, or *fortune*. This word is used in Ecl. 65.1. that prepare a table for the troupe: there the Chaldee translatheth it *Idols*: for it meaneth the host of heaven, or planets.

V.13. **with my blessings** [or in my happiness: that is, as the Greek explaineth it, *O blessed* (or *happy*) *am* I: meaning that this child was both with her felicity. The Chaldee translatheth it, *I have praise* (or *commendation*) *daughters*] that is, as the Greek translatheth it, *women* so in Prov. 31.19. Song. 6.8. And the Chaldee, *women will praise me. call me blessed* (or *count me happy*). This phrase the Virgin Mary useth, Luk. 1.48. see also Song. 6.8. **After** or **After**, that is, *Blessed, happy, or making blessed*.

V.14. **Mandrakes** [in Hebrew *Dindaim*, which signifieth *lovely* or *amiable*: the Greek translatheth them *apples of Mandragora*, (or *Mandrake-apples*): the Chaldee also calleth them *labrechin*, that is, *Mandrakes*, which name is borrowed from the Arabick. They were such things as gave a smell, Song. 7.13. Whether they were thole that we now call *Mandrakes*, is uncertain. The name is not found in Scripture, but in this history, & in Song. 7.13. there the Chaldee paraphrast calleth it *Balf*.

V.15. **Is it small**] the Greek translatheth, *Is it not enough?* These contentions were not merely carnal, but partly also for desire of Gods ordinary blessing,

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- blessing, in propagation; and chiefly for the increase of the Church, and obtaining the promised seed for salvation.
- 17 **V.17. heard Leah**] the Chaldee faith, *received her prayer*: so ver. 6. and 22. Gods providence and goodness is here admirable, that he should regard, and in his book record such things as these about childworks, and womens contentions for their husband: unto which notwithstanding the Lord abaseth himselfe, (passing by the heroical act of the world, and preacheth his grace, in the midst of all humane infirmities;) to those that in faith doe call upon him.
- 18 **V.18. Issachar**] The Greeke addeth the interpretation, *Issachar*, that is, *Hire*. It is written with the letters *Issachar*, but by the vowels *Issachar*, one *S* not pronounced, which is not usual. *Sachar* signifieth *Hire* or *wage*: whereof he had the name. But in that the counteth her son a reward from God, for giving her maid to her husband; it seemeth to be her error.
- 20 **V.20. endowed**] or, *given me a good gift*, as the Greeke translatheth. *Zeluhon*] or, as the holy Ghost writeth it in Greek *Zabulon*; that is by interpretation, *Dwelling*.
- 21 **V.21. Dinah**] that is, *Judgement*; in Greeke *Dina*.
- 22 **V.22. remembered**] that is, *showed care, and helpe*: see Gen. 8.1. The Chaldee translatheth, *the remembrance of Rachel came before God, and hee received her prayer*. So in 1 Sam. 1.19.20. the Lord remembered *Hannah*. **opened**] that is, as the Chaldee expoundeth it, *gave her conception*. So in Gen. 29.31.
- 23 **V.23. gathered** or *taken away* my reproach, meaning her barrenness; which was a reproach among men, Luke 1.25. 1 Sam. 1.6. Ecl. 4.1.
- 24 **V.24. Joseph**] that is, *He will add*: or, *adding*. Sometime he is written *Ioseph*, as in Psal. 81.6. and so it was graven on Aarons Bretpate, Exo. 28. The like is in the writing of other names, as *Imathim*, 1 Chron. 10.2. or *Iechonathan*, 1 Sam. 31.4. *Isaiah*, 2 Chron. 24.1. or *Iehoshaphat*, 2 King. 12.1. and sundrie the like. *will add* or *prayerwife*, be added to me. The performance hereof, see in Gen. 35.17. Hereby her faith appeareth. The Hebrew Doctors observe, that *she said not any sonnes*, for *she thought that there should be but twelve tribes; and she prayed thus the same*: some might be of her: R. *Moschom* on Gen. 30.
- 25 **V.25. to my Land**] or *country*, meaning Canaan, promised to him, Gen. 28.13. whither by faith he would returne, and dwell in it, expecting the blessing of God, as Gen. 26.3. Heb. 11.9. So in Ier. 51.9.
- 27 **V.27. grace** [or, *favour* *in thy eyes*: an unperfect speech, meaning, *I pray thee*. See the notes before on Gen. 11.4. and 13.9. and 23.13.
- 28 **V.28. Expressly name** [or, *nominate plainly*, appoint: The Greeke faith, *distinguish*; that is, *distinctly* name.
- 30 **V.30. before me**] that is, *before my coming*: so Gen. 32.3. and 46.28. *encreased*] Hebrew, *broken forth*: that is, *increased*, and *sprad-abroad suddenly*: so ver. 43. and Gen. 28.14. The Greeke

here translatheth it, *increased*, *at my foot* [that is, *since my coming*, and by *my travel and service*. So the foot is used to signifie *labourious service*, Deut. 1.10. and the *coming* or *presence* of any, Hab. 3.5. The Chaldee translatheth it as before in v.27. for *my sake*, *doe*] that is, *provide, labour, prepare, &c.* for my owne family: which hee that doth not, is *worse then an Infidel*, 1 Tim. 5.8. The Greeke translatheth, *make my selfe an house*?

V.31. **any thing**] that is, *my certaine wage*, or *stinted hire*, of Labans gift. He chose rather to depend on Gods providence. *will turne againe, will feed, &c.*] that is, as the Greeke explaineth it, *I will againe feed by sheepe, and keepe them*.

V.32. **removing**] or, *remove thou*: and so the Greeke translatheth, *separate thou*. *it shall be* [meaning, such should be his wage, namely, all that were borne to partie-coloured after that time. And this choice depended upon Gods blessing: for naturally the cattell would bring forth others like themselves, and so Jakobs part should be few. But by Gods extraordinary providence, it fell out other-wise: see Gen. 31.10, 12.

V.33. **my justice**] that is, *a just reward* of my labours from the hand of God, on whom I depend, and *just dealing* in me, who shall be seeme to keepe nothing but my owne. *answer for* [or *testifie for* (or *wild me*). The contrary is in Ecl. 59.12. *our sinnes answer*, (or *testifie*) *against us*. *Answering* is for *winning* in Exod. 20.16. *in time to come*] that is, hereafter shortly: the Hebrew phrase is, *in day to morrow*: but to morrow is often used for hereafter, or time to come, Exod. 13.14. Deut. 6.20. Ios. 4.6. Mat. 6.34. as yesterday, is for time past, Gen. 31.2. *when it shall come*] or, *for it shall come*; or, *when thou shalt come* (to looke) *on my wages*. The Greeke translatheth, *for my wages is before thee*.

V.34. **I would it might be**] or, *I wish it, let it be*: for the distinction seemeth to afford this sense. The Greek omitting the former, faith only, *Let it be*.

V.36. **may**] that is, *journey*: so Gen. 31.23. and often in the Scripture.

V.37. **rods**] Hebrew, as *tree*, for *tree*, Gen. 3.2. *greene*] that is, *moist*: opposed to *dry*; and is not meant of colour. It may also be referred to the rods. *nut tree*] in Hebrew *Luz*: some think it to be the *bazzel*, others the *almond tree*: the Hebrew and Greeke are both general, for any *nut tree*: and the word is not found for a tree, but in this one place. Elsewhere *Luz*, is the City *Bethel*, so named as seemeth of *nut tree* growing there, Gen. 28.19. as elsewhere *Iericho* is called the *City of palm-trees*, 2 Chron. 28.15. *plane tree*] or, *plane tree*: thus both the Greek and Chaldee doe interpret the Hebrew name *gnarum*: some think it to be the *definet tree*. It was a faire tree, as appeareth by Ezek. 31.8.

V.38. **conceiveth**] Heb. *is in heat*; whereby *conception* or *engendering* is meant, as the Greeke plainly translatheth. And these things Jakob did by the oracle of God, as appeareth by Gen. 31.9. 10.11. 12. by reason whereof, it was no more unlawfull for him to doe thus, then for his children to rob the Egyptians, Ex. 12.35, 36. It was in recompence

of his forelabors, Gen. 31. 38, 40, and had not God provided this way for his recompence, Laban would have sent Jakob away empty, Gen. 31. 42.

39 *V. 39. ring-fraked* [with a round akoute, or ring about their legs, as if they were tied about. The Greeke faith *white*: so in Gen. 31. 8.

40 *Verf. 40. the lambs* which were so spotted and particoloured. *Verf. 39. gree* that is, *set*, or turned the faces of the sheep towards them, that by seeing them, they might conceive the like: as they did before, by seeing the pilld rods in the troughs.

41 *Verf. 41. lusty* or *frang*. The Hebrew word signifieth *bond together*, which may be understood both of their bodies *wel-set* and *truff together*, and of their *conspiring together* the male and female for engendering. Which was at the beginning of the yeere, and therefore the Chaldee tranlateth it, *the forward* (or *first borne*.)

43 *Verf. 42. subtle* for *late ward*, as the Chaldee also tranlateth it, *or engendered late*. It hath the signification of *covering*, and it may be understood, when they were thicke covered with wool, as towards the end of summer, when they are not so strong for generation.

43 *Verf. 43. mervais* [Hebrew *brake forth*: as v. 30. Gen. 28. 14. The Greeke here tranlateth it, *waxed rich*, *exceedingly* or *vehemently*: doubling the word to enlarge the sense, as in Gen. 7. 19. Thus even in outward blessings, God kept his promise to Jakob, Gen. 28. 15, and delivered him from covenants Labans injuries. Gen. 31. 7, 42. enriched him with his substance, Gen. 31. 9, as elsewhere the Lord prometh, that his people shall *rob those that robbed them*, and *spoil those that spoiled them*: Ezek. 39. 10. Of the things in this chapter, and other the like, the Hebrew Doctors give this commendation. *Marvelous mysteries are in the histories of the holy law: that none is able to tell the praise of the excellencie thereof, and of the hid things of the same, yea even then, when histories are found in the Law, which may be thought unnecessary and unprofitable. And when we read in the law, we bleſſe (God) for the histories; by which he hath planned eternall life amongst us, as by the ten Commandments. (Exod. 20.) For when a man remembereth the vale of blindness from off his face, hee shall find in that worke a mountain of spices and of frankincense: neither hath the eye seene, O God, besides thee: (Elsay 64. 4.) R. Menachem, on Gen. 30.*

#### CHAP. XXXI.

1, Laban and his sons, envy Jakobs prosperity. 3, God kidebith him returne into Canaan. 4, He acquainteth his wives herewith, complaining of their fathers hard dealing. 14, They agree to goe with him. 17, so they all flee secretly. 19, Rachel stealeth her fathers images. 22, Laban pursueth after him. 26, and complaineth of the wrong; 33, and karebith for his image; 34, but Rachel in policie kidebith him. 36, Jakob chidebith Laban, for abusing and hard usage of him. 43 Laban would make a covenant, 45, which Jakob assenteth unto, and it is confirmed by a signe, an oath, and a banquet; 55, so they part in peace.

And he heard, the words of Labans sons, saying, Jakob hath taken all that was our fathers: and of that which was our fathers, hath hee made all this glorie. And Jakob law, the face of Laban; and behold it was not with him, as in former dayes. And Jehovah said unto Jakob; Returne unto the land of thy fathers, and to thy kinned: and I will be with thee. And Jakob sent, and called Rachel and Leah to the field unto his flocke. And he said unto them, I see your fathers face, that it is not toward mee, as in former daies: and the God of my father hath been with me. And yeknow, that with all my able-power, I have served your father. And your father hath deceived me, & changed my wages, ten times: but God hath not given him, to doe me evill. If he said thus, The speckled shall be thy wages; then bare all the cattell, speckled: and if he said thus, the ring-fraked shall be thy wages; then bare all the cattell, ring-fraked. And God, hath taken away the cattell of your father, and given them to me. And it was in the time that the catel conceived; that I lifted up my eyes, and saw in a dreame: and behold the hee-goats which leaped-up on the cattell, were ring-fraken, speckled and griffled. And the Angel of God said unto me in a dreame; Jakob, and I said, *Loe here I am*. And hee sayd, Lift-up now thine eyes, and see, all the hee-goats, that leape up on the cattell; are ring-fraked, speckled and griffly: for I have seen all that Laban doeth unto thee. *I am the God of Beth-el*, where thou anointedst the pillar, where thou vowedst unto me, a vow: now, arise goe out from this land, and returne unto the land of thy kinned. And Rachel and Leah answered, and said unto him: Is there yet for us, any portion or inheritance, in our fathers house? Are we not counted of him, strangers? for he hath fold us: and eating he hath eaten up also, our money. For all the riches, which God hath taken-away from our father; that *belongeth* to us, and to our sonnes: and now, all that God hath said unto thee, doe thou. And Jakob arose, and tooke up his sons, and his wives, upon camels. And he led away all his cattell, and all his substance which he had gathered: the cattell of his getting which he had gathered in Padan Aram: for to come unto Isaak his father, in the land of Canaan. And Laban was gone to sheare his sheepe: and Rachel had stollen the Teraphims, that were her fathers. And Jakob stole from the heart of Laban Syrian:

Syrian: in that he told him not, that he fled. And he fled himself, and all that he had; and he rose up, and passed over the river: and set his face toward mount Gilead. And it was told Laban, in the third day; that Jakob was fled. And hee tooke his brethren with him, and followed after him, seven dayes way: and overtooke him, in mount Gilead. And God came to Laban the Syrian, in a dreame by night: and he said unto him; Take thou heed, lest thou speake with Jakob from good to bad. And Laban overtooke Jakob: and Jakob had pitched his tent in the mount; and Laban pitched with his brethren in mount Gilead. And Laban said, to Jakob; what hast thou done, that thou hast stollen-away from my heart: and hast led-away my daughters, as captives with the sword? Wherefore didst thou flee secretly, and steale-away from me: and didst not tell me: that I might have sent thee away, with mirth and with songs, with timbrell and with harpe. And hast not suffred me to kisse my sonnes, and my daughters: now, thou hast done foolishly in so doing. It is in the power of my hand to doe you evill: but the God of your father said unto mee yesterday night, saying; Take thou heed, that thou speake not with Jakob from good to bad. And now, going thou wouldest be gone, because longing thou longest after thy fathers house: wherefore hast thou stollen my gods? And Jakob answered, and said to Laban: because I feared; for I said, lest thou take-by force thy daughters from me. With whom thou shalt find thy gods, let him not live: before our brethren, discern thou what is thine with mee, and take it to thee: and Jakob knew not, that Rachel had stollen them. And Laban entred into the tent of Jakob, and into the tent of Leah, and into the tent of the two handmaids, and hee found them not: and he went out from the tent of Leah, and entred into the tent of Rachel. And Rachel had taken the Teraphims, and put them in the camels furniture, and fare upon them: and Laban felt all the tent, and found them not. And she said to her father, Let it not be displeasing in the eyes of my Lord, that I cannot rise-up before thee, for the custome of women is upon me: and he feared, and found not the Teraphims. And Jakob was wroth, and chode with Laban: and Jakob answered and said to Laban; what is my trespass, what is my sinne, that thou hast hotly pursued after me? Whereast thou hast felt all

my stuffe, what hast thou found of all the stuffe of my house? *set is here*, before my brethren and thy brethren: and let them debate betweene us two. This twenty yeeres have I been with thee; thy ewes and thy she-goats have not cast their yong: and the rammes of thy flocke, I have not eaten. The torne, I brought not unto thee; I made it good; of my hand, didst thou require it: the stolen by day, or stolen by night. I was in the day, the heat did consume me, and the frost in the night: and my sleepe fled from mine eyes. This was my twenty yeere, in thy house: I have served thee fourteen yeeres, for thy two daughters; and sixe yeere, for thy cattell: and thou hast changed my wages, ten times. Except the God of my father, the God of Abraham, and the Feare of Isaak, had beene with me; surely now, thou hadst sent me away empty: my affliction and the labour of my hands, God hath seene, and rebuked thee yesternight. And Laban answered, and said unto Jakob; *These daughters are my daughters, and these sonnes my sons, and these cattell my cattell* and all that thou seest, it belongs to me: and to my daughters, what shall I do to thee *this day*; or to their sonnes, which they have borne? Now therefore, come let us strike a covenant, I & thou: and let it be for a witness, betweene me and thee. And Jakob tooke a stone: and set it up, for a pillar. And Jakob said to his brethren, Gather stones; and they tooke stones, and made an heape; and they did eate there, upon the heape. And Laban called it, *Igar-sahadutha*: and Jakob called it *Gal-ceed*. And Laban said, This heape is a witness, between me and thee, *this day*: therefore hee called the name of it *Gal-ceed*. And Mizpah, for he said; Jehovah watch, betweene mee and thee: when we shall behid, each man from his neighbour. If thou shalt afflict my daughters, and if thou shalt take wives besides my daughters, no man is with us: see, God is witness, betweene me and thee. And Laban said to Jakob; Behold this heape, and behold this pillar, which I have cast between me and thee. This heape is witness, and the pillar is witness: that I will not passe over this heape unto thee; and that thou shalt not passe over this heape, and this pillar unto me, for evill. The God of Abraham, and the God of Nachor, they judge between us; the God of their father: and Jakob sware, by the Feare of his father Isaak. And Jakob slew a slaughter (of beasts), in the mount; and cal-



led his brethren to eat bread : and they did eat bread and taried all night in the mount.  
 55 And Laban rose early in the morning, and killed his fannes and his daughters, and blessed them : and Laban went and returned to unto his place.

## Annotations.

- 1 **H**ec] is, as the Greeke expresseth, *Iakob heard*, made all this glory] that is, (as the Chaldee expoundeth it) *got all the riches*; for, therupon glory ariseth; as riches and glory are joyed together, in Prov. 3. 16 and 8. 18. Eccle. 6. 2. *Glorie* (or *honour*) hath the name of *weighing*, (as Paul mentioneth the *weight of glory*, 2 Cor. 4. 17.) and Abraham was said to be *weighty*, when he was rich, Gen. 13. 2. And in Elay 61. 6. *glory*, is in Greeck translated *riches*.
- 2 Ver. 2. *face*] or *countenance*, wherein favour or displeasure is easily discerned : the Chaldee faith, *the look of his face*, as in former dayes] or, *in time past* : the Hebrew phrase is, *as yesterday, and the day before* : which two dayes past, are used for all time before; even as to day, is for the time present, Plal. 95. 7. and to morrow for all time to come, Gen. 30. 33. So after here in ver. 5. Exod. 4. 10. and 5. 7. 14. and often in the Scripture.
- 3 Ver. 3. *of thy fathers*] the land of Canaan, given by promise to Abraham and to Isaac, Gen. 13. 15. and 26. 3. *with thee*] that is, *due thee* god, Gen. 32. 9. the Chaldee translatheth, *my word shall be for thy help*. See Gen. 28. 15.
- 4 Ver. 4. *unto his flock*] the Greeke expounds it, *where the flocks were*.
- 5 Ver. 5. *with me*] to bid me depart, ver. 13. or, as the Chaldee explaineth it, *his word hath bene my help*.
- 7 Ver. 7. *ten times*] in his sixe yeares service ; *ten* here may be put for *many times*, so in Iob 19. 3. *given*] that is, *suffered*. See Gen. 20. 6.
- 9 Ver. 9. *God hath*] so it was not by Iakobs fraud, as his brethren unjustly calumniated him, ver. 1. neither used he that art of putting rods into the troughes (Gen. 30. 37.) but by Gods direction.
- 10 Ver. 10. *a dicame*] sent of God, as Gen. 28. 12. *be-gate*] and *rammer*, as the Greeke expressely addeth. By this he was taught, that the generation of cattell in that manner, was by the instint of God, for to enrich Iakob. *grissled*] or *haile-spotted*, that is, having many white spots, like hawlestones; for so the Hebrew and Chaldee words import. The Greeke expounds it, *sprinkled with ashe*. It may be also to signifie, that this was Gods worke, as the haile fallth from heaven. Such was the colour of certaine *corbes*, that Zachary saw in a vision, Zach. 6. 3.
- 11 Ver. 11. *Angel*] called in ver. 13. *the God of Esau*; that is, *Christ*. So after Gen. 48. 16. The Hebrew Doctors all name this Angel, *Michael*: Pirkei R. Eliez. c. 36.
- 12 Ver. 12. *be-gate*] the Greeke againe addeth, and *rammer*, *cattell*] or *flocke*, which the Greeke

translatheth *sheepe and goats*, the Hebrew comprehendeth both, as Levit. 1. 10.

Ver. 13. *the God*] Hebr. *El Bebel*, that is, *the God of the house of God*: which the Chaldee expoundeth thus, *the God which appeared unto thee in Beth-el*: the Greeke, *thy God*, which appeared unto thee in Gods place. God here manifesteth that hee accepted the service which Iakob used in consecrating Bethel, Gen. 28. 18, 19, 22. and was mindful of his promises there made, ver. 15. *knowed*] or *naivitie*, *generation*, as the Greeke translatheth; adding moreover, *and I will bee with thee*, as was in ver. 3.

Ver. 14. *for us*] or, *to us*: these words may imply both that they had no hope of benefit from their father; and that they had no mind any longer to continue with him, but to depart. Compare 1 Kin. 12. 16. & the law in Gen. 2. 24. Laban is set forth in this history, as a picture of a man covetous, envious, injurious, unthankfull, and unnatural; besides his idolatry and hypocrisy. By such a miser, was Iakobs faith and patience exercised twentie yeeres.

Ver. 15. *of him*] or *to him*: meaning that he had dealt with them as strangers, rather then as children. *feld us*] for fourteen years service by thee our husband. *eating hee hath eaten*] that is, *quite eaten up*, and consumed : or *greedily eaten*. Or question-wile, *should hee eat*? that is, *consume us quite*? For by often changing Iakobs wages, hee sought to have enriched himself, with the extreme poverty of his daughters. *money*] Hebr. *silver*: used here generally for their price, which hee had turned to his owne profit : or figuratively, the *meats and commodities* bought with such *money* as was due to them for their husbands service : besides their owne portions.

Ver. 16. *richer*] the Greeke addeth, *and glory* as ver. 1.

Ver. 18. *substance*] or, *gathered-goods*: see Gen. 12. 5. Thus also Iakobs children went with all their goods out of Egypt, Ex. 10. 26. *Padan Aram*] that is, as the Greeke hath it, *Mesopotamia*.

Ver. 19. *Teraphims*] the Greeke here translatheth them *Idols*; the Chaldee, *images*: Laban calleth them *his gods*, ver. 30. and that they were *images* or representations used in divine worship, other Scriptures also doe confirme, Iudg. 17. 5. and 18. 14. 17. 20. Hof. 3. 4. and it seemeth that idolaters consulted with their gods by them, and had oracles, Ezek. 21. 21. Zach. 10. 2. therefore the Chaldee and Greeke in Hof. 3. 4. translate it, *disasters*, or *manifesters*, to weot, of hidden things. They were greatly displeasing to the true God, 1 Sam. 15. 23. and therefore were by the godly, rooted out, 2 King. 23. 24. Sometime the Greeke version keepeth the originall name *Teraphim*, Iudg. 17. and of it, the Heathen Greekes framed the word *Terapentin*, for to signifie the *service or worship* of their gods; and using to consult with such, for recovery of their health, (as Ahaziah did with Beelzebub, 2 King. 1. 2.) they applied the Greeke word *Terapentin*, for to heale or cure diseases. An ancient Rabbinie faith, *What were those Teraphims? They build*

*killed a man that was a first borne (sons) and took off his head, and filled it with salt and with oyle, and wrote upon a plate of gold, the name of an unclean spirit, and put it under the tongue thereof; and set it by as a wall, and lighted candles before it, and bowed themselves downe unto it, and it spake unto them; as it is written, (in Zach. 10. 2.) the Teraphims have spoken vanity. Pirkei R. Eliez. ch. 36. It is more likely, they were Images in the shape of men, as may be gathered by 1 Sam. 19. 13. 16.*

Ver. 20. *state from the beart*] that is, *state* (or *conveyed away himselfe*) *without the knowledge or consent of Laban*. For the beart is the seat of *knowledge* and *understanding*, Eccle. 7. 25. Prov. 7. 7. So the Greeke here for *state*, translatheth bid : and the Chaldee faith, *Iach conveyed it from Laban*. The word from, is here to be understood, as afterward in ver. 26. & 27. where this speech is opened; and sometime the Scripture it self supplyeth this and the like wants; as 2 Chron. 6. 33. *heare thou from the heavens*; whereas the same speech being written in 1 King. 8. 43. the word from is wanting. Otherwise to *state the beart*, meaneth privily to draw the heart and affection unto one, as in 2 Sam. 1. 5. 6. Or, if here weot to read it, *state the beart of Laban*, the meaning is, hee caried away and deceived him of that which his heart did expect and affect, namely more wealth by Iakobs service, &c. And so it is a Syriack phrase, not much differing from that in 2 Cor. 12. 16. *I caught you with guile*, where the Syriack translatheth, *I stole you with guile*. And *stealing* is used for *carrying away*, Iob. 21. 18.

Ver. 21. *the river*] Euphrates (as the Chaldee explains it, that was between Chaldea and Canaan: Iof. 24. 23. *set his face*) that is, his affections and actions, without declining to any other way. Therefore the Greeke translatheth it *bornefester*, which signifieth an *earnest (violent) running* thitherward. The like phrase is in Ier. 50. 5. Luke 9. 51. 53. *Gilead*] in Greeke, *Galaad*. It was a goodly mountaine adjoining next to Lebanon, beneath which mount, was a fertile country called also the *land of Gilead*, Ier. 22. 6. Deut. 34. 1. They were stored with *balme*, myrrb, and other spicerie, Gen. 37. 25. Ier. 8. 22. were very good for feeding of cattell, and were afterwards taken from the Amorites, and given partly to the fannes of *Reuben*, and  *Gad*, and partly to the fannes of *Manasse* for inheritance, Song 4. 7. Numb. 32. 13. Ier. 50. 19. Deut. 31. 13. 15. 16. There was also a man of this name, one of Iakobs posterity : Numb. 26. 29.

Ver. 22. *the third day*] his flock being 3. dayes journey from Iakobs, Gen. 30. 36.

Ver. 23. *brethren*] that is, *kinsfolke*: see Gen. 13. 8. *way*] that is, *journey*: so Gen. 30. 36. *Laban* pursueth Iakob gone out from his servitude : so *Pharao* pursueth his children, for the like cause, Exod. 14. 5. 6. 9.

Ver. 24. *God came*] The Chaldee faith, *word came from the face of God*. Compare Gen. 20. 3.

*Take thou heed*] or, *Keep thy selfe*, as the Greeke translatheth. It was a rebuke unto Laban : ver. 42. *from good to bad*] the Greeke faith only, *that*

*thou speake not bad words*. The Hebrew phrase seemeth to meane, *either good or bad*: as in the like, Gen. 14. 23. and also in this very phrase, 2 Sam. 13. 22. And to speake *neither good nor bad*, is meant respectively to that end for which Laban purified him; as to carry Iach backe againe into his servitude. So after in ver. 29. Tais was the Lords hooke in Labans nostrils, to carry him backe the same way hee came, as in ver. 5. Elia. 37. 29.

Ver. 26. *from my beart*] secretly and unawares to me : the Chaldee faith, *concealed it from me*: as ver. 20. *captives*] or *prisoners*. But they went voluntary, ver. 16. and belonged to Iakob, rather then to Laban; Gen. 2. 24.

Ver. 27. *secretly*] Hebr. *kepe thee secret in stealing*. *from me*] this openeth the former speech of *stealing away from his beart*. The Chaldee here againe translatheth, *didst conceal it from me*. *tumbrel*] or *tabret*, in Hebr. named *Tapan*, of the sound which it maketh, when it is beaten on with the hand? It was an instrument of joy, Elia. 24. 8. used by Iakobs daughters when they went out of the Egyptians service, Exod. 15. 20. which Laban here speaketh of, though it may be meant no such thing.

Ver. 28. *to kisse*] and *to bid farewell*. For *kissing* was used both at the meeting, and at the parting of friends, Ex. 4. 27. Gen. 29. 21. & 31. 55. Ruth. 1. 14.

Ver. 29. *It is*] or *It was*: And the Greeke translatheth it of the time present; *but now my hand is able*. A vaine boast, like Pilates, Joh. 19. 10. 11.

Ver. 30. *going*, &c.] that is, *thou wouldst needs bee gone*. *longing*] that is, *thou gavest longedst, or desiredst*. *my god*] that is, *Teraphim*, ver. 19. images by which he worshipped God. For figuratively the Scripture useth to call those things *Gods*, which represent God and his preface unto men, as Exod. 32. 4. 1 King. 12. 28. And the word *Gods* is spoken of one image, Ex. 32. 8. and is the same that God, Neh. 9. 18. So *Teraphim*, though a word of the plurall number, yet is used also for one Image, 1 Sam. 19. 13. 16. The Chaldee here translatheth it, *my Feare*; that is, *my God* whom I feare, as in ver. 53. This complaint of Laban that his *Gods were stolen*, sheweth the vanity of such Idolatry, Ier. 10. 5. 11. 15. Iudg. 6. 31. and 18. 24. So God also did execution upon the gods of Egypt, when Iakobs sons departed thence, Numb. 33. 4. Exod. 12. 12. and threatneth the like after Ier. 43. 12. 13. Elia. 19. 1.

Ver. 32. *not live*] a severe judgement, uttered unawares, for he knew not that Rachel had stolen them: yet the Hebrew Doctors note, that Iakob said, *who swever hath stolen the Teraphims, hee shall die before his time*, and that which cometh out of the mouth of a just man, is as if it came out of the mouth of an Angel, and Rachel travelled in childbirth, and dyed, Gen. 35. 16. 18. Pirkei R. Eliez. ch. 36.

Ver. 34. *furniture*] or *saddie*: the Greeke word also meaneth such stuffe as the Camell was laden with. *feld*] that is, *searched*, So ver. 37.

Ver. 35. *displeasing*] or *worshipfull, grievous*: see Gen. 4. 5. The Greeke translatheth, *that is not ill (or grievously)*.



graciously.) my Lord] so in words shee honoured her father, as Sarah with like title, did her husband: see Gen. 18. 12. *rise up*] to doe thee honour, in gesture, as Lev. 19. 32. *custome*] Hebr. way of women; meaning her natural diffele, such as women used to be put a part for, Lev. 19. 32. *Verf. 36. trespasser*] or, *disloyall iniquity*; the Greeke translatheth it *injury*, (or *unrighteous-deed*;) and it is in degree greater then *sin*; as Iob 34. 37. *he addeth trespasser to his sinne*.  
37 *Verf. 37. debate*] or *dispute, argue and discuss* the thing; and consequently *judge*, and lay the blame where it is due.  
38 *Verf. 38. not eaten*] as is the manner of evill shepheards, Ezek. 34. 2, 3, &c.  
39 *Verf. 39. The turne*] to weete, *with wilde beasts* as the Greeke explaineth it. *I made it good*] or, *I paid for it*, as the Greeke translatheth. The Hebr. word signifieth to *expiate*, or *satistie* *as-for-sin*, as it he should say, *I put away the sinne by satisfacti*; to spoken, because Laban imputed it to Iakob for a fault, though indeed it was not. *thou requirer*] which he could not do without injury: for Gods law sheweth, that that which is torne of beasts, should not be made good by him that kept it, Exod. 22. 10, 13.  
40 *Verf. 40. custome*] or, *eat*: The Greeke translatheth, *burn with heat*. *fed*] The Greeke saith, *departed*. Care of his flocke, kept his eyes that he could not sleepe. The dutie of good shepheards, is hereby signified, Luke 2. 8. Hebr. 13. 17. the contrary is in the evill, Esa. 56. 10. This relation setteth forth Iakobs miserie while he dwelt in Syria, and kept sheepe; not onely once noted by the Prophet, Hof. 12. 12. but continually remembered unto God by Iakobs children, who bringing their first fruits, did every one confesse, *A Syrian ready to perishe, was my father*: Deut. 26. 5.  
42 *Verf. 42. the Feare*] or *Dread*; that is, the GOD whom Isaak feared; as also after in verse 53. So the Chaldee expresth it, *be whom Isaak feared*. So Iakob himselfe explaineth it, Gen. 32. 9. and in Plal. 76. 12. God is absolutely called the Feare, as unto whom all feare and dread is due, Esa. 8. 12, 13. *with me*] or *for me*, and on my side: see the like speech in Plal. 124. 1, 2. &c. *bands*] Hebr. *palmer*: a part being put for the whole. Though hereby secret and unknowen labour, may be implied. *the*] This word the Greeke also addeth, the sense requiring it. The holy Ghost often supplieth the want of such words, as, *I beleeveth not the words*, 1 King. 10. 7. that is, *their words*, 2 Chro. 9. 6. And, *to provoke*, 2 King. 21. 6. that is, *to provoke him*, 2 Chron. 33. 6. So, *the heele*, Plal. 41. 10. is translathed, *his heele*, Ioh. 13. 18. And by the Evangelists, *into the garner*, Mat. 3. 12. that is, *into his garner*, Luke 8. 17. and sundry the like. See before, Gen. 2. 19.  
43 *Verf. 43. and to my daughters*] that is, *and as for my daughters, what shall I doe to them*? The pawies in the Hebr. yeeld this sense: but the Greeke referreth it to the former, *it is mine & my daughters*.  
44 *Verf. 44. therefore*] Hebr. *and now*; which the Greeke also translatheth, *Now therefore*. The Hebr.

sometime useth one of these for another: as, *and hee called*, 2 Sam. 5. 9. which another Prophet saith, *therefore they called*, 1 Chren. 11. 7.  
*Verf. 45. a pillar*] a monument of the covenant, which Iakob consented to make.  
*Verf. 46. did eat*] after the covenant had beene made, verse 54.  
*Verf. 47. Iegar Sabadutha*] these are Syriack words, signifying, *I be keep of witness*, as the Greeke turneth them. So Laban named it in his own language. *Gal-ed*] This is Hebr. and signifieth also, *I be kept a witness*; as the Greeke translatheth it. So Iakob named it in his holy language: and thus the children of them both, by the name, might remember the league here made. And hereupon it seemeth, the mount and country adjoining, was called *Galaad*, or *Gilead*.  
*Verf. 48. heap*] in Hebr. *Gal*. *a witness*] in Hebr. *Ed*: which together make *Galed*.  
*Verf. 49. Mithab*] that is by interpretation, *a Watch-tower*, or place of *Espying*. The place had these names figuratively, as being a signe of Gods *winsse* to, and *watch* over the covenant now made. *watch*] or *espy*: it sheweth a reason of the former name. *hid*] that is, *absent*, cut of the sight one of another. The Greeke translatheth, *because we depart* *as from another*.  
*Verf. 50. If thou shalt*] wee may understand, *Swearing, or Wishing a curse to thy selfe*, &c. Or, *Thou shalt not*. See the notes on Gen. 24. 38. and 4. 23. *is*] or, *be witness*: and consequently a punisher of the evill. For the men that were present, were not meet witnesses, because they were kinsfolkes, verse 23.  
*Verf. 52. that I will not*] this manner of speaking is earnest, and deliberate; as is meet in making covenants. It may also be properly interpreted *If I, to weete, shall passe over this place, I will not passe over to thee for evill*: and, *if thou, to weete, shalt passe over, &c.* But *if* in Hebr. is sometime used for *That*, and so the Greeke, Act. 26. 23. *unto thee*] meaning *for evill*; as in the latter branch is expressed.  
*Verf. 53. God*] or *Gods*. *their father*] that was *Tharab*, and hee leived strange gods, Ios. 24. 2. So Laban sweareth by idols. *the feare*] that is, the God feared: as ver. 42. So Iakob swaeth by the true God only, as is commanded Deut. 6. 13.  
*Verf. 54. slew a slaughter*] for a feast, and so they used at making of covenants, Gen. 26. 30. Vtually the word is applied to slaying of sacrifices: but the generall meaning, seemeth most proper here. So in 1 King. 1. 9. Numb. 22. 40. *bread*] this word is often used generally for all food: (see Gen. 2. 14.) and sometime for *stye*, Lev. 3. 1 and 21. 6. Numb. 28. 2.  
*Verf. 55. blessed them*] Thus God over-ruled Labans cruell mind, as he turned Balaams curse into a blessing, Deut. 23. 5.

CHAP. XXXII.

1. *Iakob meeteth an host of Angels*. 3. *Hee sendeth a message to Esau*. 6. *Hearing of Esaus coming, hee is affraid*. 8. and prayeth for deliverance. 13. *He sendeth a present to Esau*. 24. *He wraethleth with an Angel, and will have a blessing of him*. 28. *Thereupon his name is called Israel*. 30. *the place is called Peniel*. 31. and Iakob halteth.  
1 **A**ND Iakob went on his way: and the Angels of God, met him. And Iakob said, when he saw them; This is Gods host: and he called the name of that place, Machanaim.  
2 **A**ND IAKOB SENT messengers, before him; to Esau, his brother: unto the land of Seir, the field of Edom. And he commanded them, saying: Thus shall ye say, to my Lord, to Esau: thus saith thy servant Iakob; I have sojourned with Laban; and I am tired until now. And I have, oxen and asses; flockes, and men-servants and women-servants: and I have sent, to tell my Lord: to finde grace in thine eyes. And the messengers returned unto Iakob, saying: wee came to thy brother, to Esau; and also he is comming to meet thee, and foure hundred men with him. And Iakob feared greatly, and was distressed: and he divided the people that was with him; and the flockes, and the herds, and the camels, into two companies. And he said; If Esau come to the one companie, and smite it: yet the companie that is left, shall escape. And Iakob said; O God, of my Father Abraham; and God, of my Father Isaak: Jehovah, that saidst unto me, Returne unto thy land, and to thy kindred, and I will doe thee good. I am lesse then all the mercies, and then all the truth, which thou hast done unto thy servant: for with my staffe, I passed over this Jordan; and now I am become two companies. Deliver mee, I pray thee, from the hand of my brother, from the hand of Esau: for I feare him, lest he will come and smite me; the mother with the sonnes. And thou saidst, doing good, I will doe thee good: and will put thy feed, as the fane of the sea; which shall not bee numbred, for multitude. And hee lodged there, the same night: and tooke of that which came into his hand, a present, for Esau his brother. Two hundred shee-goats, and twentie hee-goats: two hundred ewes, and twentie mares. Thirty milch camels, and their yong-ones: twenty hee-bullocks, and ten hee-bullocks, twentie shee-asses, and

ten hee asse-colls. And hee gave them, into the hand of his servants; every herd by it selfe al. me: and said unto his servants, passe over before mee; and put a space betweene herd and herd. And he commanded the first, saying; When Esau my brother shall meet thee, and shall aske thee, saying; whose art thou, and whither goest thou; and whose are these before thee? Then thou shalt say, *(they be)* thy servant Iakob; it is a present sent to my Lord, to Esau: and behold, hee also, is behinde us. And hee commanded also the second, and the third, and all that went after the herds, saying: according to this speech, shall ye speake unto Esau; when you finde him. And ye shall say also, Behold thy servant Iakob, is behinde us: for hee said, I will appease his face, with the present that goeth before me; and afterward, I will see his face; peradventure, he will accept my face. And the present passed-over, before his face: and himselfe, lodged that night, in the companie. And hee rose up that night, and tooke his two wives, and his two hand-maydes; and his eleven children: and hee passed over the foord Jabbok. And hee tooke them, and caused them to passe over the brooke: and caused to passe over, that which hee had. And Iakob was left, himselfe alone: and there wraethleth a man with him, until the rising-up of the morning. And hee saw that hee prevailed not against him; and he touched the hollow of his thigh: and the hollow of Iakobs thigh was out of joynt, as he wraethleth with him. And he said, let me goe; for the morning riseth-up: and hee sayd; I will not let thee goe, except thou bleste mee. And hee sayd unto him, what is thy name? and he said, Iakob. And he sayd, thy name shall not bee called any more, Iakob; but Israel: for as-a-Prince hast-thou-power with God, and with men, and hast prevailed. And Iakob asked, and said, Tell me I pray thee thy name; and hee said, wherefore is it, that thou askest for my name? And hee blest him there. And Iacob called the name of the place, Peniel: for I have seene God face to face; and my soule is delivered. And the Sunne arose unto him, as hee passed over Peniel: and hee halted upon his thigh. Therefore the sonnes of Israel eat not, of the sinew that thranke, which is upon the hollow of the thigh; unto this day: because he touched the hollow of Iakobs thigh; in the sinew that thranke.

## Annotations.

**A**ngels by interpretation *Messengers*: and so the word is used in the 3. ver. but these were heavenly spirits; of whom see the notes on Gen. 16. 7. By this vision, God confirmed Jacobs faith in him, who commanded his Angels to keep his people in all their ways. *Pal. 91. 11. hosts* or *camp*, *armies*; as in warres: for Angels are heavenly soldiers, Luke 2. 13. *horses and chariots of fire*, 2 Kings 19. 17. fighting for Gods people against their enemies, Dan. 10. 20. Of them there are *thousand thousands*, and *ten thousand times ten thousand*, Dan. 7. 10. and they are all *sent forth*, to minister for them who shall be byres of salvation, Heb. 1. 14. and they *pitch a campe* about them that fear God, *Pla. 34. 8.* The heathens retained the knowledge hereof, though corruptly; for the Greeke Poet sayth, *There be three ten thousands of the immortal (Angels) of God, hereupon the earth, keepers of mortal men, and observers of their works both just and unjust; they are clad with the ayre, and goe abroad all over the earth.* *Hesiod. Oper. & Dies, l. 1. Machanaim* that is, *two hosts* (or *campes*) either became the Angels appeared in two companies, for Iacob to goe between them: or because there was one campe of Angels, and one of Jacobs family. About this place, there was a citie afterwards called *Machanaim*, inhabited by the Priests of God, *Iosh. 21. 38.* This also hath a spiritual application to the Church of God, in Song. 6. 13.

**Verf. 3. or A k o b** Here beginneth the eighth Edition, or Lecture of the law, called of the first word *Yisrahel*, that is, *And he son*. But it is not distinguished with greater letters, as usually they are. See Gen. 6. 9. *messengers* the same word which before was translated *Angels*, verse 1.

*Seir* a mountain lay possessed before by the *Echorims*, Gen. 14. 6. but Esau with his children *deserted them*, and *dwelt in their stead*, Deut. 2. 22. Thither was Esau gone from the face of his brother Jakob. See Genes. 36. 6, 7. *field* that is, as the Greeke translatheth it, *country of Edom*; that is, *Esau*, Gen. 14. 7. & 35. 30.

**Verf. 4. my Lord** by this title Jakob honoured & submitted to him as to his elder brother, Gen. 4. 7. 1. Pet. 3. 6. For *Jakob* superiority forgiven in Gen. 27. 29. the time was not yet come, that it should be fulfilled. So David carried himselfe to Saul: 1 Sam. 24. 7. 9. &c.

**Verf. 5. Oxen** Hebr. *Ose and Affe*, &c. singular for plural: see Gen. 3. 2. *to finde* that is, *that I may finde*, as Gen. 6. 19. The Greeke translatheth, *that thy servant may finde grace before thee*.

**Verf. 6. and 400 men** armed for warre, as seeneth by verf. 8. Here the ancient quarrell 20. years before (Gen. 27. 41.) was remembered, and *Jakobs* danger and trouble renewed. In *Pirkei R. Eliezer*, c. 27. it is said, *Jakobs* case was; *As if a man did flee from a Lion, and a Bear met him*, (Amos 5. 19.) *The Lion was Laban*, that pursued after *Jakob*, to leave his soule: the Bear was *Esau*, which stood by the way, at

a Bear robbed of her whelpes, and came to slay the mother with the children. And the Lion hath shamefastnesse, but the Bear hath no shamefastnesse.

**Verf. 7. companies** or *campes*: the word used before, in verse 2.

**Verf. 8. smite** that is *slay (or kill)*: it is as Gen. 14. 17. 30. after, verf. 11. *shall escape* Hebr. *shall be in escaping*, or *shall have evasion*: the Greeke faith, *shall be saved*.

**Verf. 9. will doe thee good** or, *will deale well with thee*: thus *Jakob* understood the promise, *I will be with thee*: Gen. 31. 3. So after in verse 12.

**Verf. 10. Iesse** to weat in words, that is, *an immortality* (or *any*) of the mercies, So the Chaldee translatheth, *Iesse are my desires*, then all the mercies and all the benefits, which thou hast done to thy servant. *with my stuffe*, that is, having nothing else: the Chaldee expounds it, *my selfe alone*.

**Verf. 11. mother with the sonnes** in Greeke, and the mother with the children: (or upon them.) It meaneth great cruelty, in spairing none, as Hof. 10. 14. For *smite*, the Chaldee translatheth *kill me*.

**Verf. 12. doing good &c.** that is, *I will surely doe thee good*. put that is, *make thy selfe*: see this promise, Gen. 48. 14.

**Verf. 13. came into his hand** that is, *such as he had, and could send for the present*. And it was a rich gift of five hundred & fifty beastes, of sundry sorts, for store. *A mans gift*, maketh name for him; and bringeth him before great men: Prov. 18. 16.

**Verf. 15. young ones** or *colts*: in Hebrew, *sonnes*: see Gen. 18. 7.

**Verf. 16. every herd** or, *drove*. Hebr. *herdward*: see the like phrase in Gen. 14. 10. *and herd* Hebr. *and between herd*. This was done, that by distant spaces, the heat of Esaus rage might be abated, verse 20.

**Verf. 20. is behinde** or, as the Chaldee explains it, *commeth after us*. *appeare his face* or *cover* (and *pacifie*) *his face*, that is, *his anger*, as the Chaldee interpreteth it; for *anger* (as favour) appeareth in the face. See the like in Lev. 20. 6. *Pla. 21. 10.* And *appearing*, is the word so often used in the law, for *covering* or *taking-away* offences, and for pacifying the anger by gifts, and making atonement: Exod. 19. 36. Levit. 1. 4. and 4. 20. and 5. 6. 10. 13. &c.

**Verf. 21. the present** for, *a gift in secret pacifying anger*, Prov. 21. 14. *my face* that is, *favour me*, and grant my request: see Gen. 19. 21.

**Verf. 22. handmaid** or *handmaiden*: the Chaldee translatheth them *concubines*. See Gen. 35. 22. *the fard* for the passage: so the Greeke faith, *the passage of Laban*. A river mentioned also in Deut. 2. 37. and 3. 16.

**Verf. 24. wrestling** or *combated*, by taking hold one of another. A peculiar word, not used but in this historie. It figureth the spiritual wrestling, strife and conflict of the children of God, *Phil. 1. 27. Eph. 6. 12. Rom. 15. 30. Heb. 10. 32.* *a man* called after, and by the Prophet Hosee, God, and an Angell, verse 28. 30. Hof. 12. 3. 4. It was therefore Christ, appearing in the forme of a man, (as before to Abraham, Gen. 18. 2. 22.) the Angell that redeemed Iacob from all evil, Gen. 48. 16. God wrestleth

with men by tentations; and we with him, by prayers and teares, as Iacob now also did, for he wept and made supplications unto him, Hof. 12. 4. Rom. 15. 30. and Christ playeth in the earth, and hath his delight with the *sonnes of Adam*, Prov. 8. 31. And the ancient Iewish Rabbines acknowledged this Angell to bee Christ; *Our Doctors of blessed memory* (saith R. D. Kimchi, on Hof. 12. 4.) have said, *this Angell was Michael*; and of him be saith, (Genes. 48. 16.) *the Angell that redeemed mee from all evil*. Michael, is Christ, the *Angel*, Dan. 10. 21. Iud. 9. Revel. 12. 7. Later Rabbines doe feigne that this was Esaus Angell, who fought to hinder Iacob: but Iacob himselfe refuteth this, verse 30.

*the rising up of the morning* or *ascending of the day dawning*, that is, *the break of the day*. So verse 26. A phrase much like the *looking forth of the morning*, whereof see Gen. 24. 63. Exod. 14. 27. This time, in the night, and the continuance of it, setteth forth the greatnesse of this tentation. So Abrams vision was in the night, Gen. 15. 12. 17. And the night, is figuratively the time of troubles, feares, and dangers, Iob 36. 20. Song. 3. 8. and 5. 2. *Pla. 91. 5.*

**Verf. 25. be** that is, the man (the Angell) prevailed not. For faith prevailed even over Christ himselfe, as in Math. 15. 22. 24. 27. 28. touched and it did burst the bottom place wherein the buckle-bone moveth. Which being so hard a place for man to come unto, Iacob by this touch, perceived he was no ordinary man, with whom he wrestled.

*was out of joy* or, *being loose*; the Greeke translatheth, *was benumbed*. This was to humble Iacob the conquerour, that hee should not be exalted out of measure, as 2 Cor. 12. 7. and to teach him that he could not overcome the troubles in the world without sorrow and paine unto his selfe, by the hand and worke of God.

**Verf. 26. let me goe** or, *send me away*: the Angell craveth to be dismissed of Iacob, and so giveth him the victory, who held him fast, and gave not over, though hee had hurt him; for when Gods people are weak, then are they strong, 2 Cor. 12. 10. Thus God laid to Moyses, *Let me alone*, Exod. 32. 10. and men by zealous prayer, are said to *take hold on God*, Esay 64. 7.

*riseth up* or *ascendeth*: and so would reveale more clearly what manner of one he was that wrestled with Iacob: but hee would not yet have his glory manifested, for hee dwelleth in the dark cloud, 2 Chron. 6. 1. and in the light that none can attaine unto, 1 Tim. 6. 16. Besides, as the night signifieth the time of afflictions; so the day is the time of deliverance, joy, and comfort, when our wrestling shall have an end, Esay 60. 20. *will not* Iacob perceiving him to be a divine person, would not let him goe without a blessing, for which (with the feeling of his owne infirmity) he wept and prayed unto him, Hof. 12. 4. and in all his temptations got a full conquest through him that loved him, as Rom. 8. 37. So in Song. 3. 4. the spouse of Christ holdeth him, and will not let him goe: and such importunity in prayer, offendeth not, but pleaseth God, Luke 18. 1. ~ 7. 8.

**Verf. 28. any more** meaning, not Iacob only, or

not so much as *Israel*: for he and his posterity, are often in the Scripture called *Iakob*, but much more often *Israel*. This change of name signifieth a change and more excellency of his estate; as in Abrahams before; see Gen. 17. 5. 15. *Ela. 6. 2. 2.* *Israel* that is, *one that hath princely power with God*; as the words following do manifest. He had both his names given him of striving and wrestling; but the first, *Iakob*, was at his birth, where hee strove to be the first-borne, but prevailed not till afterward, Gen. 25. 26. and 27. 36. this latter is upon victory prevailing with God and men. This new name, God giveth him the second time, Gen. 35. 10. Hereupon the Church, when speech is of her infirmity, is often called *Iakob*; and when her glory and valour is signified, she is called *Israel*, as throughout the Scriptures may be observed. See Amos 7. 2. 5. 8. *Ela. 41. 1. 4.* Galat. 6. 16.

*as a Prince* *hath thou power* or, *thou hast behaved thy selfe princely*, *hast had princely power*, or *got the principall me and dominion*. The Greeke translatheth, *hast been strong*, or, *prevailed with power*. The Chaldee thus, *for thou art a Prince before the Lord, and with men*. *with God* or, *with the gods*, that is, the Angels, as the word sometime signifieth, (*Pla. 8. 10* interpreted by the Apostle, *Hebr. 2. 7.*) But the Greeke translatheth it, *with God*; and the Prophet useth both words, *Hee had princely power with God*, *he had princely power over the Angel*, Hof. 1. 2. 3. 4. *with men* as with *Esau*, Gen. 25. 31. and 27. 36. and with *Laban*, Gen. 31. Thus was he confirmed against the feare of his brother, which now distressed him, verse 7.

**Verf. 29. Wherefore** This was a refusal to tell it; as the like was in Iudg. 13. 17. 18. The Greeke here addeth, *wherefore thou askest thou my name which is marvellous* *hksed him* to granting Iakobs first request, verse 26. confirming the former blessings given him, Gen. 27. 28. and 28. 3. 4. and comforting him against the hurt in his thigh, verse 25. God so shewing himselfe, the smiter and the healer, Hof. 6. 1.

**Verf. 30. Penid** and *Peniel*, verse 31. and after the Greeke pronunciation *Phannid*; that is, *The face of God*; the Greeke expounds it, *the slope of God*: the reason whereof followeth. This memoriall of Gods mercy, Iacob thankfully set upon the place. So before in Gen. 28. 19. In this place afterward a Citie and Tower was builded, Iudg. 8. 17. It was about forty miles distant from Ierusalem. God the Chaldee translatheth it, *the Angel of the Lord*. *face in face*, that is, *after a manifest manner*: spoken by way of comparison with other visions; as elsewhere of Moyses, whom God knew and spake with *face to face*, Deut. 34. 10. Exod. 33. 11. But as touching the proper being of God, *no man can see his face*, and live, Exod. 33. 20. 23. *saule is delivered*; namely, *from death*; which the godly feared when they saw visions of God, being privie to their great weakness and unworthinesse, Iudg. 13. 22. and 6. 22.

**Verf. 31. arose unto him** as the *summe of righteousness* (Christ) trieth to them that feare the name of God, Mal. 4. 2. Contrariwise, the *sum* of the wicked

goeth downe while it is yet day, Jer. 15. 9. Amos 18. 9. See Gen. 19. 23. The Greeke translatheth, *The Sun arose when the hope (or appearance) of God passed away.* baled] which signifieth infirmities, which the best doe bewray in their tentations and wrallings with God; 2 Cor. 12. 7. 9. Psal. 35. 15. & 38. 18.

32 Verſ. 32. eat not *or, shall not (may not) eat.* For it seemeth to be a law of God, that as the halting upon this thigh, figured our infirmities; so the abstinence from the eating of that fnew, should figure our mortification, and abtaining from evil. The Hebrew Doctors say, Jakobs fnew being touched, *became like the fat of a dead thing; therefore it is unlawful for the sons of Israel to eat of the fnew.* See Pirkei R. Eliezer, ch. 37. that *foranke*] or, that was removed; *or, forgate* his place. The Greeke translatheth, *the fnew that was benumbed.* By the Hebrew canons, they are bound to abstain from eating this fnew, both within the land (of Israel) and without the land, in common meats, and in holy: in cattell and in wild beasts; in the right thigh (of the beast) and in the left. But not in fowles, because they have no hollow (in the thigh): And who so eateth of the fnew that *foranke*, the quantity of an Olive, is beaten with 40. stripes; Talmud, Bab. in Cholin, ch. 7. and Maimony in treat. of Forbidden meat, ch. 8. Therefore the Jewes are carefull to cut away, out of all beasts which they kill and eat, this fnew, with all the branches of it underneath, and the muscle of flesh wherein they are, for more assurance. Also in their sacrifices, when the members of the burnt-offering were cut in pieces and salted; then all the pieces were laid upon the Altar: and they took out the fnew that *foranke*, being upon the top of the Altar, and threw it upon the ashes, which was in the midst of the Altar: saith Maimony in *Misn.* treat. of Offring the sacrifices, chap. 6. sect. 4. Among the Hebrewes also, that paine in the thigh, with us named the *Sciatica*, is by them called *Gid hamafsech*, that is, *The fnew that foranke.*

And he passed over before them: and bowed himself to the ground, seven times; until hee came

#### CHAP. XXXIII.

1, Jakob goeth before his family, and boweth unto Esau seven times. 4, the kindnesse of Jakob and Esau at their meeting. 6, Jakobs wives and children bow unto Esau. 10, With much intreaty, hee receiveth Jakobs present. 12, Offereth to accompany Jakob, but his countenance is modestly refused. 17, Jakob cometh to Succoth. 18, At the citie of Sechem he buyeth a field, and buildeth an Altar called El-Elohe-Israel.

1 And Jakob, lifted up his eyes; and saw, and beheld Esau came; and with him, four hundred men: and he divided the children, unto Leah and unto Rachel; and unto the two handmaids. And he put the handmaids and their children, first: and Leah and her children, after; and Rachel and Joseph, aftermost. And he passed over before them: and bowed himself to the ground, seven times; until hee came

neere to his brother. And Esau ran to meet him, and imbraced him; and fell on his neck, and killed him: and they wept. And he lifted up his eyes; and saw the women and the children; and said, who are these with thee? and he said, The children, which God hath graciously given to thy servant. And the hand-maids came-neere, they and their children, and bowed themselves. And Leah also came-neere, and her children; and they bowed themselves: and after came Joseph neere, and Rachel, and they bowed themselves. And he said, what meanest thou, by all this company, which I meet? And he said, to find grace, in the eyes of my Lord. And Esau said, I have much: my brother, let that which is thine, be thine. And Jakob said; Nay I pray thee, if now I have found grace in thine eyes; then take my present, at my hand: for therefore I have seene thy face as though I have seene the face of God, and thou wast pleased with me. Take I pray thee my blessing, which is brought to thee; because God hath dealt graciously with mee, and because I have all: and he urged him, and hee took it. And he said, let us take *our* journey and goe: and I will goe, before thee. And hee laid unto him, my Lord knoweth, that the children are tender; and the flocks and herds, are with young with me: and if they override them one day, then all the flocks will dye. Let my Lord, I pray thee, passe over before his servant: and I will lead on softly, according to the foot of the work which is before me, and to the foot of the children; until I come unto my Lord, to Seir. And Esau said; Let me appoint I pray thee with thee, some of the folke which are with me: and hee said, wherefore is this? let mee find grace in the eyes of my Lord. And Esau returned, in that day; on his way, to Seir. And Jakob journeyed to Succoth; and built him an house: and made bootches for his cattell; therefore hee called the name of the place, Succoth.

And Jakob came safe, to the Citie of Sechem; which is in the land of Canaan; when he came from Padan Aram: and hee encamped, before the Citie. And he bought a parcell of a field, where he had stretched-out his tent; at the hand of the sons of Hamor, the father of Sechem: for an hundred lambs. And hee set-up there an altar: and called it, El-Elohe-Israel.

Annotations.

#### Annotations.

- 1 Handmaids in the Chaldee, concubines. So one of them is called, Gen. 35. 22.
- 3 Verſ. 3. seven] this may be taken for many times: as, the barren hath borne seven, that is, many, 1 Sam. 2. 5. seven (that is, many) abominations are in (the hateful mans) heart, Prov. 26. 25, and sundry the like. Here Jakob doth that himselfe, which God promised should be done unto him, Gen. 27. 29. But humility goeth before honour. And it is noted by the Hebrew Doctors, as a decree of God, that Esau should be ruler over Jakob in this world; and Jakob ruler over Esau in the world to come. Pirkei, R. Eliezer, ch. 37.
- 4 Verſ. 4. kissed him] These were signes of Esaus affections changed from his former hatred, Gen. 27. 41. Luke 15. 20. and of Jakobs prevailing with men; as he had with God, Gen. 32. 28. for his waies pleasing the Lord, hee made his enemies at peace with him, Prov. 16. 7. Therefore the word *kissed*, is extraordinarily noted in the Hebrew, with three pricks over it, as leading the reader to observe well this matter. In the words following, the Greeke addeth, they wept both.
- 8 Verſ. 8. what meanest thou] Hebr. *what to thee?* company] or, camp, the drove sent before, Gen. 32. 16. to finde] that is, that I may finde: the Gr. explaineth it, *what thy servant may finde grace.*
- 9 Verſ. 9. much] Hereby he may meane, enough, or, a great dale: the Greeke translatheth it, many things. Jakob in verse 11. speaketh more freely, I have all things. Thus Esau had received his blessing, Gen. 27. 39. be thine] that is, keepe it to thy selfe: or, (as the Chaldee explaineth it) much good doe it thee, that which thou hast.
- 10 Verſ. 10. therefore] or, because: as this word signifieth in Gen. 38. 26. face of God] that is, honorable and comfortable. The Chaldee, for God, (Elohim) translatheth, Princes: as the word sometime signifieth, Psal. 82. pleased] or, thou hast favourably accepted me.
- 11 Verſ. 11. blessing] that is, the gift, which by the blessing of God I have received, and doe with a willing and liberrall heart, give unto thee. Hereupon the Scripture often useth a blessing for bounteous gift, or liberallitie, 1 Sam. 25. 27. and 30. 26. 2 King. 5. 15. and to the Apostle useth it, in 2 Cor. 9. 5. 6. The Chaldee keepeth here, the word uttered in the former verse, the present. all] that is, enough of all: the Greeke turneth it plurally, all things. A more full acknowledgement and contentation then Esau, who said he had much, verſ. 9. hee took it] Jakob herein had the preeminence, for it is more blessed to give, than to receive, Act. 20. 35. and Abraham would not be enriched by the King of Sodom, Gen. 14. 23. The Hebrew Doctors in *Bresith rabbah* heere say, that all the gifts that Jakob gave to Esau, the Kings of the world shall restore unto the King Christ; Psal. 72. 10.
- 12 Verſ. 12. and goe] meaning, unto Seir, where he would lovingly entertaine his brother, and gratifie his kindnesse. By Jakobs answer in v. 14. it seemeth hee did so underhand him.

- Verſ. 13. with yong] or, giving-flocks, as the Chaldee translatheth it. The Hebrew may imply both, as 1 Sam. 6. 7.
- Verſ. 14. will lead on] or, will gently lead-fifty. As Jakob here with his flocks, so Christ the good shepherd, is prophesied to deale with his people, Ela. 40. 11. the foot of the worke] that is, the pace of the cattell, as they are able to goe: called a worke, because about them his labour was employed. So in Exod. 22. 8. Thus Christ preached as men were able to heare, Mark. 4. 33. and so did his Apostles, becoming meake to the weake, 1 Cor. 2. 2. & 9. 22. Rom. 15. 1. For foot, the Greeke translatheth *figure*.
- Verſ. 15. appoint] or, set; and consequently leave, as the Greeke and Chaldee doe translate it. So in Exod. 10. 24. let me finde grace] that is, grant my desire and leave none. So, to finde grace, is to have a request granted, Gen. 34. 11. & 47. 25. 1 Sam. 25. 8. Or as the Greeke translatheth, it is enough that I have found grace; as being a thankfull refusal: and so the Hebrew phrase seemeth elsewhere to import, as in Ruth 2. 13. 2 Sam. 16. 4.
- Verſ. 17. an house] in Greeke, *banise*: they were cottages for present use; for hee stayed not there long. Succoth] that is, bootches, or tents; hercof the place had the name, and so the citie that was after there builded, was called Succoth, Judg. 8. 15. Likewise the place whither Ishobor lonnes first came, after they went out of Egypt, was called Succoth, Exod. 12. 37. and in memoriall of their dwelling in bootches, God appointed a yearly feast for all the people, called the feast of Succoth; that is, of bootches, or tents, made of greene boughs of trees, wherein they dwelt seven daies in a yeere, Levit. 23. 34. & 42. 43.
- Verſ. 18. came safe] or came in peace, sound and whole, like all that hee had; having got the victory over all troubles and dangers, according to the promises of God, Gen. 31. 3. & 32. 28. The Hebrew *Salem* is so interpreted here by the Chaldee paraphrase, safe, or sound; but the Greeke maketh it the name of a place, in Salem the citie of the Schemites: howbeit we finde elsewhere no mention of such a citie. Yet if so it be understood, it is another then that Salem where Melchisedech reigned, Gen. 14. 18, which was Jerusalem, from which this Salem was 40 miles distant. In Joh. 2. 23. there is mention of a Salem by Enon, where Iohn baptised; which is thought to be that Salem spoken of in 1 Sam. 9. 4. Sechem] or Sychem, as in Greeke it is called, Act. 7. 16, called also Sichar, Joh. 4. 5. Padan Aram] or Mesopotamia of Syria, as the Greeke hath it. See Gen. 25. 20. encamped] pitched his tents.
- Verſ. 19. he bought] yet was that land given of God, to him and his fathers, Gen. 12. 6. 7. but hee was a pilgrim on it, as were they, Heb. 11. 9. and in hope of that promise in time to be fulfilled, hee purchaseth this field, as Jeremie bought a field, for like signification, Jer. 32. 9. 15. After, it became the portion of Joseph and his children, Jos. 24. 32. Hamor] or Emnor, as it is written, Act. 7. 16. in Hebrew Chamor. 100. limits] to the Greeke and Chaldee doth translate the word. Others thinke

they were *pieces of money*, on which the images of lambs were stamped. So in Job 42. 32. Job 42. 11. It hath been an ancient custom in many nations, to buy and sell, not only for money, but by exchange of one thing for another, as among the Greeks, *Homer. Iliad. 8.*

20 Ver. 20. *an altar* for thanksgiving to God, as his fathers had done, Gen. 12. 7. & 13. 18. &c.

*El Elobi Israel* that is, *God the God of Israel*; so named, as a testimoniall of his faith, and a memoriall of the mercie of God, who gave him that new name, Gen. 32. 28. The like *Moses* did, Exod. 17. 15. calling his altar, *Iehovah Nissi*. The Greek here translateth, *he called upon the God of Israel*: also the Chaldees, *he sacrificed upon it, before God, the God of Israel*. About this time, fell out the departure of *Jakob* from his brethren, and marriage with a Canaanitish woman, mentioned in Gen. 38. 1. &c. see the Annotations there.

CHAP. XXXIV.

1. *Dinah Jakobs daughter, is ravished by Sechem.* 8. *Hamor his father followeth the suit.* 13. *Jakob somes offer the condition of Circumcision to the Sechemites.* 20. *Hamor and Sechem persuade them to accept it.* 25. *The sons of Jakob upon that advantage lay them, 27. and spoile their citie.* 30. *Jakob for it, reprooveth Sechem and Levi.*

1 AND Dinah the daughter of Leah, which she bare unto Jakob: went-out, to see the daughters of the land. 2 And Sechem the son of Hamor, the Evite, prince of the land, saw her: and he took her, and lay with her, and humbled her. And his soule, clave unto Dinah, the daughter of Jakob: and he loved the damsel, and spake to the heart of the damself. And Sechem said, unto Hamor his father, saying: Take mee this maid to wife. And Jakob heard, that he had defiled Dinah his daughter; and his sons were with his cattell, in the field: and Jakob held his peace, till they were come. 6 And Hamor the father of Sechem, went-out, unto Jakob: to speake with him. And the sonnes of Jakob, came out of the field, when they heard it; and the men were grieved, and they were very wroth: because he had done folly in Israel, in lying with Jakobs daughter; and so, should not be done. And Hamor spake with them, saying: Sechem my sonne, his soule is affected unto your daughter; I pray you give her unto him, to wife. And make ye marriages, with us: and take ye our daughters, unto you. And yee shall dwell, with us: and the land shall be before you; dwell, and trade you therein, and get firme possessions therein. And Se-

chem said, unto her father and unto her brethren; let mee finde grace, in your eyes: and what ye shall say unto mee, I will give. Very largely-ask of mee dowry and gifts; and I will give, according as ye shall say unto mee: and give yee unto mee the damself, to wife. And the sons of Jakob, answered Sechem, and Hamor his father, with deceit, & spake: because hee had defiled, Dinah their sister. And they said unto them; wee cannot doe this thing, to give our sister, to a man that hath a superfluous-fore-skin: for that *were* a reproch, unto us. Onely in this, will we consent unto you: if ye will be as we are, that every male of you be circumcised. Then will we give our daughters, unto you; & we will dwell with you; and wee will become, one people. And if ye will not hearken unto us, to be circumcised: then will wee take our daughter, and we will be gone. And their words were good, in the eyes of Hamor: and in the eyes of Sechem, Hamors sonne. And the young man delayed not, to doe the things: because he had delight, in Jakobs daughter: and hee was *more* honorable, then all the house of his father. And Hamor, and Sechem his sonne, came unto the gate of their citie: and spake unto the men of their citie, saying: These men, they are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold it is large of spaces, before them: let us take their daughters to us, for wives; & let us give unto them, our daughters. Onely in this, will the men consent unto us, for to dwell with us; for to become, one people: if every male among us, be circumcised, even as they are circumcised. Their cattell and their substance, and every beast of theirs, shall not be ours: onely let us consent unto them, and they will dwell with us. And unto Hamor, and unto Sechem his sonne, hearkened all that went-out of the gate of his citie: and they were circumcised, every male, all that went-out of the gate of his citie. And it was, in the third day, when they were fore that two sonnes of Jakob, Simeon and Levi, Dinahs brethren, took each-man his sword, and came upon the citie in confidence: and they killed every male. And they killed Hamor, and Sechem his son, with the edge of the sword: and tooke Dinah, out of Sechems house, and went-out. The sonnes of Jakob, came upon the slaine; and spoiled the citie: because they had defiled, their sister. They tooke their sheepe, and their oxen, and their asses:

affes: and that which *was* in the citie, and that which was in the field. And all their wealth and all their little ones, and their wives, they tooke captive, and spoyled: and all that *was* in the house. And *Jakob* said, to Simeon and to Levi, ye have troubled mee; to make me to stinke, among the inhabitants of the land; among the Canaanites, and among the Pherizzites: and I am few in number; and they will gather themselves together against me, and smite me; and I shall be destroyed, I and my house. And they said: Should hee deale wix our sister, as with an Harlot?

Annotations.

1 *The daughter* that is, *the women*; as Gen. 30. 13. Upon what occasion he went to see them, *Moses* telleth not: the Hebrew Doctors say, the Maids of Sechem went abroad with timbrels to play, &c. *Pirkei R. Eliezer. ch. 38.* and that it was on a solemn feast day, which they kept in that country, *Ioseph Antiq. b. 1.* God noteth *Dinahs* going out, as an occasion of her evill; and after teacheth young women to be keepers at home, *Tit. 2. 5.* So among the Jewes, *virgins* were after this, wont to be kept in, 2 Maccab. 3. 19. *Dinah* was now about 14. yeeres of age: *Jakob* only daughter.

2 Ver. 12. *Hamor* called in Greeke, *Emmor*. So in *Act. 7. 16.* *Evite* Hebr. *Chivvite*, see Gen. 10. 17. *luminous* or *afflicted*, that is, *defiled* her, v. 5. for this word is applied only to adulterous and unlawfull copulation; as in Deut. 21. 14. & 22. 24. 29. Judg. 19. 24. 2 Sam. 13. 12. 14. Ezek. 22. 10. 11.

3 Ver. 13. *spake to the heart* or as the Greeke translateth, *according to the mind* of the damself; that is kindly on his part, and such things as liked and comforted her; who it seemeth was forsworn for this injury done her, as *Thamar* was in like case, 2 Sam. 13. 19. 20. So the Chaldees translateth, *he spake consolations to the heart*. A like phrase is used for kind and comfortable speaking; in Gen. 50. 21. *Esa. 40. 2.* *Hos. 2. 14.* And that which in Joh. 11. 19. is said to *comfort* them; the Syriack there translateth, *to speake with their heart*. So in 1. Thef. 2. 11.

5 Ver. 5. *that he* namely *Hamors* *sonne*, as the Greeke translation addeth. *bold his peace* or, *kept silence* as deafe, concealing his griefe, and awaging it with the consideration of Gods chastisement, as other godly men did in their troubles, *Levit. 10. 3.* *Psal. 39. 10.* Thus *Jakob* ruling his owne spirit, did better then his sonnes that took the citie, ver. 27. *Prov. 16. 32.*

7 Ver. 7. *fully in Israel* for against *Israel*: that is, as the Greeke and Chaldees doe explaine it, a *filthy* and *ignominious* fact; on his part, vile, foolish and filthy; and to the Church of God, an ignominie and reproach. *Moses* writeth this according to the speech used in his time, when to *doe fully in Israel*, was meant of wicked acts, done to the scandal of

the Church, as Deut. 21. 21. *Jos. 7. 15.* *Judg. 20. 6.* *Israel* being put for his posterity the *Israhites*; see Gen. 19. 37. *should not* the Chaldees addeth, *it was not right* (or meet) to be done. So the Law commandeth there shall be no whore of the daughters of *Israel*; Deut. 23. 17. and whoredome should not be named, among the Saints, *Eph. 5. 3.*

Ver. 8. *is affected* or, *is fastened*, *cleaveth*: with desire, love and delight, as this word implieth the fastning of the love upon any, Deut. 21. 11. & 7. 7.

Ver. 10. *before you* free for you to choose where you like, and to possess it; see Gen. 13. 9. and 10. 15. The Greeke addeth, *broad before you*; as ver. 21. *get firme possessions* or, *bold your selves as possessor in it.*

Ver. 11. *find grace* and have my request granted; see Gen. 33. 15.

Ver. 12. *Very largely aske* Hebr. *Multiply yee upon me abundantly*. *dowry* a gift of the man unto the woman or her parents, before and in respect of marriage. See the Law hereof, *Exo. 12. 16. 17.*

Ver. 13. and *spake* to weete, deceitfully: or when they spake unto them.

Ver. 14. *they said* This the Greeke referreth to Simeon and Levi, *Dinahs* brethren. *superfluous* or, *unmeasured-for-iron*; see Gen. 17. 11.

Ver. 15. *Only in this* or, *But with this condition*. The Greeke translateth, *In this we will be like unto you*; in ver. 22. where the Greeke addeth the word *Only*. *circumcised* cut in the flesh; see Gen. 17. 10. And herein was their deceit, pretending to have them like themselves in religion and policie; intending when they were sick of their circumcising to kill them, ver. 25.

Ver. 18. *good* that is (as the Greeke hath) *pleasing*.

Ver. 20. *the gate* where the publike assembly of the citizens used to be, for matters of the common wealth, for justice & judgement, and the like. See Deut. 17. 5. & 21. 5. 24. & 25. 7. *Ruth. 4. 1. 11.*

Ver. 21. *large of spaces* Hebr. *of hands*, meaning large and spacious; or, *roomy* enough.

Ver. 23. *confer* the Greeke saith, *be like unto them in this*.

Ver. 24. *went out* that is, *direct and conversed* there; see Gen. 23. 10. *were circumcised* which being done without the knowledge and faith of God, was a profanation of this *scale of the righteousness of faith* (*Rom. 4. 11.*) and was not let go unpunished of God, ver. 25.

Ver. 25. *were fore* with the wound of circumcision, which (as other wounds) was most for on the third day, as the Chaldees translateth, *when their paines were strongest upon them*. *in confidence* that is, *confidently*, *boldly*, and *securely* or *safely*; (as the Greeke translateth) became the wounded men could not resist them. The Chaldees referreth this to the citie which dwelt securely, as *Judg. 18. 7.* So it noteth both the boldnesse of *Jakobs* sons, and security of the Sechemites.

Ver. 26. *edge* Hebr. *mouth of the sword*. These things were done without *Jakobs* knowledge or consent, Gen. 49. 6.

27 Ver[27. *the former*] the other brethren, besides Simeon and Levi, ver[27. 25.] they had [that is, one of them (Simeon) had; and the other repressed it not. So in Israel, the fault of one man was sometimes imputed to the general; Ios. 7. 1. 11. 12. and 22. 20. Exod. 2. 14. compared with Acts 7. 27. 35. And because all nations were bound to punish malefactors; (as is before observed, on Gen. 9. 4.) the Hebrew Doctors write that for this the men of Sechem were guilty of death, because Sechem committed rapes, and they saw and knew it; and did not judge him for it. *Maimon. in Misn. treat. of Kings, ch. 9. S. 14.*

29 Ver[29. *wealth*] or power. The word comprehendeth all wherein a mans power and strength consisteth; not only strength in body, but help by others, as an army of men, 1 Sam. 10. 26. and riches, which many make their strength, & whereby men are enabled to doe much, Prov. 10. 15. but are indeed gotten by the power of God, Deut. 8. 17. 8. Psal. 62. 11. and 73. 12. The Greeke in this place translatheth it *badus* (which seemeth to mean *servants*, as in Rev. 18. 13.) the Chaldee, *riches*; *little ones*] The word being of the singular number, meaneth generally the multitude of little children, male and female; Numb. 31. 17. 18. *in the house*] that is, in any house; therefore the Greeke translatheth, *in the house*.

30 Ver[30. *troubled me*] This word meaneth not only disquietness of mind, but danger also to be destroyed, by those with whom he lived before in peace; the Greeke translatheth, *ye have made me odious*. So Achan troubled Israel, and was himselfe troubled, that is, distressed; see Ios. 6. 18. & 7. 25. and Prov. 15. 27. where it is opposed to life. For this fault of theirs, Jakob deprived these his two sons of the birthright, which else they might have enjoyed, Gen. 49. 5. 7. that in them the Proverbe was fulfilled, *he that troubles his own house shall inherit the wind*, Prov. 11. 20. *to flinke*] that is to be loathsome, and as the Chaldee explaineth, *put enmity betweene me and the people*. The like is spoken in 1 Sam. 13. 4. and 27. 12. 1. Chron. 19. 6. and the phrase is more plainly opened in Exod. 5. 21. *you have made me favour to flinke*. *few in number*] (to the Chaldee translatheth it: the Hebrew is, *mebei mispar*, men of number; and the Chaldee, *a people of number*, that is, easily numbered; a few, a small company, as the phrase is explained in Deut. 26. 5. *men of fewness*; that is, a few men so in Deut. 4. 27. Jer. 44. 28. The contrary is, *without number*, when many is meant, 2 Chron. 12. 3. *my house*] the Chaldee addeth, *the men of my house*.

31 Ver[31. *Should hee die*] or, doe? A stubborn answer, whereby they sought to defend their fact, which Jakob upon his death-bed cursed, Gen. 49. 7. *Harlot*] In the Hebrew *Zonah*, the first letter is extraordinarily great, for some hidden meaning. What if it be, to signify the stout and big words of these young men to their father? So a little letter is used before, in Gen. 23. 2. to signify moderation without excess in Abrahams weeping.

## CHAP. XXXV.

1. God sendeth Jakob to Bethel. 2. He purgeth his house of idols. 6. Hee buildeth an altar at Bethel. 8. Deborah Rebekahs nurse dieth at Almon bethaim. 9. God bleth Jakob at Bethel. 16. Rachel travellith of Benjamin, and dieth in the way to Ephraim. 23. Reuben lieth with Bilhah his fathers concubine. 27. The twelve fomes of Jakob. 27. Jakob cometh to Isaak at Hebron. 28. The age, death and buriall of Isaak.

And God said, unto Jakob; arise, goe up to Bethell, and dwell there: and make there an altar, unto God that appeared unto thee, when thou stedddest, from the face of Esau thy brother. And Jakob said, unto his house; and unto all that were with him: Put away the strange Gods, that are among you, and cleanse your selves, and change your garments. And let us arise and goe up, to Bethel: and I will make there an altar, unto God that answered mee in the day of my distresse; and hath been with me, in the way which I have gone. And they gave unto Jakob, all the strange Gods, which were in their hand; and the ear-rings, which were in their eares: and Jacob hid him, under the oke, which was by Sechem. And they journeyed: and the terror of God, was upon the cities which were round about them: and they did not pursue, after the fomes of Jakob. And Jakob came to Luz, which is in the land of Caanan, that is Bethel: hee, and all the people that were with him. And he builded there, an altar; and called the place, El Bethel: because there they even God, was revealed unto him; when he fled, from the face of his brother. And Deborah Rebekahs nurse, dyed, and shee was buried, beneath Bethel, under an oke: and hee called the name of it, The oke of weeping.

And God appeared unto Jakob againe; when he was come, out of Padan Aram: and blessed him. And God said unto him, thy name (*hath bene*) Jakob: thy name shall not be called any more Jakob, but Israel shall be thy name, and hee called his name Israel. And God said unto him, I am God almighty, be thou frui-full and multiply: a nation, and an assembly of nations, shall be of thee: and kings, shall come out of thy loines. And the land, which I gave to Abraham and to Isaak, and to thee will I give it: and to thy seed after thee, will I give the land. And God went up from him: in the place, where hee spake with him. And Jakob set up a pillar, in the place where he spake with him, a pillar of

of stone: and hee powred out a drink-offring thereon: and hee powred oil thereon. And Jakob called the name of the place, where God spake with him, Bethel. And they journeyed, from Bethel; and there was yet a little peece of ground, to come to Ephraim: and Rachel bare a child, and had hard child-birth. And it was, when she was in her hard child-birth: that the midwife said unto her, feare not; for thou shalt have this son also. And it was, when her soule was departing, for shee dyed; that she called his name Benoni: but his father called him Ben-jamin. And Rachel dyed; and she was buried, in the way to Ephraim; that is Bethlehem. And Jakob set up a pillar, upon her grave: that is the pillar of Rachels grave, unto this day. And Israel journeyed: and hee stretch-out his tent, beyond the tower of Geder. And it was, when Israel dwelt in that land; that Reuben went, and lay with Bilhah, his fathers concubine: and Israel heard it.

And the fomes of Jakob, were twelve. The fomes of Leah; Reuben, Jakobs first-borne: and Simeon, and Levi, and Judah, and Issachar, and Zebulun. The fomes of Rachel; Joseph and Benjamin. And the fomes of Bilhah, Rachels handmaid; Dan, & Naphtali. And the fomes of Zilpah, Leahs handmaid; Gad and Aser: these, were the fomes of Jakob; which were borne to him in Padan Aram. And Jakob came, unto Isaak his father to Mamree, to the cite of Arba; that is Chebron; where Abraham and Isaak, had sojourned. And the dayes of Isaak, were: an hundred yeeres, and fourescore yeeres. And Isaak gave up the ghost, and dyed, and was gathered unto his peoples; an old man, and full of dayes: and Esau and Jakob his fomes buried him.

## Annotations.

1 Bethel that is, Gods house; a place distant from Sechem, about 30. English miles, southward: of it, see Gen. 28. 11. 19. *an altar*] that is, offer sacrifice and pay thy vow with thanksgiving for thy former deliverances, and strengthen thy faith against thy present feares, Gen. 28. 20. 22. & 31. 13. and 34. 30.

2 Ver[2. *his house*] the folke of his house, whom hee carefully cleanse of idols, (which have no agreement with the house of God, 2 Cor. 6. 16.) and informeth in Gods wayes, as did other Saints, Gen. 18. 19. Ios. 24. 15. *with him*] this may be meant of the captived Sechemites, Gen. 34. 29. *strange Gods*] or *strangers Gods*: the Hebrew

signifieth either Gods of alienation, that is, *aliene or strange Gods*, as the Greeke explaineth it, or *Gods of the alien*, that is, of a *stranger*, or *strange nation*; and to the Chaldee turneth it, *Idols* (or *erroneous Gods*) of the people. By these *strange Gods* are meant *idols*, images, or representations of God, as appeared by ver[4. So those which are called the Philistines Gods, which David burned, 2 Chron. 14. 12. are by another Prophet said to be their *idols*, in 2 Sam. 5. 21. *among you*] either privily brought from Labans house, whence Rachel had stolen her fathers Gods, Gen. 31. 19 or lately taken from, and come with the captive Sechemites, which were idolaters. After this example, *Isaiah*, *Sammeh*, and others, purged the Church of idols, when by repentance and faith, they turned and were reconciled to the Lord, Ios. 24. 23. 2 Sam. 7. 3. 4. Iudg. 10. 16. *cleane*] or *purifie*, which outwardly was (according to the law) by walking in water, and other carnal rites, Levit. 15. 13. Numb. 31. 23. inwardly, by the grace and spirit of God, Psal. 51. 4. 12. Ezek. 36. 25. Heb. 10. 22. It becometh all, to take heed to their feet, when they goe to the house of God, that they give not the sacrifice of fooles, Eccles. 5. 1. *garment*] another signe of renuing by faith and repentance: for when men came before God, their garments were either changed if they were unclean, 2 Sam. 12. 20. or otherwise, washed, Exod. 19. 10. 14. Lev. 15. 13. So are we exhorted to *cleane our selves from all filthiness of the flesh and spirit*, 2 Cor. 7. 1. and to *have even the garments spotted by the flesh*, Jude, ver. 23. From this practise of Jakob the Hebrew Doctors have gathered a pollution by idols, saying: *Idols de deile*, by the doctrine of the Scribes, and it is closely signified in the law, (Gen. 35. 2.) *put away the strange Gods that are among you, and cleane your selves, and change your garments*. And therein are foure principall uncleannesses; by the Idols it selfe, and by the ministeriall instruments thereof, and by the Oblation offered thereto, and by the wine that is powred into it. And they defile men and vessels, by touching them, &c. 7. Deut. 26. Eia. 30. 22. Psal. 106. 28. Deut. 32. 28. *Maimon in Misn. tom. 3. in Aboth Hammoth, chap. 6. S. 1. &c.*

Ver[3. answered me] the Chaldee translatheth, received my prayer in the time of my distress; and his word was my help in the way which I have gone. Gods answering of his people, is when by word or worke, he granteth their request: as he is said to answer by fire, when by such a signe he testifieth his approbation, 1 King. 18. 24. so he answered by given men his blessings, Eia. 41. 17. 18. or delivering them from miseries, Psal. 22. 22. it is therefore more then bare bearing, as Eia. 30. 19. *when hee heareth thee hee will answer thee*. So here Jakob calleth the vision and oracle of God (Gen. 28. 12. 13. &c.) his answer.

Ver[4. ear-rings] idolatrous jewels, and superstitious monument, which are to be abolished as well as idols; & which may easily be turned into Idols themselves, Hof. 2. 13. Iudg. 8. 24. 27. Deut. 7. 25. and 12. 2. 3. Exod. 32. 3. 4. So by the Hebrew canons, it is commanded (they lay) in Deut. 12. 2. 3. to destroy Idolatry, and the ministeriall instruments thereof, and



and what fever is made for the same. And it is forbidden (by Deut. 7.26.) to have any use (or profit) by any of these things. As many treat. of Idolatry. c.7.5.1.2. the oak] or, as the Greeke and Chaldee doe translate it, the *Terebinth*, (or *Turpentine tree*) the tree under which afterwards *Ishmael* set up a stone for a witness, when having cleansed the people of their idols, he made a covenant with them and gave them a Law in *Sechem* *Ios. 24.23.25.26.* There also he hid them from the knowledge of his family, and an oak, that they might not easily be found: *oak* and other trees being consecrated in those times to religious uses, and therefore stood long unfilled. *Deut. 12.2.* see *Gen. 21.33.* Under such also, they sometimes buried the dead, as after in verse 8. The Greeke version here addeth, *Iakob hid them under the Terebinth tree in Sechem, and abolished them unto this day.*

5 Ver. 5. *they journeyed*] the Greeke explaineth it, *And Israel removed from Sechem.* terror of God] that is, a mighty terror from God upon the cities. The Chaldee faith a terror from before the Lord. Otherwise all the cities round about, would and easily might have destroyed *Iakob's* family, for the massacre done at Sechem.

7 Ver. 7. *Belthel*] that is, the God of Bethel, before he called it *Bethel* that is, Gods house. *Gen. 28.19.* now for addition of graces from God, hee addeth to the name, calling the place God, figuratively, as being his house. The like is in *Exod. 17.15.* *was revealed*] or, were revealed, that is, did appear in more manifest form. Here againe a word plural, is joynt with the name of God, to signifie the mysterie of the Trinity in the unity of the god-head: see the notes on *Gen. 20.13.* The Greeke translateth it singularly, *was revealed* (or did appear:) so also doth the Chaldee, save that for God, it faith *the Angel of God.*

8 Ver. 8. *surf*] sent with her from her fathers house. *Gen. 24.59.* How the came to be in *Iakob's* family, is uncertaine: the Iewes say, she was sent to call *Iakob* home, as was promised in *Gen. 27.45.* Shee might also come thither upon other occasion, after *Rebekah's* death. The use of weeping] *Hebr. Alon Baach*] this name sheweth his grieft, for the death of this matron; the place also being the safest and most honorable that there he could have for such a purpose: see the notes on v.4. & on *Gen. 23.2.* The Chaldee paraphrast, for *Oke*, translateth the *Plaine* (or *valley*) of weeping. But the Greeke turneth it an *Oke*: and so doth the *Jerusalem* *Targum.* See also *Gen. 12.6.*

9 Ver. 9. *again*] the Gr. addeth in *Luz*: where he had appeared to him before. *Gen. 28.11.12.19.* Ver. 10. *Isaell*] the name given him before of the Angel, is here againe given and confirmed of God: for the strengthening of *Iakob's* faith, and assurance of Gods grace unto him. See *Gen. 32.28.*

11 Ver. 11. *Almighty*] or *Al-sufficient*: see *Gen. 17.1.* The Gr. translateth it, *thy God.* an assembly] or company, *church of nature*: the Chaldee faith, an assembly of tribes. Here God confirmeth the blessing given to *Iakob* by his father *Isaak*; and amplifieth it. See *Gen. 28.3.* and *48.3.4.* Kings] the

Chaldee addeth, *that shall rule over the peoples:* thus God giveth him the blessing of *Abraham*. *Gen. 28.4.* and *17.6.*

Ver. 12. *and*] *for that is to thy seed:* see *Gen. 13.15.* the Chaldee explaineth it, *and to thy sones,* the Greeke addeth *through their generations.*

Ver. 13. *God*] the Chaldee faith, *the glory of the Lord:* meaning the vision which now appeared unto *Iakob.* See *Gen. 17.22.*

Ver. 14. *set up*] this hee had done before, and now repeateth it: or as is likely, being ruined, he new repaireth it. See *Gen. 28.18.* *drinke offering*] or, a poured-out-offering, an effusion: usually called a *drinke offering*, because it was only of liquors or moist things, as the *Mimchab* or meat-offering was of dry. And this *drinke-offering* by the Law of God was of wine, or *Sechar*. *Exod. 29.40.* *Numb. 28.7.* among the heathens sometime of blood. *Psal. 16.4.* *oke*] to consecrate it. See *Gen. 28.18.*

Ver. 15. *Beithel*, that is, Gods house: see *Gen. 28.19.* Thus he renewed the memoriall of his faith and thankfulness to God, as God did before of his promises to him, verse 10.11.12.

Ver. 16. *they journeyed*] the Greeke version addeth, *Iakob journeyed from Bethel, and pitched his tent beyond the tower of Gader:* borrowing these words from the 21 ver. *a little way*] or, about a mile, as the Chaldee paraphrase explaineth it. This word is so used also in *Gen. 48.7.2* *Kim. 5.19.* and not elsewhere.

*Ephrah*] a towne called usually, *Beithel*, that is, *I the house of Bread*, v.19. some thinke it to have the name *Ephrah* of *Calets* wife so called, 1 *Chron. 2.19.23.* It hath both names in *Mic. 5.2.* *Beithel* *Ephrah*: where Christ was borne. *Matt. 2.1.* the bread of God that came from between, *Joh. 6.33.* had hard child-birth] *Hebrew* *free* *was hard in her child-bearing*: that is, had sore and painfull labour. According to the chaffestment layd on Eve and her daughters, *Gen. 3.16.* It is daily to be scene, and the Philosopher observeth it, *that no creature suffereth joye strong paines in travell, as woman doth.* (*Aristot. de Animal. l.7.*) notwithstanding she shall be saved in child-bearing, if they continue in faith. *8cc. 1 Tim. 2.15.*

Ver. 17. *mid-wife*] named in Hebrew, of helping the woman in child-birth: so *Exod. 1.15.16.* thou shalt have] or, thou also (thall be) to thee a sonne: as *Isaiah* before was. And this was according to *Rachels* desire: see *Gen. 30.24.*

Ver. 18. *departing*] or going-out, from the body to God that gave it, as *Eccle. 12.7.* *Psal. 146.4.* This sheweth the Soule of man to be a spiritual immortal substance, distinct from the body. The heathens acknowledged this, saying, that death is nothing else, but the departing of the Soule from the body. *Arifto.* in his booke of *Deat*: and that the souls of men are divine, and when they goe out of the body, they returne unto heaven: *Cicero lib. de Amicit.*

*Ben-oni*] the Greeke and Chaldee interpret it, *Some of my sorrow.* In that the answered nothing, but thus named her son; it sheweth she received no comfort. The like case was in 1 *Sam. 40.20.21.* The word *oni*, is after used by *Iakob* for his painfull strength. *Gen. 49.3.* *Benjamin*] that is, *son of the*

the right hand: meaning, loved, tendered, and especially regarded. So many of the right hand, in *Psal. 80.18.* for one loved and much regarded of God. This onely of all *Iakob's* children, was borne in the land of *Canaan.*

20 Ver. 20. *unto this day*] the time when *Moses* wrote this, and after in *Saints* daies, 1 *Sam. 10.2.* About this place, at Christs birth, many Infants were murdered by *Herod*: then *Rachel* wept for her children, and would not be comforted because they were not, *Jer. 31.15.* *Matt. 2.16.18.*

21 Ver. 21. *Geder*] or *Gader*, as the Gr. writeth it: by interpretation, the flocke or herd. A tower of this name is also mentioned in *Mic. 4.8.*

22 Ver. 22. *concubine*] a secondary wife: see *Gen. 22.24.* She is called also his wife, *Gen. 37.2.* By this shameful crime (such as is not once named among the heathens, 1 *Cor. 5.5.*) *Reuben* lost his first birth, 1 *Chro. 5.1.* *Gen. 49.4.* *Iakob* also himselfe, having abused *Leibah*, contrary to the first institution of marriage, *Gen. 30.4.* is here chastised of God: so *Abraham* lying with his father *David's* concubines, God thereby chastised *David's* sins, 2 *Sam. 12.10.11.* & 16.22. heard it] the Greeke version addeth, *and it appeared evil in his sight.* But in the Hebrew, nothing is said; only an empty space is left in the line, with this marke, to move consideration: as before in *Gen. 4.8.* Sometime sorrow is so great, as words or signes cannot expresse it, *Ezek. 24.23.* and such might here be *Iakob's* case. Here also is a pawle and breaking off-as to a new matter, even in the midst of the verse: so in *Deut. 2.8.* *twelve*] which becoming fathers of many families, are called the twelve Patriarchs, *Act. 7.8.* and the peoples that came of them, are named the twelve tribes, *Act. 26.7.* and although many great evils have already, and will hereafter more appear in these sons of *Israel*; yet God in mercie pardoned them, & hath honored them in the Scriptures with great dignities, that their names should be graven on twelve precious stones, and caried upon the high Priests heart, *Exod. 28.1.29.* & that the gates of the heavenly *Jerusalem* should be after the names of these twelve sons of *Israel*, *Ezek. 48.31.*

Rev. 21.12. And their number as it was answerable to the twelve Princes that came of *Ismael*, *Gen. 25.16.* so it is remembered by the twelve Apostles of Christ, *Luke 6.13.* Rev. 21.14. And although of *Isaiah* there came two tribes, *Gen. 48.5.6.* so that after a sort, there were 13: yet the Scripture in naming or rehearsing them, usually setteth down but twelve; omitting the name now of one, then of another, as may in sundry places be observed, *Deut. 33.* *Ezek. 48.* Rev. 7.8c.

23 V. 23. *Isaiah*] of the naming and interpretation of these, see the notes on *Gen. 29.* and 30. Here is to be observed how *Isaiah* and *Zabulon*, are set next after *Isaiah*, though *Dem* & *Naphthali*, *Gad* & *Aser*, were borne betweene them, *Gen. 29.35.* & 30.6. 11.13. 18. because all the sons of one mother should be set together: so they are placed also in *Gen. 46.8.14.15.* and 49.3.14. (where *Zabulon* is before *Isaiah*) and *Exod. 1.2.3.* *Numb. 1.5.9.26.* 28. 1 *Chron. 2.1.* And in this order, were they

graven, and set on the stones upon *Aaron's* Ephodi: see *Exod. 28.10.21.* in the Annotations.

V. 26. were borne] to the Gr. expresseth it, the Hebrew being singular, was borne. So in *Gen. 4.4.22.*

*Padan Aram*] or *Mesopotamia*, see *Gen. 25.20.* But here except *Benjamin*, for he was borne in *Canaan*, ver. 18. *Iakob's* sons, though borne out of the land, yet come therto, it being promised them of God, *Gen. 28.13.* when *Esaui's* sons borne in the land, do go out and give place, *Gen. 36.5.6.*

Ver. 27. *Mamre*] see *Gen. 13.18.* & 23.2: the Greeke addeth, *he being yet alive to Mamre.*

Ver. 29. *his people*] his godly forefathers: see *Gen. 25.8.* buried him] to *Isaiah* and *Ismael* buried *Abraham*. *Gen. 25.9.* *Esaui* and *Ismael* were now 120 yeeres old. *Gen. 25.26.* the world was 2288 yeeres old. And *Isaak* had lived blind, above 40 yeeres before his death, *Gen. 27.1.* Which death is here mentioned, to make an end of *Iakob's* history: for otherwise the things following in *Gen. 37.* & 38. about *Isaiah* & *Judah*, tell out before *Isaak* died.

CHAPTER XXVI.

1. I, the generation of *Esaui* by his three wives. 6. His removing to mount *Seir*. 10. The names of his sonnes 15. The Duke which descended of him first. 20. The sons and Dukes of *Seir*. 24. *Anah* findeth milk. 31. The Kings of *Edom*. 40. The Dukes that descended of *Esaui*.

And these, are the generations of *Esaui*, he is *Edom*. *Esaui* took his wives, of the daughters of *Canaan*: *Adah*, the daughter of *Elon* the *Chethite*; and *Aholibamah*, the daughter of *Anah*, the daughter of *Zibeon* the *Evite*. And *Basemath* the daughter of *Ismael*, the sister of *Nebaioth*. And *Adah* bare to *Esaui*, *Eliphaz*: and *Basemath*, bare *Revel*. And *Aholibamah*, bare *Jeush* and *Jaalam*, and *Korah*: these were the sonnes of *Esaui*, which were borne unto him, in the land of *Canaan*. And *Esaui* tooke his wives, and his sons and his daughters, and all his soules of his house; and his cattell and all his beasts, and all his substance, which he had gathered in the land of *Canaan*: and went unto a land; from the face of *Jakob* his brother. For their substance was more, then that they might dwell together: & the land of their sojournings, was not able to beare them, because of their cattell. And *Esaui* dwelt, in the mount of *Seir*; *Esaui*, he is *Edom*. And these are the generations of *Esaui*, the Father of *Edom*: in the mount of *Seir*. These are the names of the sons of *Esaui*: *Eliphaz*, the son of *Adah*, the wife of *Esaui*; *Revel*, the son of *Basemath*, the wife of *Esaui*. And the sonnes of *Eliphaz*, were:

1. Teman,



12 Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz, Amalek: these were the sons of Adah, the wife of Esau. And these were the sons of Revel, Nachath, and Zerah, Shammah and Mizzah: these were the sons of Basemath, the wife of Esau. And these were, the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, the wife of Esau: and she bare to Esau, Iseul and Jaalam, and Korah. These were Dukes of the sons of Esau: the sons of Eliphaz, the first-borne of Esau; Duke Teman, duke Omar, duke Zepho, duke Kenaz. Duke Korah, duke Gatam, duke Amalek: these were the dukes of Eliphaz, in the land of Edom; these were the sons of Adah. And these were the sons of Revel, of the son of Esau; duke Nachath, duke Zerah, duke Shammah, duke Mizzah: these were the dukes of Revel, in the land of Edom; these were the sons of Basemath, the wife of Esau. And these were the sons of Aholibamah, the wife of Esau; duke Iseul, duke Jaalam, duke Korah: these were the dukes of Aholibamah, the daughter of Anah, the wife of Esau. These were the sons of Esau; and these the dukes of them, he is Edom.

20 These were the sons of Seir, the Chorites; the inhabitants of the land: Lotan and Shobal, and Zibeon, and Anah. And Dishon and Ezer, and Dishan: these were the dukes of the Chorites; the sons of Seir, in the land of Edom. And the sons of Lotan were Chori and Hemam: & the sister of Lotan was Timna. And these were, the sons of Shobal; Alvan and Manachath, and Ebal: Shepho, and Onam. And these were the sons of Zibeon, both Ajah and Anah: this Anah, was he that found the asses, in the wilderness; when he fed the asses, of Zibeon his father. And these were the sons of Anah, Dishon and Aholibamah, the daughter of Anah. And these were the sons of Dishan: Chemdan and Esiban, and Jethran and Ceran. These were, the sons of Ezer: Bilhan & Zaavan, and Akan. These were, the sons of Dishan; Vz & Aran. These were, the dukes of the Chorites: duke Lotan, duke Shobal, duke Zibeon, duke Anah, Duke Dishon, duke Ezer, duke Dishan: these were, the dukes of the Chorites, according to their dukes, in the land of Seir.

31 And these were the Kings, which reigned in the land of Edom: before there reigned any King, of the sons of Israel. And there reigned in Edom, Bela the son of Beor: and

the name of his citie was, Dinhabah. And Bela died: and there reigned in his stead, Jobab the son of Zerah, of Bozrah. And Jobab died: and there reigned in his stead, Chusham, of the land of Temani. And Chusham died: and there reigned in his stead, Hadad the son of Bedad, who smote Midian, in the field of Moab; and the name of his citie was, Avith. And Hadad died: and there reigned in his stead, Samlah of Mafsekah. And Samlah died: and there reigned in his stead, Saul, of Rechoboth by the river. And Saul died: and there reigned in his stead, Baalchanan, the son of Achbor. And Baalchanan the son of Achbor, died: and there reigned in his stead, Hadar; and the name of his citie was Pavi: and the name of his wife, Mehetabel, the daughter of Matred, the daughter of Me-zabah. And these were the names of the dukes of Esau, according to their families; according to their places, by their names: duke Timna, duke Alva, duke Jetheth. Duke Aholibamah, duke Elah, duke Pinon. Duke Kenaz, duke Teman, duke Mibzar. Duke Magdiel, duke Iram: These were the dukes of Edom, according to their habitations, in the land of their possession; he is Esau, the father of Edom.

Annotations.

Generations] a rehearsal of Esau off-spring, whereby the promise to Abraham for multiplication, Gen. 22. 17. the Oracle given to Rebekah, concerning two nations that were in her womb, Gen. 25. 23. and the blessing of Isaac bestowed upon Esau, Gen. 27. 39. 40. may be seen in great measure accomplished: with the different estate of the children of this world, from the children of God. This same genealogy is again repeated in 1 Chron. 1. 35. &c. Edom] the name and note of his profaneness, see Gen. 25. 30.

2. v. 24. of Canaan] that is, as the Gr. translates of the Canaanites; contrary to the will of God, of Abraham and of Isaac his father; for the Canaanites were a cursed race, Gen. 9. 25. & 24. 3. & 28. 1. Adah, &c.] in Gen. 26. 34. Esau's wives had other names, which in those times was usual; as Esau himself, is called Edom: Ishak is called Israel, Maacah daughter of Abishalom, 1 Kin. 15. 2. is called Aholiab daughter of Uriel, 2 Chron. 13. 2. & many the like. Zibeon] called in Gr. Sebegon: he was grandfather to Aholibamah, father to Anah: so there was a difference between these, and Anah & Zibeon which were brethren, v. 20. Evie] or Chivite, in Gen. 26. 34. called a Chivite: a yeoman, though they were distinct peoples, (Gen. 10. 15. 16.) yet might they dwell one in another territories. Therefore in Gen. 26. 34. for Esau a Chivite, the Greek there translates, Evie.

Verf. 3. Basemath] called also Macalab, Gen. 28. 9. Reuel] or Reguel, in Greek Raguel.

Verf. 5

Verf. 5. land of Canaan] though they were there borne, and of Canaanitish mothers, yet they went out of the land; and Iakobs sonnes borne in Mesopotamia, came in to possess it, as their inheritance given of God, Gen. 35. 26 and 37. 1.

6 Verf. 6. took] or, had taken, to weet, before Iakobs coming; as appeareth by Gen. 31. 3. and 33. 14. Gods providence thus making way, for to fulfill the promises unto Iakob: Gen. 28. 4. 13.

7 Verf. 7. that is, persons] in Greek bodies: see Gen. 12. 5. & 46. 26. unto a land] that is, as the Chaldee expoundeth it, to another land: or hee went from the land; and so the Greek translates it, from the land of Canaan. For though the Hebrew (et) usually signifieth unto; yet such words often vary their sense, as the text it selfe sometime sheweth. For that which in 1 King. 8. 30. is elamin (or in) thy dwelling place, unto heaven, in Chron. 6. 21. is written, from thy dwelling place, from heaven. So, the Redeemer shall come unto Sion, Ely 59. 20. is by the Apollon translated, out of Sion, Rom. 11. 26. Also in 2 Chron. 1. 13. to the high place, is in Greek according to the fence there, from the high place; so in Iudg. 17. 2. taken from thee: and sundry the like, from the face] or, from before, which may mean before his coming: as Gen. 30. 30.

7 Verf. 7. more then, &c. or, much, for to dwell together. A like occasion parted Lot and Abram; Genesis 13. 6. of their sijnning] that is, wherein they were sijnners.

8 Verf. 8. of Seir] a man, mentioned verse 20. who dwelling there, the mountaine country was called by his name: and to Esau God gave this mount for a possession, Iof. 24. 4. Deut. 2. 5.

9 Verf. 9. of Edom] that is, as the Chaldee expounds it, of the Edomites: see Gen. 19. 37. in the annotations.

11 Verf. 11. Zepho] called Zephi, 1 Chron. 1. 36. The Greeke here nameth them, Taiman, Omar, Suphar, Gubam, and Kenez.

12 Verf. 12. Timna] she was sister to Lotan, of the race of the Chorites, verf. 22. Amalek] he was a Duke, v. 16. his posterity were called Amalekites, and proved great enemies to Israel, Exod. 17. 8. 14. God therefore commanded the memory of them to be blotted out from under heaven, Deut. 25. 17. 19.

13 Verf. 13. Reuel, &c.] in Greeke these are named Raguel, Nacoth, Zare, Zoni, and Moxe; (or Same and Moxe, as 1 Chron. 1. 37.)

14 Verf. 14. Jaalam] in Greeke, Iegom, and Kore.

15 Verf. 15. duke] that is, Governors, Chief-leaders; but inferior to Kings. A Duke is named in Hebrew Aluph, that is, a Chief-leader, or Guide, or Captain of a thousand; in Chaldee Rabba a Master: in Greeke Hegemon, a Ruler or Governour. Here fourteen Dukes are reckoned to Esau; seven that came of his wife Adah, four of Basemath, and three of Aholibamah.

16 Verf. 16. Korah] in v. 18. there is another Duke of this name, that came of another mother. Albeit there is no mention of this Korah before among Eliphaz his children, v. 11. 12. neither in 1 Chr. 1. 36. unless he there bear the name of Timna

Verf. 19. he Edom] the Greeke translates, these are the sonnes of Edom.

Verf. 20. the Chorite] or Chorem, whereof see Gen. 14. 6. these seeme to bee of the E-vites fore-mentioned, v. 2. for Zibem there called an Evite, cometh of this race here, and in v. 24. inhabitants] in Greeke, singularly, the inhabitants. Zibron] in Greeke Sebegon.

Verf. 21. Dishan] called after, Dishan, v. 26. the Greek in both places calleth him Desim. Ezer] in Greeke Asar. Dishan] in Greeke Rifan: see the notes on Gen. 4. 18. So after in verf. 28. 30.

Verf. 22. Hemam] called Hemam, in 1 Chron. 1. 39. Here in Greeke Haiman: in 1 Chron. 1. 39. Hemam. Timnah] in Greeke Timna, concubine to Eliphaz sonne of Esau: verf. 12. So he and his father Esau (ver. 2.) marrying into the stock of the Chorites; therefore is this genealogy set downe. That the occasion may be seen, how Esau and his seed, came to inherit the Chorites land in mount Seir: Deut. 2. 12. and so got his living by his sword, Gen. 27. 40.

Verf. 23. Avam] called Aijm. 1 Chron. 1. 40. in Greeke Galom. Shepho] called Shephi, 1 Chron. 1. 40. in Greeke Suphar: but in 1 Chron. 1. 40. the Greeke is, Suphi.

Verf. 24. both Asah] Hebr. and Asub: the Greeke omitteth the word and, as superfluous, saying, the sons of Shebegon, Ais, and Onam. The Hebrew text doth the like in 1 Chron. 1. 40. and in other places, as 2 King. 11. 1. and 2 Chron. 13. 1. compared with 2 Chron. 22. 10. and 1 King. 15. 1. So in Gen. 40. 9. Ansh] father in law to Esau, ver. 2. muler] The Hebr. Temim, is no where found but in this place: mules elsewhere are called Peradim, 1 King. 10. 25. 2 Kin. 5. 17. It is therefore doubted what Temim here meaneth. And the Greeke leaveth it untranslated, Lemain, as not knowing what it should be. The Chaldee turneth it Gibbaraja, that is, Mightier, or Giant, as the word is used, Gen. 6. 4. Others, because Temim hath affinity with Lam the Sea, and majim, waters, translate it hot-waters, or bates, which Anah should find in the desert. But because it is knowne that mules are ingendered of the mixture of horse and ass, or of he-asses and mares, as Pliny sheweth in Hystor. b. 8. ch. 44. (translated commonly therefore in Greeke blemious, that is, half-asses, 1 King. 10. 25. &c.) and mules of themselves are barren, and doe not encrease, as the Philosopher noteth, Arist. de Animal. l. 5. it is likely they were not created at the first of God; because he gave all such creatures this blessing, to be fruitful and to multiply, Gen. 1. 22. 28. and 8. 17. And that therefore they were found out by the wit of this man, who feeding his fathers asses, caused them to ingender with another kind, as horses, which was both against nature, as first God set every thing according to his kind, Gen. 1. 24. & 6. 1. 9. 20. and against the plain law, which he after gave unto Israel, Levit. 19. 19. thou shalt not let thy cattell engender with a diverse kind. And the name Temim first given them by Ansh, might be changed into Peradim, which hath the signification of Partial, or Separated; as differing from all other beasts.

Verf.

26 Verſe 26. *Difſon* called *Difſon* verſe 21. and 1 Chron. 1.41. in Greeke *Deſm*. *Chendani* called alſo *Chamdan*, 1 Chron. 1.41. d. changed into *s*, as is often ſee Gen. 10.3. In Greeke *Amadad*; and *Amizani*; 1 Chron. 1.41. *Cerdan* pronounced *Keran*, or *Cout*; in Greeke *Charran*.

27 Verſe 27. *Akar* called *Iakn*, 1 Chron. 1.42. in Greeke here *Oikn*; and in 1 Chron. 1.42. *Iakn*.

28 Verſe 28. *Am*. Thus have wee here of *Seir* ſeven ſons and a daughter, and againe of thoſe ſeven, nineteen ſonnes and a daughter. All which for *Eſau* take, are regiſtred in the booke of God.

29 Verſe 29. *Chorier*. Hebr. *Chorier*: ſingular for plural, as verſe 21. ſee Gen. 10.16. The Greeke keepeth the ſingular, *Chorier*.

30 Verſe 30. *the Duke* ] that is, their *dukedomes*, as the Greeke tranſlate it. For theſe 7 ſons of *Seir*, had their *Dukedomes* at one time, in ſeverall places: and did not one ſucceed another; as the Kings that follow. So King in *Eſay* 23.15. is uſed for the *Kingdome* of Babylon: and four *Kings*, in Dan. 7.17. are *four Kingdomes*, as the Holy Ghoſt there expoundeth it, in verſe 23. the *fourth beaſt ſhall be the fourth Kingdome*: and the *throne of the Kings*, 2 Chron. 11.19. is by another Prophet called, the *throne of the Kingdome*; 2 Chron. 23.20.

31 Verſe 31. of the *ſonnes* ] or, to (that is, over or among) the *ſonnes of Iſrael*; the Greeke ſaith, in *Iſrael*: that is, before Moies time, for he was King in *Iſrael*; Deut. 33.5. Thus *Eſau* after his *Dukes*, had of his poſterity 8 Kings, which ſucceſſively ruled their people; while *Iſrael* was in affliction in *Egypt*; Exod. 1.&c.

32 Verſe 32. *Bela* ] in Greeke *Bala*; and in 1 Chron. 1.43 in ſtead of *Beer*, the Greeke hath *Sapphor*, according to the name of the King of Moab; in Numb. 22.2.

33 Verſe 33. *Bograh*] a chiefe Citie in the land of *Edom*; *Ela*, 4.6. and 63.1. in Greeke called *Bofira*.

34 Verſe 34. of *Teman*] that is, of the *Temanites*: which had the name of *Duke Teman*, *Eſau*s Neephew, verſe 15. Of this land was *Eliphaz*, *Iob*s friend, *Iob* 2.11. By interpretation *Teman* ſignifieth the *South*; and to the Chaldees here taketh it. The Gr. tranſlateth, *Aſon of the land of Thaimanan*.

35 Verſe 35. *Boded*] in Greeke here *Barad*: but in 1 Chron. 1.46. *Bidol*, ſurely that is, killed, as the Chaldees and Greeke explaine ſee Gen. 14.17. *field*] that is, *country*; ſee Gen. 14.7.

36 Verſe 36. *Aſin*] called *Aſin*, 1 Chron. 1.46. in Greeke here *Cathian*; but in 1 Chron. 1.46. *Eſin*.

37 Verſe 36. *Samla*] in Greeke *Samas of Maſſek*; in 1 Chron. 1.47. *Samas of Meſek*.

38 Verſe 37. *Rehoboth*] a Citie built by *Nimrod*, Gen. 10.11. in Greeke, *Rabuth*. It was by the River *Euphrates*, as the Chaldees expoundeth it.

39 Verſe 38. *Hamichan*] the ſame name by tranſlating the parts of it, is *Hamibai* (*Chamibai*) of which name were ſundry Captaines afterward, as in the ſtory of the Carthaginian wars. The Greeke ſaith here *Ballaemon*, in 1 Chron. 1.49. *Balaemon* ſon of *Achbor*.

40 Verſe 39. *Hadad*] called *Hadad* 1 Chron. 1.50. The Greeke is, *Arad* ſon of *Barad*. *Pau* called

also *Pai*, 1 Chron. 1.50. in Greeke *Phogor*; but in 1 Chron. 1.50. *Phauli*. In that theſe Kings were of ſundry Cities, it appeareth their Kingdomes came not by inheritance, but either by election of the people; or gotten by conqueſt, according to the Oracle, *by thy ſword ſhalt thou live*, Gen. 27.40 daughter of *Me-zabul*; by daughter ſome underſtand *neece*; others take *Me-zabul* for the name of a Citie, *Medeva*, named of *golden waters*, which the word ſignifieth; a daughter (or inhabitant) whereof the was. The Greeke here tranſlateth *Son of Maizob*, in 1 Chron. 1. daughter: in Chaldees, daughter of the *Gold-melter* (or *Gold ſmith*). In 1 Chron. 1.51. there is added the death of this *Hadad*, here omitted; as, And *Hadad* died.

Verſe 40. the *Dukes*] after eight Kings it ſeemeth the forme of government was againe changed among the *Edomites*, though it is uncertaine when it was. At *Iſraels* coming out of *Egypt*, they mention the *Dukes of Edom*, Exo. 15.15. and as they paſſed through the wilderneſſe, they ſent to the King of *Edom*, Numb. 20.14. and here it was ſaid theſe 8 Kings reigned in *Edom* before any King reigned in *Iſrael*, verſe 31. It is likely therefore, that upon the unkind dealing of that King of *Edom* (which ſeemeth to be *Hadad*) who denyed to let *Iſrael* paſſe through their land, the Lord removed the dignity of Kings from that commonwealth, and let it be ruled by *Dukes* againe, whereof eleven are here by name rehearſed.

families ] the Greeke ſaith in their tribes. *Tinna*] in Gr. *Thanna*; and *Thaiman*, in 1 Chron. 1.51. *Alva*] called *Alja*, 1 Chron. 1.51. in Greeke *Gala*; and there, *Aluva*. *Isabel*] in Greeke *Iethar*.

Verſe 41. *Abolibamah*] the Greeke writeth theſe names here, *Olibemas*, *Hela*, *Phinnam*; and in 1 Chron. 1.52. *Elikama*, *Hela*, *Phinn*.

Verſe 42. *Maizabul*] in Greeke *Mazar*.

Verſe 43. *Iram*] in Greeke here *Zaphari*; but in 1 Chron. 1.54. *Averaman*. *habitations*] which the Greeke tranſlateth *edifices*, that is, builded habitations. *poſſeſſion*] or, *ſirme-builde*; whereas *Iacob* and his children dwelt in the land of their peregrination or ſojournings, verſe 7. Gen. 37.1. & 28.4. God thus giving *Eſau* his portion firſt in this world: and after, doing good unto *Iſrael*, Deut. 2.5. &c. See alſo Gen. 25.12.

And Iacob dwelt, in the land of the ſojournings of his father: in the land of Canaan,

2 Canaan. Theſe are the generations of Jacob; *Joſeph* being ſeventene yeares old, was ſeeding the flock with his brethren, & he was a lad; with the ſonnes of *Bilhah* and with the ſons of *Zilpah*, his fathers wives: and *Joſeph* brought their evil report, unto his Father.

3 And *Iſrael*, loved *Joſeph*, more then all his ſons; becauſe he was the ſonne of old age, unto him: and he made him a coat of many colours. And his brethren ſaw, that their father loved him, more then all his brethren; and they hated him: and could not ſpeak to him, with peace. And *Joſeph* dreamed a dreame; and he told it to his brethren, & they hated him, yet the more. And he ſaid unto them; Heare I pray you this dreame, which I have dreamed. For behold, we were binding ſheaves, within the field; and loe my ſheaf aroſe, and alſo ſtood upright: and loe your ſheaves, compaſſed about; & bowed-down themſelves to my ſheaf. And his brethren ſaid to him; ſhalt thou reigning reigne over us, or ruling rule over us? and they hated him, yet the more; for his dreames, and for his words. And hee dreamed yet another dreame; and told it to his brethren: and ſaid, behold I have dreamed yet a dreame; and behold, the Sun and the Moone, and eleven Starres bowed-downe themſelves unto me.

10 And hee told it to his father, and to his brethren: and his father rebuked him, and ſayd unto him; what a dreame is this, which thou haſt dreamed? ſhall I, & thy mother and thy brethren, coming come, to bow-down our ſelves to thee, to the earth? And his brethren envied him: but his father obſerved the ſaving. And his brethren went, to feed their fathers flocke, in *Sechem*. And *Iſrael* ſaid unto *Joſeph*, Doe not thy brethren feed in *Sechem*? Come, and I will ſend thee unto them: and he ſaid to him, loe here am I. And he ſaid to him; Goe I pray thee, ſee the peace of thy brethren, and the peace of the flocke; and bring me word againe: and he ſent him from the valley of *Chebron*, and he came to *Sechem*. And a man found him; and behold he was wandering in the field: and the man asked him ſaying, what ſeekeſt thou? And he ſaid, I am ſeeking my brethren: tell me, I pray thee, where are they feeding? And the man ſaid, they are departed hence, for I heard them ſaying; Let us goe to *Dothan*: And *Joſeph*, went after his brethren; and found them in *Dothan*. And they ſaw him, a farre off: and before hee came-neere unto them, they caſtily conſpired againſt him,

to ſlay him. And they ſaid each man unto his brother: behold, this maſter of dreames is coming. And now, come and let us kill him, and caſt him into one of the pits; and we will ſay, an evil wild-beaſt hath eaten him, and we ſhall ſee, what his dreames will be. And *Reuben* heard it; and he delivered him, out of their hand: and ſaid, let us not ſmite him, in ſoule. And *Reuben* ſaid unto them; Shed no blood; caſt him, into this pit which is in the wilderneſſe, and lay no hand upon him: that, he might deliver him, out of their hand; to returne him unto his father. And it was, when *Joſeph* was come unto his brethren: that they ſtrip *Joſeph* out of his coat: the coat of many colours: which was on him. And they tooke him, and caſt him into a pit: and the pit was empty, there was no water in it. And they ſate-downe, to eat bread: and they lifted up their eyes, and ſaw; and behold, a wayfaring company of *Iſmaelites*, was coming from *Gilead*: and their camels bearing, ſpicery, and balme and myrrh; going to cary it downe to *Egypt*. And *Judah* ſaid, unto his brethren: what profit is it, if we kill our brother, and conceal his blood? Come, & let us ſell him to the *Iſmaelites*; and let not our hand be upon him; for he is our brother, our fleſh: & his brethren hearkened. And there paſſed by, *Midianites* merchant men; and they drew, and lifted-up *Joſeph*, out of the pit; and ſold *Joſeph* to the *Iſmaelites*, for twenty (*ſhekels*) of ſilver: and they brought *Joſeph*, into *Egypt*. And *Reuben* returned, unto the pit; & behold *Joſeph*, was not in the pit: and he rent his clothes. And hee returned unto his brethren, and ſaid: the lad is not; and I, whither ſhall I go? And they took *Joſeph*s coat: and killed a kid of the goats; and dipped the coat in the blood. And they ſent the coat of many-colours, and they brought it to their father; and ſaid, this have we found: know now, whether it be thy ſonnes coat, or no. And he knew it, and ſaid, it is my ſonnes coat; an evil wild-beaſt hath eaten him: *Joſeph* is torne is torne-in-peeces. And *Iakob* rent his garments, and put ſackcloth upon his loines: and mourned for his ſonne, many daies. And all his ſonnes, and all his daughters, roſe-up to comfort him; and he reſuſed to be comforted: and he ſaid, for I will goe down unto my ſonne, mourning, to hell: and his father wept for him. And the *Midianites* ſold him into *Egypt* unto *Potiſar*, an Eunuch of *Pharaohs*; the *Provost* *Marhall*.

Annotations.

Here beginneth the ninth section of the Law, called *And (Ishb) dwelt*. See Gen. 6. 9. and 28. 10.

**O**f the *sojournings* or *pilgrimages*, that is, (as the Greeke saith) *wherem his father Isaac sojourned*: to Gen. 17. 8. and 28. 4. Herby Gods remembrance of his promise to *Israhel*, and providence for him is manifested, Gen. 28. 13. and 36. 6. 7. also *Israhel* saith, Heb. 11. 9. *Plal. 37. 3.*

**Ver. 2.** *The* which are rehearsed in Gen. 35. 23.—26. is this prosecuting of that history, which was by narration of Elaus pedigree, interrupted: or *the* which follow, are the *generations*, that is, the *store* of things which did befall him: see Gen. 6. 9. and 25. 9. *old* Hebr. *some* of 17 years: see Gen. 5. 32. As his father nourished him a child 17 years, so hee againe nourished his aged father 17 years in Egypt, Gen. 47. 9. 28. *a lad* or *young man*: which word is used not onely for yong in yeeres, but often for a *servant*, or *minister*, see Gen. 14. 24. In this sense, it noteth *Israhels* humility, and how his father, though he loved him most, yet brought him up without idleness, or cockering: So Christ the *Sonne of man*, came not to be served, but to serve: Mat. 20. 28. *report* or *infamie*: their infamous carriage, which caused ill report of them. It intimateth *Israhels* gods affection and godliness. And this was one occasion, which his brethren took to hate him. So Christ was hated of the world, for testifying that the workes thereof were *vill*, Ioh. 7. 7.

**Ver. 3.** *old-age* into him: that is, of his *old-age*, borne when his father was old: to Gen. 44. 20. The Chaldee applieth this *old-age*, to *Israhels* manners, saying, *he was a wife some into him*. And others say, *was not Benjamin also a some of old age?* But because (*Israhel*) *saith by (the spirit of)* prophesie, that *Israhel* should reign; therefore he loved him, above all his *sons*; *Pirkei R. Eliez. ch. 38.* many *colours*: Hebr. *psalm*, that is, *varieties*, and to the Greeke hath (*psikilon*), *various* or *manifest*, to weat, in threads and colour; *an embroidered coat*, such kings daughters used to weare, 2 Sam. 13. 18. Such God spiritually clotheh his Church withall, *Ps. 45. 14.* *Ezek. 16. 10. 13.* and thereby is signified the variety of wisdom and manifold graces given to his people, *Eph. 3. 10.* 1 Pet. 4. 10. Song 1. 9. 10. And Christ had such, above his fellows, *Plal. 45. 8.* Heb. 1. 9.

**Ver. 4.** *with peace* or, *into peace*, that is, *peaceably*, gently, *lovingly*: for of the abundance of the heart, the mouth speaketh, Mat. 12. 34. The Greeke translatheth no peaceable thing.

**Ver. 5.** *dreamed* by such meanes God used of old to shew unto men, what he was about to doe, Gen. 41. 25. Ioh. 2. 28. Numb. 12. 6. 1 King. 3. 5. Such dreames were to be regarded as oracles of God: other, have their deccits and vanities: see Gen. 20. 3. And God tent dreames to his people, sometime to comfort, sometime to chasten, and afflict them, Mat. 2. 19.—22. Iob 7. 13. 14. *yet*

the more: Hebr. *they added yet to hate him*. So Christ and his disciples for declaring Gods word, were hated of men, as Ioh. 17. 14. *I have given them thy word, and the world hath hated them*. This storie of *Israhel* is a patterne of afflictions, which the godly suffer in this world for Christs sake, and for the word of their testimony: and it ministreth comforts to the distressed.

**Ver. 7.** *binding* Hebr. *seawring*, or *seaf-binding*. This being harvelt work, and harvelt usually signifying the latter time or end, *Plal. 126. 5. 6.* Mat. 13. 39. Rev. 14. 15. God fortheword, not the present but future honor which *Israhel* should have, after many dayes of sorrow. Also when his brethren went into Egypt for corn, this dream was fulfilled, Gen. 42. 6. *in the midst of a field*, *compasse* or *flood round about*: and this is a signe of honour to him that is compassed. Therefore the testimoniall of Gods glorious presence, usually is in the midst; and others stand about, Num. 2. 17. Rev. 4. 3. 4. So Exo. 18. 13. *Plal. 7. 8.* and 142. 8. *bound downe* for *d obedience*: as was fulfilled in Gen. 42. 6.

**Ver. 8.** *reigning reign*: that is, *in deed*: *reignes*: to atee, *in deed rule*: and in verse 10. *in deed come*. They apply this dreame unto themselves, (as did also the *Madianites*, Iudg. 7. 13. 14.) which aggravated their sinne, in relitting Gods manifested will, Ioh. 15. 22. The manner of speaking, is also a denyall: *saith thou reign?* that is, *shou saith not*: see Gen. 18. 17. Thus Moses, and Christ himselfe, were refused by their people, Act. 7. 27. 35. Luk. 19. 14.

**Ver. 10.** *brethren*: *Abrahams* seed were likened to *stars* for multitude, Gen. 22. 17. here *Israhel* children are likened to *stars*, for glory, shining as lights in the world, Phil. 2. 15. and in Dan. 8. 10. they are also the *host of heaven*. *Israhel* and his wife are here the *sunne* and *moone*; such honour God vouchsafeth to his contemned servants. And *Israhel* in this, as in many other particulars, avay resemble *Iesus*, at whose name all knees must bow, Phil. 2. 10.

**Ver. 11.** *observed*: laid it to heart, howsoever for the present, he gave his sonne a light rebuke; not fully perceiving the end of the thing. Thus it is spoken also of Mary the mother of Christ, Luk. 2. 19. 51.

**Ver. 14.** *the peset*: that is, *the messure*, or *how they prosper*: as the Greeke explaineth it, *if they be well*. See Gen. 41. 16. As *Israhel* here, so Christ was sold to the lost sheepe of the house of Israel, not onely to know, but to procure their peace, Mat. 15. 24. Luk. 19. 42. *to Sechem* which was about 60. English miles, distant from Chebron. There also was that great massacre committed a while before, by *Israhels* sons, Gen. 34. The danger of the place, might make *Israhel* more careful to inquire of their welfare.

**Ver. 15.** *a man*: The Hebrew Doctors understand this of the *Angel Gabriel*, called in Dan. 9. 21. *the man Gabriel*: *Pirkei R. Eliez. ch. 38.* but this is uncertain.

**Ver. 16.** *seeking my brethren*: this setteth forth *Israhels* care and diligence. So the Son of man came, to seek and save that which was lost: Luk. 19. 10.

**Ver. 17.** *Doban* or *Dobaim*, for both waies it is written. The Greeke calleth it *Dobaim*. It was

a place about 8. miles from Sechem. In this towne was Elizeus the Prophet, 2 King. 6. 13.

**Ver. 18.** *craftily conspired* or *maliciously*, as the Greeke translatheth it. This word is also used in *Plal. 105. 25.* and *Numb. 25. 18.* of the Egyptians and *Madianites*, craftily plotting against the Israelites. So the husbandmen conspired the death of the Sonne of God, Luk. 20. 14. *This is the beire, come let us kill him*.

**Ver. 19.** *master of dreames*: this they speake in mockage: the Greeke translatheth it, *a dreamer*. The Hebrew phrase meaneeth one that hath great skill in dreaming, or a *captaine dreamer*: as his brethren, are after called *masters of arrowes*, that is, *omning archers*, for their malicious practises against him, Gen. 49. 23. and a *master of anger*, is an *angry furious man*, Prov. 22. 24. and 29. 22.

**Ver. 20.** *one of the pits* or, *some pit*: this setteth forth their inhumane cruelty, that would kill their brother, and not vouchsafe him honest buriall: to which they next adde, a lye to dissemble their murder; and a contempt of the Oracles of God, which they fought and thought to defeat. So running headlong together, into a world of wickednesse: *envie* carrying them, Act. 7. 9. Gen. 49. 23.

**Ver. 21.** *delivered him* to weat, in respect of death which they intended against him. *in foule* that is, *so as to take away his life*: *smite him dead*. A like phrase is in *Jerem. 40. 14.* *Deut. 19. 6. 11.* for which in *Numb. 35. 11. 15.* is said, *to smite a foule*; *if so* in *Lev. 24. 17. 18.* where *foule*, is put for the life of man or beast. See Gen. 19. 17. *Smiting* is used for *kill*, Gen. 4. 15.

**Ver. 22.** that *or*, *to the end* that. The Greeke addeh, *for he sought, that he might deliver him*. It appeareth by Gen. 42. 22. that Reuben exhorted them to more then they would yield unto.

**Ver. 23.** *stripe Israhel*: *to* *Iesus* also was stripped by the wicked, Math. 27. 28. Here *Israhel*, in the anguish of his soule, besought his brethren, for favour, but they would not heare him, Genes. 42. 21.

**Ver. 24.** *no water*: into such a dungeon was *Jeremie* put, Jer. 38. 6. and out of such a pit in figure God delivereth his people, as *Zacharie* 9. 11. *I have sent forth thy prisoners, out of the pit, wherein is no water*.

**Ver. 25.** *eat bread*: so doe the wicked, eating Gods people, *Plal. 15. 4.* This sheweth they wanted remorie, or sought (at least) to put it away with banquetting, as *eating of bread* sometime signifieth, *Exod. 18. 12.* See also Gen. 25. 34. *wayfaring* comp. my of *Israhelites*: the Greeke translatheth, *wayfaring*, *Israhelites*, and the Chaldee calleth them *fronte of Arabians*. After in verse 28. they are called *Madianites*, and in *ver. 36.* *Medanites*; so they were a mixt people, dwelling in that country, called therefore by the Chaldee *Arabians*, which signifieth *mixed people*; see Gen. 10. 7. *Gilead*: which was a place of merchandise, as appeareth also in *Jer. 8. 22.* and 22. 6. and 46. 11. *storie*: in Hebrew *Neoth*, which is thought to be a certaine fruit of some, *waxe*, *baum* or, *resin*, as

the Greeke translatheth it: a thing good to heale wounds, *Iere. 8. 22.* and 46. 11. and 51. 8. *myrrh* or *Ladann*, which is a fat moisture on the herb *Ladann*, or, the fruit of the *Lat tree*, according to the Hebrew name, *Lat*. So Gen. 43. 11. Or according to the Greeke *Stafie*, (commonly called *Sonax liquidus*) which is made of the fat of new *myrrh*, as *Diaphorides* saith in *b. 1. c. 62.*

**Ver. 26.** *conceale* or, *cover*, (*hide*) *his blood*, Iob 16. 18. *Ver. 27.* *heard* or, *heard*, and to conspired, and obeyed.

**Ver. 28.** *Midianites*: children of *Midian* *Abrahams* sonne by *Keturah*, Gen. 25. 2. who dwelt in the *Ismaelites* countrey, (which also were *Abrahams* children by *Hagar*, Gen. 16. 15. therefore they are here called by both names. So in *Iudg. 8. 22.* 24. 26. It may also be translated thus, *And the men, the Midianite merchants, passed by*.

*Shekels* or *stikings*: this word the Challee expresseh, which wanteth in the Hebrew. What a *shekel* was, see noted on *Genes. 20. 16.* Christs price was a little more, whom *Judas Iscariot* sold for thirty shekels, *Mat. 27. 3.* yet that was but the price of a slaves life, *Exod. 21. 32.* Here *Israhel* is by the coulell of his brother *Judas* the Patriarch sold for a slave, *Plal. 105. 17.* for twentie shekels. After by the law, mens persons of *Israhels* age, were in case of voves, valued at twenty shekels, *Lev. 27. 5.* but those were shekels of the Sanctuary, double the value of common shekels. The Hebrew Doctors referre unto this, that threatening against *Israhel*, because they sold the just one for silver, and the poore for a paire of shoes, *Amos 2. 6.* and they feigned, that of the 20 shekels, every of the ten Patriarchs had two shekels, to buy shoes for their feet, *Pirkei R. Eliez. ch. 38.*

**Ver. 29.** *rem* his clothes: a signe of sorrow, & renting of the heart with grief, *Isa. 2. 13.* So *Jakob* did, 34. and others, *Iob 2. 12.* Gen. 44. 13. *Numb. 1. 4. 6.*

**Ver. 30.** *in me*: to weat, *alive*: to hee thought, and so the phrase signifieth, *Jer. 31. 15.* for he supposed, his brethren had killed him: as *ver. 20.*

**Ver. 31.** *a kid* or, *goat*, *twake*. By this pollicie, *Jacob* should suppose his sonne was dead, and make no further inquire after him.

**Ver. 33.** *in torne* or, *in torne*, *in torne*, that is, *fully torne*: the Challee saith, *killd*. This is added to all *Jakobs* former sorrows, & one of the most grievous; for which he admitted no comfort, *ver. 35.* *Jakob* also was yet alive, and a partaker of his son *Jakobs* griefe. See the notes on *Gen. 35. 29.*

**Ver. 34.** *shekel*: another signe of sorrow, with which they sometime added *earth* or *ashes* upon their heads, 2 Sam. 3. 31. 1 King. 21. 27. *Nehem. 9. 1.* *Ezth. 4. 1.*

**Ver. 35.** *all his sinnes*: the evil doers counterfeite sorrow, and conceale their cruell fact, *Reuben* himselfe also keepeth counsell. The *Rabbines* say, they had bound themselves by a curse, not to bury in *R. Eliez. per. 38.* *to hell* or, *in the grave*: the word meaneeth not the grave digged or made with hands, named in Hebrew, *Kebur*, but the common place, or state of death, here called in Hebrew, *Sbeul*; which hath the signification of *eraving*, or requiring.

requiring because it is one of the four things that are never satisfied, Prov. 30. 15, 16. The Greeke, and new Testament usually translate it *Hades*, or *Haides*, which word is by change of letters, formed of the Hebrew *Adam*, and *Adamah*, the earth, unto which for sinne, God had condemned *Adam* and all his race to returne, Gen. 3. 19. For so in the first booke of the ancient Greeke oracles of *Silylla*, it is said: *They call it Haden, for that Adam first went thither, when he tasted death.* As *Abram*, is in Greeke *Habram*, Gen. 12. 1. and *Habram*, Luke 3. 34. and *Mizraim*, in Greeke is *Misraim*, Gen. 10. 6. *Hemam*, is *Haman*, Gen. 36. 22. so of *Adam* they formed *Haiden*, and after the Greeke termination, *Haides*, or *Hades*: such change of letters are usual. The Chaldee paraphrase, (when it keepeth not the Hebrew word) most commonly translataeth it, the *house of the grave*, or *place of buriall*. Our English commeth from the old Saxon or German word *Hell*: in which tongues originally *Hell* signifieth *Hill* and *Deepe*, *Leh* is *low*: and so it meaneth a *low* or *deepe* place, and agreeth with the Hebr. *Sheol*, which is said to be *Low* and *Deepe*, Deut. 32. 22. Job 11. 8. And as death is appointed for all men, so is this *Sheol*, Psal. 89. 49. Eccle. 9. 10. as death is sometime desired of the godly, so *Sheol* desired to be hid in *Sheol*, Job 14. 13. By this *Hell*, therefore in Scripture, is not meant the place of the damned only, but of all that goe out of this world: as *Silylla* in the fore-named place, saith, *All earthly men are said to goe into the houses of Haides*. And as for the wicked, they have a prison, 1 Pet. 3. 19. and place of torment, in hell, Luke 16. 23, which the Scripture calleth *exaltating fire*, Match. 25. 41. & by another Hebr. name, *Gehenna*: wherof see Mat. 5. 22. The Greeks called that place *Tartarus*, *Homer*, *Iliad*. 8. unto which word the Apostle hath reference in 2 Per. 2. 4. *Tartarus*, *He cast them downe to Hell* or *into Tartarus*. So on the contrary, *Heaven* is not only the place of the Angels, and holy men, but generally all above us, as the ayre, spheres, &c. where the fowles flye, and the sunne and stars run their courses, as is shewed on Gen. 1. 7. and the place of joyes in heaven, is called the garden of *Eden*, or *Paradise*, Luke 23. 43. to which the heathens alluded by the garden of *Alcinous*: *Homer*, *Odysse*. 7. *Iakob* therefore by going downe to *Hell*, meaneth a departing out of this life, into the common place and state of death, whither all must goe. So after in Gen. 42. 38. & 44. 29. 31. see also the Annotations on Psal. 16. 10.

Verf. 36. *Medanites* which were the posteritie of *Medan*, the sonne of *Abram*, and brethren to the *Medimites* before mentioned, ver. 28. Gen. 25. 1. 2. these were mixed in dwelling with the *Immites*, as they were generally before called in ver. 25. *Eunuchs* properly and commonly, this word is used for a gelded man, Eza. 56. 3. 4. 5. Mat. 19. 12. and is borrowed of the Greeke *Eunuchos*, which signifieth, a keeper of the bed, or Chamberlaine: in Hebrew he is called *Saris*. Such gelded men they used to have in Kings courts, for Chamberlaines to keep their women, Eith. 2. 3. & 4. 4. But in *Israell*, the Law allowed not such, Deut. 23. 1.

Through custome, the name was also given to other chiefe officers and courtiers, as here to *Parphar*, who was a married man, Gen. 39. 7. and after to the Kings chiefe Butler and Baker, Gen. 40. 2. Therefore the Chaldee here translates it, *Rabba*, a Prince, or Officer. *Provost Marshall*, or Prince of the slaughter men, or Captain of the Guard: he was an officer that kept malefactors in prison, Gen. 40. 3. and was sent with a band of men, to doe execution upon rebels, 2 King. 25. 8. 10. Or, as the Greeke translataeth it, the chiefe Cook: for so the Hebrew word is sometime used for a Cook that killeth and dresseth meat, 1 Sam. 9. 23. & 8. 13.



## CHAP. XXXVIII.

1. *Iudas* marieth a Canaanitess, and begetteth of her *Er*, *Onan*, and *Seleb*. 6. *Er* marieth *Tamar*, and digb. 8. *Onan* marieth her; and for spilling his seed, the Lord slayeth him. 11. *Tamar* steyeth for *Seleb*, but is not given to him to wife; 13. wherfore shee deceiveth *Iudas*, who supposing her to be an whore, sleeth with her. 24. *He hearing she was with childe*, would have had her burnt; 26. but knowing himselfe to be the father, hee acknowledgeth his fault. 27. *She beareth twins*, *Pharez* and *Zarah*.

And it was in that time; that *Judah* turned downe from his brethren: and turned-in to a man an *Adullamite*, and his name was *Hirah*. And *Judah* saw there, a daughter of a man a *Canaanite*, and his name was *Shual*: and he tooke her, and went-in unto her. And shee conceived, and bare a son: and he called his name *Er*. And shee conceived againe, and bare a son: and shee called his name *Onan*. And shee added againe, and bare a sonne; and shee called his name, *Selah*: and he was in *Chezib*, when shee bare him. And *Judah* tooke a wife, to *Er* his first borne: and her name was *Tamar*. And *Er* *Judahs* first borne, was evill in the cies of *Jehovah*: and *Jehovah* slew him. And *Judah* said unto *Onan*: goe in unto thy brothers wife, and marry her: and raise-up seed to thy brother. And *Onan* knew, that the seed should not be his: and it was, when hee went in unto his brothers wife, that hee spilled it on the earth; that he might not give seed to his brother. And that which he did, was evill in the cies of *Jehovah*: and he slew him also. And *Judah* said to *Tamar* his daughter in law: *Remaine a widow in thy fathers house*; till *Selah* my son, be grown-great; for he said, lest he also die, as his brethren: and *Tamar* went, and remained, in her fathers house. And the daies were multiplied; and the daughter of *Shual* *Judahs* wife,

wife, dyed: and *Judah* was comforted, and went up unto his sheepe shearers, hee, and *Hirah* his friend the *Adullamite*, to *Timnath*. And it was told unto *Tamar*, saying: behold thy father-in-law, is going up to *Timnath*, to sheare his sheepe. And shee put-away the garments of her widowhood, from upon her; and covered her with a veil, and wrapped her selfe; and fate in the opening of *Enaim*, which is by the way to *Timnath*: for she saw, that *Selah* was grown-great; and shee, was not given unto him, to wife. And *Judah* saw her; and thought her, to be an harlot: because she had covered her face. And he turned aside unto her, by the way; and said, *Grant I pray thee, that I may come in unto thee*; for he knew not, that she was his daughter-in-law: and she said, what wilt thou give me, that thou mayst come-in unto me? And he said; I will send a kid of the goates, from the flocke: and the said; if thou wilt give a pledge, till thou send it. And he said; what is the pledge, that I shal give thee? and she said; thy signet, and thy bracelet; and thy staffe, that is in thy hand: and hee gave them unto her, and went in unto her, and shee conceived by him. And she arose and went-away; & put-away her veil, from upon her: and put-on the garments of her widowhood. And *Judah* sent the kid of the goates, by the hand of his friend the *Adullamite*; to receive the pledge, from the womans hand: but he found her not. And he asked the men of her place, saying; where is the whore, the that was in *Enaim*, by the way? And they said, there was no whore in this place. And he returned to *Judah*: and said, I have not found her: and also the men of the place said, there was no whore in this place. And *Judah* said, let her take it to her; lest we become a contempt: Behold, I sent this kid; and thou hast not found her. And it was, about a three moneths after; that it was told unto *Judah* saying, *Tamar* thy daughter-in-law hath committed fornication; & also, behold she is with childe, by fornications: and *Judah* said; bring her forth, and let her be burnt. She was brought forth; and the sent unto her father-in-law, saying; by the man whose thefe are, am I with childe: and she said, acknowledge I pray thee, whose are these, the signet, and the bracelet, and the staffe: And *Judah* acknowledged; and said, the is more just then I; for because that I gave her not, to *Selah* my Sonne: and he did not againe, know her any more. And it was, in the time of her

child-birth: that behold, twinnes were in her wombe. And it was in her child-birth, that shee gave out the hand: and the midwife tooke, and bound upon his hand a skarlet threed, saying, This, is come out first. And it was, as he turned backe his hand; that behold; his brother came out; and shee said, How halt thou broken forth, upon thee the breach: and he called his name, *Pharez*. And afterward, came out his brother; that had on his hand, the skarlet-threed: and he called his name, *Zarah*.

## Annotations.

In that time] in the time before spoken of, when *Iakob* returned out of *Mesopotamia* into the land of *Canaan*, and long before the selling of *Isseph* into *Egypt*; did these things begin about *Iudas*. Who likewise married when hee was very yong, as did also his children, otherwise the Chronicle will not agree. For *Isseph* was born fixe yeeres before *Iakob* left *Laban* and came into *Canaan*, Gen. 30. 25. and 31. 41. and *Isseph* was seventene yeeres old, when he was sold into *Egypt*; Gen. 37. 2. 25. and thirtieth yeere old was he, when hee interpreted *Pharaohs* dreame, Gen. 41. 46. and nine yeeres after, when he had been 7. yeeres plenty, and two yeeres famine, did *Iakob* with his family goe downe into *Egypt*, Gen. 42. 53, 54. and 45. 6. 11. And at their going-downe thither, *Pharez* the son of *Iudas* (whose birth is set downe in the end of his chapter,) had two sonnes, *Eran*, and *Hemul*, Gen. 46. 8. 12. Seeing then from the selling of *Isseph*, unto *Israels* going into *Egypt*, there cannot be above three and twenty yeeres; how is it possible that *Iudas* should take a wife, and have by her three sons one after another, and *Selah* the yongest of the three be marriageable, when *Iudas* begat *Pharez* of *Tamar*, Gen. 38. 14. 24. and *Pharez* be growne up, married, and have two sonnes, all within so thort a space? The time therefore here spoken of, seemeth to be soone after *Iakobs* coming to *Sechem*, Gen. 33. 18. before that historie of *Dinah*, Gen. 34. though *Moses*, for speciall cause, relateth it in this place. *Iudab* for *Iudas* as the Greeke alwaies nameth him: Mat. 1. 2. a man an *Adullamite* [that is an heathen man dwelling in *Adullam* (or *Odullam* as the Greeke call it,) a cite in the land of *Canaan*, which afterward was given for a possession to the Sonnes of *Iudas*, Ios. 15. 1. 35. The word *man* here (as in the verse following) may be omitted for the sense: see Gen. 13. 8. or it may be read a man of *Adullam*, as where one Evangelist writeth, *The men Nimiveth*, Mat. 12. 41. another writeth, *The men of Nimiveth*, Luk 11. 32.

Verf. 2. *Canaanite*] the Chaldee translataeth it a merchant; and so the word is sometime used in Scripture, Prov. 3. 1. 24. Tob 4. 1. 6. but the Greeke here

here calleth him a *Chananian*. *Shua* in Greek *Saba*: to wit in ver. 12. *Sava*. *noske ber* name-ly: as in ver. 12. Contrary to his duty, for he should not have married with such, Gen. 24. 3. and 27. 46. and 28. 1. Judas was now in likelihood, about 13. or 14. yeeres of age. *women* in that is, *lay with her*, see Gen. 6. 4.

4 Ver. 4. *Omam* in Greeke *Aman*.  
5 Ver. 5. *Selah* or *Shilab*: in Greeke *Selem*: so after, ver. 11. &c. *be man* the Greek faith, *for man*. *Chazbi*: a towne called also *Absib*, which likewise fell to the tribe of Judah, Ios. 15. 44. The Greeke calleth it *Chazbi*. The name hath in Hebrew the signification of *lying*: and to the Prophet alludeth, saying, *the house of Absib shall be (Abzab) a Lye to the Kings of Israel*, Micah 1. 14.

6 Ver. 6. to *Er* or *for Er*; when in likelihood, he also was about 14. yeeres of age. *Thamar* or *Tamar*, that is by interpretation, *a pome tree*, Song 7. 7. Of what kindred she was, the scripture speaketh not; but she became the mother to our Lord Christ, according to the flesh: Mat. 1. 3.

7 Ver. 7. *evil in the eyes* that is, *displeasing*. The letters in Hebrew of this word *evil*, and of his name *Er* are the same, the order only changed: the like whereof is before in *Noe's* name, and *Grace*, Gen. 6. 8. *sten him* this was very soone after his marriage, in his youth. *So evil doers shall be cut off*, Psal. 37. 9. And this judgement on Judahs first borne, is mentioned sundry times, Gen. 46. 12. Num. 26. 19. 1 Chron. 2. 3. And as our Lord Christ was to come of Judah, Hebr. 7. 14. so God would have no wicked man to be his progenitor.

8 Ver. 8. *marie her* the Hebrew word is not meant of usuall solemnization of marriage, but peculiar for *marrying with his brothers widow*, and doing that dutie of a kinsman: whereof there was a law after given of God, according to this case, Deut. 25. 5. which law (as many other) God had made knowne before unto the Patriarchs, as this scripture manifesteth. The Hebrew Doctors say it is commanded by the Law (in Deut. 25. 5, 6.) that a man shall marie the wife of his brother by the fathers side, if they have bene married, or if by have bene betrothed together, if he dye without seed. Brethren by the mothers side may, are not counted brethren in this case of marrying the brothers wife, or for matter of inheritance. &c. *Maimon in Mishneh*, tom. 2. in *Tibbam* and *Chalafim* chap. 1. S. 1. 7. See the annotations on Deut. 25.

9 Ver. 9. *seed* a child; which may be counted thy brothers, who is decayed; that his name be not wiped away out of Israel, Deut. 25. 6. Otherwise excepting this case, it was unlawfull for a man to have his brothers wife, Levit. 18. 16. and 20. 21.

Ver. 9. *not be his* but stand up with his brothers name, as his brothers child: though this was only for the first borne, all the rest should have been counted his owne. Deut. 25. 6. So the Chaldee translateth, *that the seed should not be called by his name*. *when* or if at any time. *Wilt thou ever*, *spilled* or *corrupted*, which the Greeke translateth, *seed* (or *filled*). An unkinde, and most

unnaturall fact, to spill the seed, which by Gods blessing should serve for the propagation of mankind; and in this man, for the propagation of the sonne of God according to the flesh; in whom all nations of the earth should be blessed, Gen. 22. 18, which made the sinne most impious, and hastened Onans speedy death from the hand of God.

Ver. 11. *Remaine* or *sit, dwell a widow*: to sending her home to her fathers house, but without permission to marry another man, yet not purposing the should have his sonne, for whom he made her itay. This was in him very injurious, which God soone chastened him for, by the death of his wife, and giving him over to incest with his daughter in law. By the law, in Lev. 22. 13. a widow that had no child, might returne to her fathers house and her estate was, *on her to live*, he said in his heart, as the Greeke explaineth it, *lest hee dye* meaning, *I will not give her myn Selah to wife, lest hee dye also*, ver. 14. An unperfect speech, (whereof see Gen. 3. 22.) and an evill surmise that he had of Thamar, as if she had caused his other sonnes death.

Ver. 12. *the daughter of Shuah* the Greeke translateth, *and Sava the wife of Judah dyed*. *was comforted* after mourning for his wives death, as Gen. 23. 2. and 24. 57. *sleepe sleepers* At such times they used to have feasts, 1 Sam. 25. 41. So hee went to make merry after his mourning, *his friend* the Greeke translateth *Eira his shepherd*: reading for *Rogneb, a friend*, (without vowels) *Rogneb a shepherd*: and so in ver. 20. but the Chaldee translateth *friend*: and it hath the name in Hebrew of *feeding-together*; and so generally of *society, friendship, neighbourhood*. *Timanab* or *Tumma*, a citie in the Philistines country, which also befell to Judahs children for a possession, Ios. 15. 5. 7. There Samson tooke a wife, Judg. 14. 1. &c.

Ver. 14. *wrapped her selfe* that the might not be knowne. The Greeke and Chaldee understand it, of *trimming and adorning*. *the opening* or *door of Enaim*, as being the name of a place: to the Greeke translateth, *the gates of Aman*, *Enaim* signifieth *eyes*, or *fontaines*: and the *door* (or *opening*) of the eyes, may be understood *an open place* to be viewed, or *place of two eyes*. After it is called only *Enaim*, ver. 21. Such open places, harlots used, Ezek. 16. 25. I. 3. 2.

Ver. 16. *Gram* or *Give me leave*: as the Greeke faith, *Suffice meior. Come on now, let me, &c.* An example of inordinate lust in this Patriarch: so lightly to be affected unto a stranger, and esteemed harlot. But God hereby would shew, how the Jewes (so named of this *Juda*) have nothing whereof to rejoyce in the flesh more than other nations: but only in Christ, his holy seed, (if they would receive him) who came to save sinners, 1 Tim. 1. 15.

Ver. 17. *a pledge* or *paine, earnest*; in Hebrew *Eralon*, whence the Greeke *Archebon*, is borrowed. By this means, she provided for her security against the danger which after followed, ver. 24. 25. Yet she carried her selfe herein, after the manner of *Harlots*, Ezek. 16. 33.

Verfe

Ver. 18. *finger* or *scale*: the Greeke translateth it *ring on the finger*. Men did wear such for honour: Luk. 15. 21. Ier. 22. 24. *bracelet* or *ribband*, or *band*, *bracelet*.

Ver. 21. *her place* that is, *the place where she was*. So, the prayer of this place, that is, *made in this place*, 2 Chron. 6. 40. *the where* the word here used, in Hebrew *Kedush*, cometh from *Kada*, which commonly signifieth *holiness*: and the man thus prostitute unto filchiness, is called *Kades*, usually Englisht a *Sodomite* 1 King. 14. 24. This name is thought to be given (by a contrary meaning,) to common whores, who are most *unholy*, and *unchaste*. But it may be such abomination was com mitted among the Canaanites, under a pretext of religion & holines. For in the apostasie of Israel, houses of such unclean persons, were in the heule of the Lord, 2 King. 23. 7. and they sacrificed with such whores, Hos. 4. 14. An expresse law was given to Israel, that there should be no such *Sodomite*, or *Sodomite* among them, nor their hire brought into Gods house, for any cause, Deut. 23. 17, 18. *become in contempt* or *to be contempt*: to be laughed to scorn, for being thus deceived by a whore. Among the heathens this sin was infamous.

24 Ver. 24. *be burnt* by Gods law after given, to defile a betrothed woman (which here was Thamar safe with Selah), was death, by stoning them Deut. 22. 23, 24. and a Priests daughter if she plaid the harlot, was to be burnt with fire, Levit. 21. 9. These lawes it seemeth were executed before, and after even among the heathens: so the King of Babylon *rosted* two Jewes in the fire for committing adulterie, Ier. 29. 22, 23. Here Judas in judging another, *condemned himselfe*, Rom. 2. 1. so David in like case, 2 Sam. 12. 5, 7.

Ver. 26. *know her* that is, *he with her*: see Gen. 4. 1. By this free confession (according to Judahs name, which signifieth a *Confessor*) and obtaining from further evill with her; appeareth the true repentance of the Patriarch. And though he was now (in all likelihood) not above thirty yeeres of age: yet find we no mention of any children that ever he had more, but these two of Thamar, and Selah his son before: from w<sup>ch</sup> three only, the families of Judah are reckned, Gen. 46. 12. Num. 26. 19. 22. Chr. 2. 3. 4. Either he married not after this time, or God blessed him not with any more seed.

28 Ver. 28. *gave out* that is, *put forth*: the Greeke translateth, *the one brought forth the band*. This sheweth the birth to be most hard and dangerous, not according to the course of nature. God so chastening the sin of Thamar with her father. See the like also in *Jakobs* birth, Gen. 25. 26. *it came out* the Greeke translateth, *shall come on*: as comforting the woman in the extremity of her travail.

29 Ver. 29. *Hast thou broke forth* or *hast thou made a break*: *upon thee* that is, *the breach is thine*, thou hast made it, and thate carry the name of it upon thee. The Greeke translateth, *Why is the partition divided for thee*? The Chaldee, *How great strength hath bene in thee, that thou mightst prevail*? This strange and perillous child-birth, may be com-

pared with that of *Jakob* and *Elsu*, Gen. 25. 22. 26. who strove for the first birth-right in the wombe; as these also did at the birth. *Pharez* Hebrew *Peretz*, that is, by interpretation *Break*, so named upon this fact of his, at the birth. Hee violently tooke the dignitie of the birth-right from his brother, is set before him in the genealogie, Numb. 26. 20. 1 Chron. 2. 45. and became father of Christ, after the flesh, Matth. 1. 3.

*Zarah* Hebrew *Kerach*, which signifieth *Rise*, or *spring up*: (as the *Sun* is said to *rise*) because he first have risen, that is, have bene borne; but for the breach which his brother made, The Hebrew Doctors say, that *Zarah* had his name of the *Sun*, and *Pharez* had his name of the *Moon*, which sometime is broken (as in peeces) sometimes is full. And that in *Pharez*, the strength of Davids house was perturbed: and therefore from him proceedeth the kingdom of the house of David, R. Menachem, on Gen. 38. In the birth of these two brethren, the estate of the two Churches of Jewes and Gentiles, may as in a figure, be considered: The Jew, as the elder, drawing backe the hand through unbelief, Rom. 10. 3, 21. The Gentiles as by violence getting the heavenly birth-right, Math. 11. 12. Luk. 15. 11. 32. At 13. 46. 48. and when the Gentiles are fully borne, then shall the Jewes (that had the signe of the first birthright on their hand) come forth againe, Rom. 11. 11. -- 25, 26.



# CHAP. XXXIX.

1. Ioseph being sold into Egypt, is there advanced in Potiphars house. 5. The Lord blesteth the house for Iosephs sake. 7. His Mistress tempteth him to be with her, but he resisteth and sinneth not. 15. Shee complaineth of Ioseph to the men of her house: 17. and falsely accuseth him to her husband. 19. who in anger causeth him into prison. 33. but God is with him there.

AND Ioseph was brought-downe to Egypt: and Potiphar an Eunuch of Pharaoh, the Provost Marshall, an Egyptian man, bought him; of the hand of the Imaelites, which had brought him down thither. And Jehovah was with Ioseph, and he was a prosperous man: and he was, in the house of his Lord, the Egyptian. And his Lord saw, that Jehovah was with him; and all that he did, Jehovah made it prosper in his hand. And Ioseph found grace, in his eyes, and ministred to him: and he made him over-see, over his house, and all that he had, hee gave into his hand. And it was, from the time that hee had made him over-see, in his house, and over all that he had; that Jehovah blessed the house of the Egyptian, for Iosephs sake; and the blessing of Jehovah, was upon all that he had, in the house, and in the field. And he left all that he had,



in Josephs hand : and hee knew not ought (that was) with him, save the bread which he did eate : and Joseph was faire in forme, and faire in countenance.

7 And it was, after these things; that his lords wife lifted up her eyes, unto Joseph: and she said, lye with me. And he refused, and said unto his lords wife; Behold, my lord knoweth not what *is* with me in the house: and all that he hath, he hath given into my hand. 9 There is not he greater in this house, then I: and he hath not kept backe from me, any thing; but thee, because thou art his wife: and how shall I doe this great evill, and sin against God? And it was, as the spake to Joseph, day by day: that he hearkened not unto her, to lye by her, to be with her. And it was, on a certaine like day: that he went into the house, to doe his worke: and there was no man, of the men of the house, there in the house. And he caught him by his garment, saying, Lie with me: and he left his garment in her hand; and fled, and got him out. And it was, when the saw, that he had left his garment, in her hand: and was fled, out. Then called she to the men of her house, and sayd unto them, saying; See, he hath brought in unto us an Hebrue man, to mocke us: hee came in unto me, to lie with me; and I called with a great voyce. And it was, when he heard, that I lifted up my voice, and called: that he left his garment by me; and fled, and got him out. And she laid up his garment by her: untill his lord came, unto his house. And the spake unto him, according to these words, saying: the Hebrue servant, which thou hast brought unto us, came in unto me, to mocke mee. And it was, when I lift-up my voice, and called; then left he his garment by mee, and fled out. And it was, when his lord heard the words of his wife; which she spake unto him, saying; according to these words, did thy servant unto mee: then his anger was kindled. And Josephs lord, tooke him, and committed him into the tower house, a place where the Kings prisoners were bound: and he was there in the tower house. And Iehovah was with Joseph, and extended mercy unto him: and gave him grace in the eyes of the chiefe keeper of the tower house. And the chiefe keeper of the tower house, committed to Josephs hand, all the prisoners, that were in the tower house: and all that they did there; he, was the doer of it. The chiefe keeper of the tower house, looked not to any thing

at all, in his hand; because Iehovah was with him: and that which he did, Iehovah made it to prosper.

### Annotations.

**E**gypt] in Hebrew, *Mizraim*, meaning the land of *Mizraim*: see Gen. 12. 10. God sent Joseph before his brethren, for their preservation, Gen. 45. 5-7. *Patiphar*] in Greeke, *Pentephres*. *Provost Marshall*] or *Prince of the players*: see Gen. 37. 36. *Imaeliter*] the Chaldee calleth them *Arabians*. See Gen. 37. 25.

Verf. 2. with Joseph] and delivered him out of all his afflictions, Act. 7. 9, 10. The Chaldee saith, the word of the Lord was his helpe: So after in verf. 3. and 21. The like promise God maketh to every faithful man, I will be with him in trouble: Psa. 91. 15. was in the house] that is, remained there, patiently bearing his servitude: and ran not away, to his father again. For in his masters house, and in prison, he continued thirteen yeeres, Gen. 37. 2. and 41. 46. In the Jewish records it is said, that he served twelve months in Potiphars house, and was 12 yeeres in prison: *Seder Olam chap. 2.*

Verf. 4. ministered] or served: in Greeke *plestis*. *Ministration* is a free service differing from slavery. made him over] or visited: in Greeke *constituit* him; which word is used in this sense, in Luk. 12. 44.

Verf. 5. from the time] so the Chaldee expounds the Hebrew phrase *from then*: the Greeke translath it after.

Verf. 6. save the bread] this may be meant either of his ease and security, who cared for nothing; but to eate and drinke, leaving all the trouble of his house upon Joseph: or, it excepteth bread, that is, meat and drinke, for that the Egyptians would not eat with the Hebrewes; see Gen. 43. 32.

V. 7. lifted up] that is, cast her eyes, or looked with impure affections and lust, which Christ condemneth for adulterie: Matt. 5. 28. So the Apostle speaketh of eyes full of adulterie, 2 Pet. 2. 14. The contrary was in Job, Job 41. 1. I made covenant with mine eyes; &c. Lye with mee] this sheweth the impudency of her face, such as Solomon warneth of, Proverb. 7. 13, 18. And the dangerous assault of Joseph, whom Satan tempteth now with pleasure, when he could not before overcome him with afflictions.

V. 9. not he] This may be meant of all the household, not any; or of his lord himselfe, in a respect, not he himselfe.

Verf. 10. day by day] or daily: Hebrew, *day day*; which the Greeke explaineth *day after day*: the Hebrew sometime addeth *day and day*: Heb. 3. 4. so the Greeke; in 2 Cor. 4. 16. *see with her*] in her company, so avoyding the occasions of evil, according to Solomons counsell, *Remove thy self far from her; and come not nigh the doore of her house*, Prov. 5. 8. This chastity of Joseph, is here opposed to the unchaste cariage of Iudah, in Gen. 38.

Verf. 11. on a certaine like day] so the Greeke explain-

plaineth the Hebrew phrase at this day; meaning, a day wherein his mistress lusted after, or inticed him. Or day, being put for time, (as in 2 Cor. 6. 2.) the meaning may be, *About this time, his worke*] in Greeke, *works*; which the Chaldee explaineth, to be the *scorning of the writings of his accounts*.

12. Verf. 12. got him out] or, went forth out: so in ver. 15. *The woman, whose heart is suaves and netts, her hands, are more bitter than death*: but, see that is good before God, escapest from her, Eccles. 7. 26.

14. V. 14. Hebrew] so the name him in contempt: for the Hebrewes were abhorred of Egyptians, Gen. 43. 32. but it was indeed a name of honour; see Gen. 14. 13. *to mocke*] *to abuse* us; whereupon we shall be mocked, and laughed to scorn. Or, to play with us. This word was used before, but in a better sense, Gen. 26. 8. And here the adulteresse hunteth for the precious life, Prov. 6. 26.

20. Verf. 20. tower-house] or round-house, a prison built after a round forme. The Greeke calleth it a *Fort*, (or *Skence*): the Chaldee, a house of prisoners. prisoners] bound-men, or restrained of their libertie. Among them, Joseph was laid in yrons, they hurt his feet with fetters, untill the time that his word came, the word of the Lord tried him, Psa. 105. 18, 19. He suffered trouble as an evill doer, even unto bonds: but the word of God is not bound, 2 Tim. 2. 9. And in his sufferings hee was a figure of Christ, *was taken from prison and from judgement*, Eia. 53. 8. and in his humiliation, his judgement was taken away, Act. 8. 33.

21. Verf. 21. gave him grace] so the Greeke explaineth the Hebrew phrase, *gave him grace*: that is, made him to be gracious, and favoured. For if when men doe well, they suffer for it, and take it patiently, this is acceptable with God, 1 Pet. 2. 20. *chief-keeper*] Hebrew, *Prince*, or *Master*; the Greeke translatheth it, *Chiefe gaoler*.

22. Verf. 22. the doer] that is, by his word and appointment it was done. So the Chaldee paraphrase, (in the Massorites Bible) explaineth it, adding, *by his word*. Thus Pilate is said to give the body of Christ unto Joseph, Mark. 15. 45. when hee commanded it to be given: Matt. 27. 58. See also Exod. 7. 17.

23. Ver. 23. looked not, &c.] or, saw not any thing: the Greeke translatheth, *kgnew not any thing by him*. The Chaldee saith, *saw not any fault*: understanding the Hebrew *Muamab*, as *Muam* in Dan. 1. 4. for a fault or blemish. And thus, though many *Avibers* had shot at Joseph, his bow abode in strength, and the armes of his hands were made firme, by the bands of the Mighty (God) of Takob, Gen. 49. 23, 24.



### CHAP. XL.

1, The Butler and Baker of Pharaoh in prison, 4. Joseph hath charge of them; 5. he interpreteth their dreames; which come to passe according to his interpretation, the Butler being restored to his place, and the Baker hanged, 23. 24. Is the Butler forgotten Joseph.

And it was, after these things; that the Butler of the king of Egypt, and the Baker, sinned: against their lord, the king of Egypt. And Pharaoh was wroth, against two of his Eunuchs: against the chiefe of the Butlers, and against the chiefe of the Bakers. And he committed them into ward, in the house, of the Provost Marshall, in the tower-house: the place where Joseph was bound. And the Provost Marshall, charged Joseph, with them, and he ministred to them: & they were some daies in ward. And they dreamed a dreame both of them, each-man his dreame in one night; each-man, according to the interpretation of his dreame: the Butler and the Baker, which (belonged) to the King of Egypt, which were bound in the tower-house. And Joseph came in unto them, in the morning: and saw them, and beholds, they were sad. And he asked Pharaohs Eunuchs, which were with him in the ward of his lords house, saying; wherefore, are your faces evill, to day. And they said unto him; we have dreamed a dreame, and there is no interpreter of it: and Joseph said unto them; doe not interpretations (belong) to God: tell me them, I pray you. And the chiefe of the Butlers, told his dreame, to Joseph: and said unto him; in my dreame, behold a vine, was before me. And in the vine, were three branches: & it was as though it budded, the blossome thereof shot-up; the clusters thereof, brought forth ripe grapes. And Pharaohs cup, was in my hand: and I took the grapes, and pressed them into Pharaohs cup; and I gave the cup, into Pharaohs hand. And Joseph said unto him; this is the interpretation of it: the three branches, they are three daies. Yet within three daies, shall Pharaoh lift-up thine head, and restore thee into thy place: and thou shalt give Pharaohs cup into his hand; after the former manner, when thou wast his Butler. But remember mee with thee, when it shall be well with thee; and doe mercie with mee, I pray thee; and make mention of mee, unto Pharaoh; and bring me forth, out of this house. For I was stolen by stealth, out of the land of the Hebrewes: and here also, I have not done any thing; that they should put mee, into the dungeon. And the chiefe of the Bakers saw, that he had given a good interpretation: and he said unto Joseph, I also (saw) in my dream and beholds, three white baskets, were on my head. And in the uppermost basket, there was of all Pharaohs meat, of Bakers worke: and

the fowles, did eat them out of the basket, upon my head. And Joseph answered, and said; This is the interpretation thereof: I will give you three baskets, they are three daies. Yet within three daies, shall Pharaoh lift up thy head from off thee; and I shall hang thee, on a tree: and the fowles shall eat thy flesh, from off thee. And it was, in the third day, which was Pharaohs birth day, that he made a banquet, unto all his servants: and hee lifted-up the head, of the chiefe of the Butlers; and the head, of the chiefe of the Bakers, among his servants. And he restored the chiefe of the Butlers, unto his butlership: and hee gave the cup, unto Pharaohs hand. And the chiefe of the Bakers, he hanged: as Joseph had interpreted to them. Yet did not the chiefe of the Butlers, remember Joseph, but forgot him.

## Annotations.

**B** Utter, or cupbearer, who used to give the cup into the Kings hand, v. 13. So Neh. 1. 11.  
 Ver. 2. *Emmer*, or officers, in Chaldee *Princes*, see Gen. 37. 36. *chiefs*, or *Prince*. The Greeke translatheth *Arabianuchos*, the *chiefe wine-powver*: and *Archibutlers*, the *chiefe bread-maker*. The Chaldee, *Rabbaei*.  
 Ver. 3. *Provoft Marshall* [see Gen. 37. 36. *tower*] *prison*, Gen. 39. 20.  
 Ver. 4. *some daies* [or, *a yeare*: for so the word *daies* often signifieth; see Gen. 24. 55. & 4. 3.]  
 Ver. 5. *according to the interpretation* [that is, no vaine dreame, but significant, and shewing things to come, according to the interpretation that Joseph gave of them. Of *dreaming*, see the notes on Genesis 20. 3.]  
 Ver. 6. *saith* the Greeke translatheth *troubled*, and so the Hebrew importeth an angrily discontent, and fretfull trouble of mind, Pro. 19. 3. with a sad and lowering countenance, Dan. 1. 10. So dreames and visions tend of God, use much to affect men, Gen. 41. 8. Dan. 2. 13. Matth. 27. 19.  
 Ver. 7. *evil* [that is, *bad*; as the Greeke translatheth, *skutropha*, which word the Evangelists use in like sense, Luke 24. 17. Mat. 6. 16. *to good*, is often used for *merrie* or *cheerfull*, Eth. 1. 10. Eia. 65. 14.]  
 Ver. 8. *no interpreter* [they being prisoners, could not go to the Soothsayers and wise men of Egypt, as that people was wont to doe, Gen. 41. 8. When Gods Oracles are not opened and understood, it is a Caus of heavines, Rev. 5. 4. *tell me*] *Joseph* was in bonds, as an evil doer: but the word of God is not bound: and so *Paul*, 2 Tim. 2. 9. Here *Josephs* faith shewed it selfe, before, he himselfe was a dreamer, Gen. 37. 5. 9. now he becometh an interpreter, and maketh a way for the accomplishment of those promises: and calleth their idolaters from their superstitions, to the

true God, as Deut. 18. 10, 11, 12. Eia. 8. 19. And taxeth the vanity of such in our times, as write bookes of the art of interpreting dreames.

Ver. 9. *behold* [Hebrew, and *behold*: but the word and sometime is redundant in that tongue, as is observed on Gen. 36. 24.]

Ver. 10. *as though* [or, *when it budded*. *foot-up*] Hebrew, *ascended*.

Ver. 12. *they are* [that is, *they signifie three daies*: So in Gen. 41. 26.]

Ver. 13. *within three daies* [which is explained ver. 20. to be in the third day: see a like phrase in Gen. 7. 4. and of the mytical number three. See Gen. 22. 4. *lift up*] this phrase sometime signifieth, to promote unto honour, as Jer. 52. 31. sometime head is used for *summe*, and it meaneth to take the *summe*, or to reckon, as Exo. 30. 12. which may also be intended here. The Greeke translatheth, *shall remember thy principality*: the Chaldee, *shall remember thee*. *place* [or *base*, *seat*: meaning his office of butlership, as the Greeke and Chaldee explain it; and is confirmed by ver. 21.]

Ver. 14. *this house* [this prison,] to the Greeke faith, *this hold*. *Joseph*, though patient in adversity, yet uteth all good means to procure his libertie.

Ver. 15. *stollen by stealth* [or *indeed stollen*: Hebr. *stealing stollen*. *The Hebrews*] the land of *Canaan*, wherein the children of *Abraham* dwelt, who was called an *Hebrue*, Gen. 14. 13. Thus *Joseph* calleth it, by faith in Gods promises. In Zach. 2. 12, it is called the *holy land*. *dungeon* [or *pit*: in Chaldee, the house of prisoners. Thus *Joseph* pleadeth his innocencie; as *Daniel* also did, Dan. 6. 22. and *Paul*, Act. 24. 12, 13, 20. & 25. 10, 11.]

Ver. 16. *saw* [this word the Greeke addeth, *I saw a dreame*. *white* [or, *with holes*; for the Hebrew word signifieth both: and may mean baskets made of white rods, with holes, as networke. But the Gr. and Tharg. Jerusalemie doe understand it of white bread, or meats in them.]

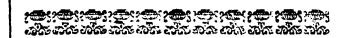
Ver. 19. *lift-up* [or (as the Greeke translatheth it,) *take away thine head*; in a contrary meaning to the former, ver. 13. but it may be understood of *reckoning*, as before; and putting this man out of the number of his officers. *a tree*] the Chaldee translatheth it, *a gallow tree*, or *gibbet*, *prose*: such as that wheron Christ was crucified, called sometime only *a tree*, as Act. 5. 30. & 10. 39. 1 Pet. 2. 24. After by the Law, such as died on tree, had the curse of God upon them, Deut. 21. 23.]

Ver. 20. *a banquet* [Hebrew, *a drinking*. This custome to keepe banquets on birth daies, appeareth to be most ancient; and it continued till Christs time on earth, Matt. 24. 6. and so till this day. *lifted-up*] the Chaldee translatheth, *he remembered the head*, &c.]

Ver. 22. *hanged* [As *Joseph* was in prison with these two malefactors, as according to his word, the one was restored to his former honour, the other put to death: so Christ was in the middle of two malefactors; who, one of them restored to eternall life, the other left to die in his finnes, Luke 23. 33, 39, 43.]

Ver. 23. *forgot him* [which was both great unthankfulness,

thankfulness, and unto *Joseph*, a further exercise of faith and patience from the hand of God, two yeeres longer: *until the time his word came*, PL 105. 19. So the scripture elsewhere taxeth forgetfulness of benefites, and of the affliction of *Joseph*. Eccle. 9. 15, 16. Amos 6. 6.]



## CHAP. XLI.

1, *Pharaoh* two dreames, of seven kine, and seven eares of corne. 8, *The wise men of Egypt* could not interpret them. 9, *The Butler* remembereth *Joseph*, and mentioneth him to *Pharaoh*. 14, *Who sendeth for Joseph* out of prison, and propoundeth to him his dreames. 25, *Joseph* interpreteth them. 29, *Seven yeeres of plenty* are fore-told, and seven yeeres of famine. 33, *Pharaoh* is compassed to provide against the dearth. 39, *Joseph* is advanced, to be over *Pharaohs* house, and over all the land of Egypt. 45, *He marrieth Asenath*. 49, *gathereth up much corne*. 50, *begetteth two sons*, *Manasses* and *Ephraim*. 54, *The famine beginneth in Egypt* and all lands.

## D D D

**A**ND it was, at the end of two yeeres of dayes: that Pharaoh dreamed; and behold, he was standing by the river. And behold, there came up out of the river, seven kine; faire in sight, and fat in flesh: and they fed in a meadow. And behold, seven other kine came up after them, out of the river; ill in sight, and leane in flesh: and they stood, by the (other) kine; upon the brinke of the river. And the kine (that were) ill in sight, and leane in flesh; did eat-up the seven kine, (that were) faire in sight, and fat: and Pharaoh awoke. And he slept, and dreamed the second time: and behold, seven eares of corn, came up in one stalk, full & good. And behold, seven eares of corn, thin and blasted with the east-wind: sprang-up, after them. And the thin eares swallowed-up the seven fat and full eares: and Pharaoh awoke, and behold, (it was) a dreame. And it was in the morning, that his spirit was stricken-amazed; and he sent, and called all the magicians of Egypt, and all the wise-men thereof: and Pharaoh told them his dreame; and there was no interpreter of them, to Pharaoh. And the chiefe of the butlers spake to Pharaoh, saying: I, doe remember this day, my finnes. Pharaoh, was wroth with his servants: and committed me into ward, in the house of the Provoft Marshall: both me, and the chiefe of the bakers. And we dreamed a dreame in one night, I and he: we dreamed, each man according to the interpretation

of his dreame. And there was there with us a young man an Hebrue; servant to the Provoft Marshall; and we told him, and he interpreted to us our dreames: so each man according to his dreame, did he interpret. And it was, as he interpreted to us, so it was: me, he restored unto my place, and him he hanged. And Pharaoh sent and called *Joseph*; and they brought him hastily, out of the dungeon: and he shaved himselfe, and changed his garments; and came in unto Pharaoh. And Pharaoh said, unto *Joseph*; I have dreamed a dreame, and there is no interpreter of it: and I, doe heare say, of thee; thou wilt herea dreame, to interpret it. And *Joseph* answered Pharaoh, saying, It is not in mee: God will answer, the peace of Pharaoh. And Pharaoh spake, unto *Joseph*; In my dreame, behold, I was standing, upon the brinke of the river. And behold, there came up out of the river, seven kine; fat in flesh and faire in forme: and they fed, in a meadow. And behold, seven other kine, came-up after them; poore and very ill in forme, and leane in flesh: I have not seene their like, in all the land of Egypt, for evilnesse. And the leane and evill kine; did eat up, the first seven fat kine. And they came into the inward-parts of them; and it was not knowne, that they were come into their inward-parts; and their sight was evill, as at the beginning: and I awoke. And I saw, in my dreame; and behold, seven eares of corne, came-up in one stalk, full & good. And behold, seven eares of corne; withered, thinn, blasted with an east-wind: sprang up, after them. And the thinn eares, swallowed-up the seven good eares: and I told this, unto the magicians; and there is none that declareth it, to mee. And *Joseph* sayd, unto Pharaoh; the dreame of Pharaoh, is one: that which God is a doing, hath he declared to Pharaoh. The seven good kine, they are seven yeeres; and the seven good eares of corne, they are seven yeeres: the dreame is one. And the seven leane and evill kine, that came up after them, they are seven yeeres; and the seven empty eares of corne, blasted with an east-wind: shall bee, seven yeeres of famine. This is the word, which I have spoken unto Pharaoh: that which God is a doing, hee sheweth unto Pharaoh. Behold, seven yeeres are coming: of great plenty, in all the land of Egypt. And seven yeeres of famine, shall rise after them; and all the plenty shall bee forgotten in the land of Egypt: and the famine shall consume the land.

31 land. And the plenty shall not be knowne,  
32 in the land; because of that famine, after-  
wards: for it, *shall be very heavy*. And for  
that the dream was doubled, unto Pharaoh,  
twice; *it is* because the thing *is* firmly pre-  
pared, of God; and God halteneth, to doe it.  
33 And now, let Pharaoh provide, a man dis-  
cret and wise: and set him, over all the land  
34 of Egypt. Let Pharaoh doe *this*; and let him  
appoint Bishops, over the land: and take up  
the *fit part*, of the land of Egypt; in the fe-  
35 ven years of plenty. And let them gather, all  
the meat of these good yeers that come: and  
lay-up corne under the hand of Pharaoh, *for*  
36 meat in the cities, and let them keepe it. And  
the meat shall be for store, to the land; for the  
seven years of famine, which shall be in the  
37 land of Egypt: that the land be not cut-off,  
by the famine. And the word was good, in  
the eyes of Pharaoh; and in the eyes, of all  
38 his servants. And Pharaoh said, unto his ser-  
vants: shall we find such *a one* as this *is*, a man  
39 in whom the spirit of God *is*? And Pharaoh  
said, unto Joseph; forasmuch, as God hath  
made known unto thee, all *this*: *there is* none  
40 discret and wise as thou *art*. Thou shalt be  
over my house; and at thy mouth, shall all my  
people kisse: *only* in the throne, will I be  
41 greater then thou. And Pharaoh said, unto  
Joseph; I set thee, over all the land of E-  
42 gypt. And Pharaoh took-off his ring, from  
on his hand; and put it, upon Josephs hand:  
and arrayed him, in vestures of fine-linnen;  
43 and put a chaine of gold, upon his necke. And  
he made him to ride, in the second charret,  
which he had; and they cryed before him,  
44 Abrek: and he set him, over all the land of  
Egypt. And Pharaoh said, unto Joseph, *I am*  
Pharaoh: and without thee, shall not a man  
lift-up his hand, or his foot, in all the land of  
45 Egypt. And Pharaoh called Josephs name,  
Zaphnath-paaneach; and he gave unto him  
Asenath, the daughter of Potipherah, priest  
of On, to wife: and Joseph went-out, over the  
46 land of Egypt. And Joseph was thirty yeeres  
old; when he stood before Pharaoh King of  
Egypt: and Joseph went-out, from before  
Pharaoh; and passed through all the land of  
47 Egypt. And in the seven yeeres of plenty, the  
land yielded, by handfulls. And he gathered  
up all the meat of the seven yeeres, which  
48 were in the land of Egypt; and layd-up the  
meat, in the cities: the meat of the field which  
was round about every city, he layd-up with-  
in the same. And Joseph gathered corne, as  
49 the sand of the sea, very much: untill he left

numbring, for *it was* without number. And  
unto Joseph were borne two sonnes; before  
there came a yeare of the famine: which A-  
senath the daughter of Poti-pherah, priest of  
On, bare unto him. And Joseph called, the  
name of the first-borne, Manasses; for God  
hath made me forget, all my molestation; and  
all my fathers house. And the name of the  
50 second, called he Ephraim; for God hath  
made me fruitfull, in the land of my afflic-  
51 tion. And the seven yeeres of plenty, which  
were in the land of Egypt; were ended. And  
the seven yeeres of famine, began to come;  
52 as Joseph had said: and the famine was in all  
lands; but in all the land of Egypt, there was  
bread. And all the land of Egypt, was fami-  
53 shed; and the people cryed to Pharaoh, for  
bread: and Pharaoh said unto all the Egiptians,  
Goe unto Joseph; what he saith unto you,  
54 doe. And the famine was, over all the  
face of the earth: and Joseph opened all  
(*the houses*) that (*had corne*) in them, and  
fold to the Egyptians: and the famine waxed  
55 strong, in the land of Egypt. And every  
land, came into Egypt; to Joseph, for to buy  
(*corne*) because the famine was strong in  
every land.

Annotations.

Here beginneth the tenth section of the Law, called AT THE END: See Gen. 6.9.

[*Of days*] that is, *two full yeeres*; as a *moneth of days*, is a *full moneth*; Gen. 29. 14. See the notes on Gen. 4. 3. So in the *second yeere*, Nebuchadnezzar dreamed: Dan. 2. 1. and behold [the Greek translateth] *he thought he dreamed*, So in v. 17.

Ver. 3. *ill* that is, *deformed*, or (as the Greek translateth) *foote*. So after, in v. 4. &c. *brink* or *bank*, *H. brew lip*, So v. 17.

Ver. 6. *East-mind* [whole property is to burne and blast the fruits: Ezek. 17. 10. and 19. 12. Hof. 13. 15.]

Ver. 7. *the thin* [the Greeke addeth, *the seem thin eares*: so in ver. 20. 24. a *dream*] or, *the dream* was; that is, continued in his minde and troubled him; as the next words manifest. Of a *dream*; see Gen. 20. 3. and 37. 5.

Ver. 8. *stricken amazed* [the Greeke translateth] *his soule was troubled*. The Hebrew word signifieth *stricken or beaten as with a hammer*; *behammered*. The same is spoken of King Nebuchadnezzar in like case, Dan. 2. 13. It sheweth the power of God in his word & workes, even before men doe understand the meaning of them. *magici. n.* in Hebr. *Char-tumim*, the Greeke calleth them here *expofitors* (elsewhere, *incanters*, Exod. 7. 11.) they were such as had skill in the nature of things. *Nebuchadnezzar* King

King of Babylon called also for such, to shew him his dream, Dan. 2. 2. and Belsazzar, his vision, Dan. 5. 7. 8. *wife-men* [the Learned of all Na-tions, were so called, even among the Jewes, Matt. 23. 34. among the Greekes they were named *Philosophers*; that is, *Lovers of wisdom*, Act. 17. 18. Pythagoras was the first, who devised the name, because he thought no man was *wise*, but God only *dream*] both his dreams, as the word *is* *in* after manifesteth: called a *dream*, because they were both *one*, v. 26. or, after the usual manner of the Hebrew tongue, that putteth one for many: see Gen. 3. 2. *interpreter* [that could interpret. Thus God maketh the wisdom of the wise, to perish, Elay 29. 14. So was it also with the Magics of Babylon, Dan. 2. 10. and 5. 8.]

Ver. 13. *be* [that is, *Pharaoh restored*: v. 20. The Gr. translateth, *that I was restored to my principality, and he was hanged*, place [that is, as the Chaldee expounds it, *Office, or ministration*. So Gen. 40. 13.]

Ver. 14. *brought him hastily* [Hebr. *made him run*. So Daniel was brought before the King in haste, Dan. 2. 25. Of Joseph it is said, *The King sent and bowed him; ruler of the people* (sent) and released him: 1. Plal. 105. 20. *danger* or *pit*: the Chaldee saith, *the house of the prisoners*. [shaved] who before (it seemeth) had let his haire grow, in signs of sor-row and mourning, as in 2 Sam. 19. 24. Mephibosheth had not trimmed (as the Chalde paraphrast saith *me* *shorn*) his beard; from Davids departure, till his returne in peace. And other nations kept this rite: for T. Livius (in his 6. *book*) telleth how one *Marius* being cast in prison, many men sorrowing for him, did let the haire of their head and beard grow long. The like is mentioned of others, *Plutarch*. in *Caton*. *Vit. Cicero in Orat. de lege Agrar.* And by shaving understand putting in a seemly fort, for to shave the haire all away, especially of the beard, was also a signe of sorrow, Jer. 4. 1. 5. Therefore both extremities are forbidden, and the meane commanded to the Priests, in Ezek. 44. 20. See also the notes on Levit. 10. 6. *garments* [his prison weeds, which were also mournfull, and so not meet to come in before the King; as Est. 4. 2.]

Ver. 15. *those words* beare [or, that those canst under-stand] as beearing often signifieth, Gen. 11. 7. The Greeke translateth, *that those bearing dreams, do interpret* them. *to interpret* or, as the Chaldee explains it, *to interpret it*. See the notes on Gen. 2. 3. Ver. 16. *It is not in me* or, *Be it not in me to take this upon me: or without me, God will answer*. The Greeke (neglecting the points and distinctions) translateth, *without God shall not be answered, the sal-vation of Pharaoh*. The Chaldee addeth, *not out of my wisdom, but from before the Lord, answered shall be the peace of Pharaoh*. Like modesty was in Daniel also, not to take the glory to himselfe, Dan. 2. 30. 28. *peace* [in Greeke, *salvation*: peace comprehendeth *wellfare, prosperity, safety, and all good things*. For the word *Salv.* peace, hath the signification of *in-tegrity, and whole perfection* of ones good estate. So Gen. 37. 18.

Ver. 19. *evilest* [that is, *scamst, ill favouredness, or deformity*. Ver. 31. *the inward parts*] that is, *the bowels, as the Chaldee, the bellies, as the Greeke translateth*. This noteth the greatnes of the famine: ver. 30. And both sorts of corne, fat and leane, coming out of the same river, seemed to portend the means of the famine. For in Egypt there falleth no raine, but the land is watered by the overflowing of the river Nilus, and by the husbandmens care to draw small rivers along to moisten the country, Deu. 1. 10. 11. And as the overflowing of that river is less or more, so have they their increase. *I awake* [the Gr. addeth, *and sleeps againe*. Ver. 30. *the land*] that is, as the Chaldee explaineth, *the people of the land*: So v. 36. See Gen. 11. 1. Ver. 31. *very heavy* or *exceedingly grievous*: the Greeke translateth it, *strong*. V. 32. *the thing* [Hebr. word, *firmly prepared*] or *surely purposed, stablished*: the Greeke saith, *the word is true*. Here God teacheth the reason, why things are sundry times repeated in the Scriptures. Ver. 34. *Bishops* [or *oversers, officers*: to visit and looke to the state of the land. The Hebr. *Pakid*, as the Gr. *Episcopus*, (from whence we have formed our English word *Bishop*) is any man that hath charge and office, for any business civil or ecclesiastical: as the *Bishops of the army*, Num. 31. 4. 2 King. 11. 16. the *Bishops* (or *oversers*) of them that did the worke, 2 Chron. 34. 12. 17. So among the Priests and Levites, Num. 4. 16. Nch. 11. 9. 14. and Ministers of the Gospell, 1 Tim. 3. 1. 2. *take-up the staff* [Hebr. *take the staff*; as to *take*, is to *take* the staff part. So Targum *Targum* ex-pounds it to take up, one of five. Thus taught he providence in the time of plenty, against time of want; as Solomon doth by example of the *pis-mire*, Prov. 6. 6. 7. 8. See also Luke 16. 9.]

Ver. 35. of Pharaoh [the Chaldee explaineth it, of Pharaohs officers]. V. 36. *for store* [or, *provision*; a thing committed in trust to be kept. See Lev. 6. 2. the *land*] the Chalde saith, *the people of the land*: as in ver. 30.

Ver. 37. *the word was good* or, *the thing was pleasing*. God gave Joseph favour and wisdom in the sight of Pharaoh, Act. 7. 10. and enclined the Kings heart to assent unto good counsel: for the bearing care, and the seeing eye, the Lord hath made even both of them, Prov. 20. 12.

Ver. 38. *spirit of God* [the Chalde paraphrasteth, *the spirit of prophesie from before God*. The like praise is of Daniel, Dan. 4. 6. & 5. 11. So for office in the Church, men are to be chosen full of the holy spirit, Act. 6. 3. By this speech of Pharaoh, and by the verse following, it may be gathered, that Joseph preached many things unto the King, of God, his power, providence, goodnes, &c. where-upon the King made him a teacher of wisdom unto his Senators, Plal. 105. 22.]

Ver. 39. *all this* [the Greeke saith, *all these things*. Joseph hath honour, for opening mysteries: to Daniel in Babylon, Dan. 2. 46. & 47. and 5. 29. and the Lambe Jesus; Rev. 5. 5. 9. 12. And as Joseph by telling two dreams, fell into affliction, Gen. 37. 8. 19. 20. So here by expounding two dreams, he commeth to his exaltation. *discreet* &c. [the Greeke

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40 Greek translates it, more prudent and wiser than thou. Ver. 40. *over my house* [as steward, or governor, as the Chaldee faith, *Officer of my house*: to 1 Kings 8.3. 2 Kings 18.18. Luk. 12.42. He made him Lord of his house, and ruler of all his possession, Psal. 105.1. *mouth*] that is, word (as the Chaldee explaineth it) or commandment: so Job. 39.30. Num. 9.20. Luk. 19.22. Gen. 24.57. *kiss*] or apply, namely the hand to the mouth, as Job 31.27, in signe of honour and obedience; so the Gr. translates it, *at thy mouth shall all my people obey*. Or, we may refer it to the former, *shall kiss thy mouth*; that is, love, honour, obey thee and thy words; in which sense David faith, *kiss the same*, Pl. 2.12. and Samuel kissed Saul, when hee anointed him King, 1 Sam. 10.1. and men *kiss his lips*, that assevereth the right words, Prov. 24.26. The Chaldee translates it, *at thy word shall all the people be armed*. Ioseph had authority over all the Princes of Egypt, *to bind them to his will, and to make the Elders wife*: Psal. 105.22. The King made him governour over Egypt, and all his house, Act. 7.10.

41 Ver. 41. *I set* [or give: so v. 43. these words are used as one: see Gen. 1.17. and 9.12. & 17.5. The Greek faith, *I constitute thee this day*. As Ioseph over Egypt, so Daniel had the government over Babylon, for expounding the Kings dreame, Dan. 2.48. Thus God brings low, and lifts up: *raiseth up the poore out of the dust; and lifts up the begger from the dunghill, so set him among Princes*, &c. 1 Sam. 2.7, 8. Psal. 113.7.

42 Ver. 42. *fine linen*] or, *hyss*, in Hebrew, *flax*; a kind of flint that groweth in Egypt & other lands Ezek. 27.7. It made costly white cloth, which great pergonages used to wear: Pro 31.22. Ezek. 16.10. Luk. 16.19. Rev. 19.8. The Greek & Chaldee terme it *hyss*. See the notes on Exod. 25.4.

43 Ver. 43. the second Kings had two charres for more honour and use, 2 Chron. 35.24. by setting Ioseph hereon, the King honored him; as *Mordecai* was, by riding on the Kings horse, Est. 8. &c. The Hebrew phrase is *charre of the second*, whereby may be meant of the second person, or next to the King. The Greeke translates it, *second charre*.

*Abrek*] the Chaldee translates it, *the father of the King*: as compounded of *Ab*, a father, and *Rek*, which the Syriack useth sometime for a King, according to the Latine *Rex*: and Ioseph professeth, that God had made him a father to Pharaoh, Gen. 45.8. *Thargum* Jerusalem also expoundeth it, *God gave (or Live) the Father of the King, the Master of wisdom, and tender in yeeres*. Or *Abrek* is to *keepe down*; the same that *Habrek*, after the Egyptian manner of pronouncing, as *Equali*, El. 63.3 is used for *Higati*; & *Alchem* Jer. 25.3. for *Haschem*.

44 Ver. 44. *an Pharaoh* [that is, King; for this is an honourable title, and no proper name: see the notes on Gen. 12.15. It may also be an oath, to confirme his authority: *I sweare as I am Pharaoh*; so without thee, &c. *his hand or foot*] that is, *doe any thing*. The Chaldee as before he spake of *armed*, ver. 40. he here againe translates it, *without thy word shall not a man lift up his hand to hold weapons, nor his foot to ride on a horse*, &c.

Ver. 45. *Zaphnath paneah*] Egyptian words, which the Gr. leaveth translated, the Chaldee paraphrast interpreth, *The man to whom secrets are revealed*; and Philo faith, *a finder out of secret things*. Hieron expoundeth them, *the favour of the world*. *priest of On*] or Prince, President; (as the Chaldee calleth him) *Rabba*. But the Gr. translates *Priest of Heliopolis*. Hee might be both, as was the manner of those times and places. See Gen. 14.18. And among the Egyptians, *Priests* were learned men and Doctors of Arts, aswell as sacrificers to their Gods, *Diodor. Sicul. 2. Book*. One was a Citie in Egypt called also *Ayen*, Ezek. 30.17. in Gr. *Heliopolis*, that is, *Citie of the sun*. They of *Heliopolis* are reported to be the wisest of all the Egyptians, and unto that Citie the people used to resort once a yeere to doe honour unto the Sun, by sacrifice. *Herodot. in Euterpe*. over] the Chaldee addeth, *ruler over the land*. So in ver. 46.

Ver. 46. *old*] Hebr. *son*, that is, *going on his 30 yeere*: see Gen. 5.32. So this exaltation of Ioseph was 13 yeeres after he was sold into Egypt, Gen. 37.2. And at this age of 30 yeeres our Lord Iesus began his administration, Luk. 2.23. so did the Levites in the Lords tabernacle, Numb. 4.3. and David then began his reigne, 2 Sam. 5.4.

Ver. 47. *yielded*] Hebr. *made*, that is, *brought forth* fruit: see Gen. 11. *by hand full*] meaning abundantly, a handfull increase of one kernell.

Ver. 48. *laid up*] Hebr. *gave*: see Gen. 9.12. *the field which was*, &c.] in the Hebrew the words stand thus, *the field of the Citie which (was) round about it*.

Ver. 51. *Manassu*] Hebr. *Manassu*, the Holy Ghost in Greeke calleth him *Manassu*, Rev. 7.6. by interpretation, it is *Forgetting*, or *making to forget*. the reason whereof followeth. So in Est. 65.16. promise is made of former troubles to be forgotten. *father's house*] meaning the molestation and injury which he had sustained at his bretherens hands.

Ver. 52. *Ephraim*] that is, *Made fruitful*. This son was by Iakob set before his elder brother, and of these two, came two tribes, so Ioseph had a double portion for the first birth-right, Gen. 48.5. 14.19. 20. 1 Chron. 5.2.

Ver. 55. *was famished*] or *hungred*, had famine.

Ver. 56. *all the houses*, &c. *bin* Gr. *all the barnes of corne*. *sold* to weet, *corne*. The Hebrew word significth *breaking*, and because corne and meat *breaketh* mens fast and hunger; thereupon it is applied to the selling & buying of corne or food; the reason whereof is shewed in Gen. 42.39. where it is called the *breaking of the hunger*, meaning care for the hunger, or famine of their kins. So in Psal. 104.11. by water, the wild asses are said to *break their thirst*. To this also we may adde, the phrase of *breaking bread*, that is, of distributing and communicating it, Elay 5.7. Act. 2.46. & 20.7. *He that will holdeth corn, the people shall curse him: but he that will sell it, the people shall bless him*: Pro. 10.1.

Ver. 57. *every land*] or, *all the earth*: so the Chaldee faith, *all the inhabitants of the earth*: in Gr. *all countries*; that is, the people in them, meaning all the countries adjoyning the eac cut. *in*

17 *land*] or, *in all the earth*, as ver. 56. God called a famine upon the land, (or earth) he brake all the staffe of bread. But hee had sent a man before Iakob and his house, *even Ioseph*, who was sold for a servant; him God sent before them, to preserve life: Psal. 105.16. 17. Gen. 45.5.

## CHAP. XLII.

1. *Iakob findeth his ten times to buy corne in Egypt*. 6. *They are imprisoned by Ioseph for spies*. 18. *They are set at liberty on condition to bring Benjamin*. 21. *They have remorse for the injury they had done to Ioseph*. 24. *Symeon is kept bound for a pledge*. 25. *They returne home with corne & their money*. 29. *They relate unto Iakob the hard things befallen them*. 36. *Iakob refuseth to send Benjamin, though Reuben would engage his two sons for him*.

1 **A**nd Iakob saw; that there was *corne*-to-fell in Egypt: and Iakob said unto his sons; *why looke yee one-upon-another?* And he said, Behold I have heard; that there is *corne*-to-fell, in Egypt: go-ye-down thither; and buy *corne* for us from thence; that we may live, and not dye. And Iosephs ten brethren went-downe; to buy corne, in Egypt. But Benjamin, Iosephs brother; Iakob sent not with his brethren: for he said, lest mischief befall him. And the sons of Israel came; to buy *corne*, among those that came for the famine was, in the land of Canaan. And Ioseph, he was the ruler over the land; he it was that sold *corne* to all the people of the land: and Iosephs brethren came, and bowed downe-themselves unto him, with their faces to the earth. And Ioseph saw his brethren, and knew them: and hee made himselfe-strange unto them, and spake with them hard words; and said unto them, whence come ye? And they said, from the land of Canaan, to buy food. And Ioseph, knew his brethren: but they, knew not him. And Ioseph remembered, the dreams, which hee had dreamed of them: and he said unto them, *ye are spies*; to see the nakednes of the land, you are come. And they said unto him, Nay my lord: but thy servants are come, to buy food. We all of us, are sons of one man: we are true-men; thy servants, are not spies. And he said, unto them: Nay, but yee are come to see, the nakednesse of the land. And they said; We thy servants, were twelve brethren, the sons of one man, in the land of Canaan: and behold, the youngest, is with our father this day; and one, is not. And Ioseph said, unto them; That is it, that I spake unto you, saying, *ye are spies*. By this, ye shall be proved: as Pharaoh liveth, if ye go-forth from hence; except, when your youngest bro-

ther come, hither. Send one of you, and let him fetch your brother: and you, bee ye in bonds; that your words may be proved, whether truth be in you: & if not, as Pharaoh liveth surely ye are spies. And hee put them all together, unto ward, three daies. And Ioseph said unto them, in the third day; This do, & live: I feare God. If ye be true-men; let one of your brethren, be bound in the house of your ward: & go you, bring ye corne, for the famine of your houses. And bring your youngest brother, unto me; and your words shall be verified, & ye shall not dye: and they did so. And they said, *each-man* unto his brother; Verily, we are guilty concerning our brother: in that wee law the distresse of his soule, when he besought-us for-grace, & we heard him: not therefore, this distresse is come upon us. And Reuben answered them, saying; did not I say unto you, saying, do not sin against the child, and ye heard not: and his blood also, behold it is required. And they, knew not; that Ioseph heard: for an interpreter was between them. And he turned about from them and wept: and he returned unto them, and spake unto them; and tooke from them Simeon; and bound him, before their eyes. And Ioseph commanded, that they should fill their vessels with corne; and to restore, every mans money into his sack, & to give them, provision, for the way: & thus, did he unto them. And they took up their corn, upon their asses: and went, from thence. And one opened his sack to give provender, to his ass, in the Inn: and he saw his money, & behold it was, in his bags mouth. And hee laid unto his brethern, my money is restored; & also, behold it is in my bag: and their heart went-forth; and they trembled, *each-man* to his brother, saying; what is this, that God hath done, unto us? And they came, unto Iakob their father, unto the land of Canaan: & told him, all that befell them, saying. The man, the lord of the land, spake with us hard words; & tooke us, as spies of the land. And we said unto him, we are true men: we are not spies. Wee were 12. brethren, sons of our father: one is not, and the youngest is this day, with our father, in the land of Canaan. And the man, the Lord of the land said unto us; By this shall I know, that ye are true men: leave one of your brethren, with me; and take for the famine of your houses; and go. And bring your youngest brother, unto me; and I shall know, that ye are not spies; but that ye are true men: I will give you, your brother;

brother; and yee shall trafficke in the land.  
 35 And it was, they emptying their facks; that  
 behold, *every mans bundle of money was*  
 in his facke: and they saw the bundles of  
 their money, they and their father, and they  
 36 fe- red. And Iakob their father, said unto  
 them; Me, have ye bereaved of children:  
 Ioseph is not, and Simeon is not; and Ben-  
 jamin ye will take *away*; all these *things*, are  
 37 against me. And Reuben said unto his fa-  
 ther, saying, Slay, my two sonnes; if I  
 bring him not, unto thee; give him, into my  
 hands; and I will bring him againe unto thee.  
 38 And he said, my son shall not goe downe,  
 with you: for his brother is dead, and he, is  
 left himselfe alone; and mischief shall be-  
 fall him, by the way, in the which yegoe;  
 and ye shall bring-downe my gray-hayres,  
 with sorrow, unto hell.

*Annotations.*

**C**ome-to-ell] or sale of *orne*; so the Hebrew *Sheber*, (which is *breaking*), is here translated in Greeke, *the selling of wheats*: the Chaldeæ also so exprelleth it. See Gen. 41. 56. Jakob *saw*, that is, *understood* this, by the report of others; he heard it, vert. 2. So the people *saw* the *signes*; Exod. 18. 20. *one on another* ] or *on your selves*: as negligent, or as *men* helpless, not knowing what to doe. By the Greeke translitterate, *why are ye foolish*. By the famine that came over all Egypt and Canaan, there was great *affliction*, that our fathers found no *subsistence*: Aft. 7. 11. In Abrams dayes, Canaan was vexed with famine, Gen. 12. 10. againe in Isaaks time, Gen. 26. 1. and now in Jakobs. So God exercised the faith and patience of the Saints, in the common calamities of the world. The like was in Aft. 11. 28.

4 Verſ. 4. *left miſchiefe* ] *underſtand, I muſt take heed left, &c.* ſee Gen. 3. 22. For *miſchiefe*, the Chaldee putteth *death*: the word implieth it, and leſſer evill alſo, as appeareth by Exod. 21. 22. 23. 24. The Greeke calleth it, *ſickeſſe*.

6 Verie 6. *the ruler* hee that had authority and power, in his hand; as the originall word signifieth, Eccle. 8.4. and David confirmeth, Psal. 105.22. Of the Hebrew *Shaltes*, and *Shilon*, is made in Arabike the name *Sultan*, a title whereby the chiefe rulers of Egypt and Babylon are still called. *bowed downe* [to fulfilling the Oracle, in Gen. 37.7.8.]

Ver[7], made himselfe strange] in Greeke, hee was  
alienated from himselfe. The Chaldee expounds it, hee  
brought him what hee should *spake with them*,  
*with them*] or, unto them: for the Scripture useth  
these phrases indifferently, as *spake not with us*  
*in their Language*, 2 King. 18. 26. or *spake not unto*  
*us*, Eley 36. 11. and *spake with him*, 2 Chron. 10.  
10. or *spake unto him*, 1 King. 12. 10. and in Greeke,  
as *he spake with them*, Mark. 6. 30. or, *hee spake unto*  
*them*, Mat. 14. 27.

Verf. 9. *fpijs*] The Hebrew hath the fignification of *footings*, or going from place to place. The Apottle in Greeke tranſlateth it *fpijs*, Heb. 11. 37. *nakedneſſe*] that is, the *naked, weak, or ruined places*, as the Chaldee explaineth it. The Greeke tranſlateth it *footſteps*. Joſeph dealeth with his brethren in ſinne, as God doth with his children : who often ſtrangeeth himſelfe from them, dealeth roughly, and counteth them unto him as *his enemies*, Job. 19. 11. and 13. 24.

Verſe 1. *true* ] or *upright, honeſt* men. The Greeke  
ſaith, *peaceable*.

Verf. 13. is not ] that is, *he is dead*: as the phrafe  
fignifieth, Matt. 2. 16. 18. and fo it is expounded  
in Gen. 44. 20.

Verf. 15. as *Pharaoh liveth* 3 kind of asseveration or swearing, as the like phrase of God manifesteth, 1er. 5. 2.) which forsometime is joyed with the name of God, as 1. Sam. 20. 3. *as the Lord liveth*, and as thy *father liveth* : so 2 King 2. 24. 6. 2 Sam. 15. 21. 1. Sam. 25. 26. And to swear by the *king's* life, was a great oath in Egypt. The Greeke translatheth, *by the health of Pharaoh*. It may also be read as a wish : *if Pharaoh live* : and is likewise an earnest asseveration. *if ye eye* [that is, *ye shall not goe* ; as the Greeke explaineth it : see Gen. 14. 23. *yongel*] Hebrew, *little* : so after in ver. 20. 3. 24. 4.

Verf. 16. *Be ye in bonds*] you shall be bound, or prisoners. *In Greeke*, be ye led-away, untill your words be manifest, whether you speake-truth or not.

Verf. 17. *put them altogether.* ] Hebrew, gathered them. *ward*] or *prison*: called the *boose of ward* (or *custodie*) verf. 19. and fo by the Chaldee here Here God by tribulation calleth the Patriarchs to repentance for their finnes: hee chafteneth us for our profir, that wee might be partakers of his holineffe; Hebr. 12. 10.

Verf. 18. *the third day*] of which number, divers things are observed, on Gen. 22. 4.

Verf. 19. bring] to your families. *come*] for the famine: or, after the Hebrew phrase, the breaking of the famine: meaning come: as Gen. 41. 56. The Chaldee saith, *come which wanteth in your houses.*

Verf. 21. *guilty*] the Greeke tranſlateth in ſinne.  
*our brother*] *Iſoſeph* they meane, who beſought  
 them when they fold him into Egypt, Gen. 37.  
 Thus by afflictions they are brought to acknow-  
 ledge their ſinne committed about 13. yeeres be-  
 fore, which their confciences did now accuſe  
 them of. So God faith, *I will goe and returne to my  
 place, till they acknowledge their guiltineſſe, and ſeeke my  
 face: in their affliction they will ſeeke mee early*: Hoſ. 5.  
*affreſſe*] or anguiſh, the Greeke tranſla-  
 teth, *me deſired the ſtrivallion*.

Verf. 22. *is required*] that is, God punisheth us for killing our brother: as is threatned, Gen. 9. 5. After many yeeres, the guilt of innocent blood could not be removed out of their hearts; but the memory is renewed upon this their trouble.

Verſe 23. beard] that is, *underſtood*: as Gen. 11.7.

Verf. 24. *wept*] shewing his love and naturall affection

a fection, which yet he hid from his brethren, till they were thoroughly humbled. So God in mens afflictions often *hides himselfe*. Eſay 46. 15. Pſal. 10. 1. *yet in all their affliction, he is afflicted*. Eſay 63. 9. *Simen* who ſeemeth by this, to have bene the chiefe procurer of Iosephs trouble; hee was by nature, bold and fierce, as his fact againſt the Sichemites doth manifest. Gen. 34. 25. & 49. 7.

Ver. 25. *veſſells* meaning, their *fact*. *money* Hebr. their *silver*. *provision* for, food: the Greeke addeth, *food enough*. *did be* or, as the Greeke tranſlatheth, *it was done*, meaning by Iosephs ſervant. See the like phraſes noted, on Gen. 2. 20. and 16. 14. The holy Ghost obſerveth this kindneſſe of Ioseph, who was farre from revenge, and did good for evil. Thus wee should doe, Rom. 12. 17. 19. Mat. 5. 44.

28 Verſ. 28. *went forth* ] or, *was gone*; that is, *ſayled* them: or (as the Greeke tranſlateth) *was affonied*; A like ſpeech is in Song. 5. 6. *My ſoule went forth*, that is, *ſayled*: *fainted*. The Chaldee tranſlateth, *the knowledge of their hearts departed*. trembled or, (as the Greeke ſaith) *were troubled*: and ſo manifeſted it one to another; See Gen. 27. 33.

30 Verse 30. *took us* ] Hebrew, *gave us*: that is, *esteemed and counted*. Or *used us*; as the Greeke translateth, *be put us in prison*. A like phrase is in 1 Sam. I. 16.

33 Verſ. 33. for *the famine*] underſtand from the  
19. verſe, *come for the famine*. And ſo the Gr. ex-  
preſſeth it here, as there. The Chaldee alſo ſaith,  
*come that ye ſit in your houſes*. Such defects are  
often in ſcripture, as, *be ſewn Goliath*, 2. Sam. 21. 19.  
for, *the brother of Goliath*, as is expreſſed in 1 Chro.  
20. 5.

36. Verſ. 36. *againſt me*] or, *upon me*, as a heavy burden, haſtning my death.

37. Verf. 37. my *trvo sonnet*] fo the Greeke translation, and the Hebrew is elsewhere so used, Exodus 18.3. But it may also be Englished, *two of my sons*: he having foure in all, Gen. 46.9. This condition being unnatural and sinful, Iakob would not admit of: but continueth his purpose, not to let Benjamin goe, ver. 28.

30 Verſ. 38. *himſelfe alone* ] meaning of Rachel  
children, as is explained, Gen. 44. 20. 27. 28.  
and ] or, *if miſchiefe* ; in Chaldee *deab* : ſee verſ. 4.  
*my gray haire* ] Hebrew, *my grayneſſe* ; or, *hairs* :  
*ringſſe* : that is, *me who am gray beaded*.  
*bell* ] *to the grave*, or ſtate of *deab*. See Gen. 37. 35.  
Jakob in theſe doubts and feares bewrayeth the  
weakneſſe of faith ; which afterwards hee over-  
cometh, reſtling in the providence of God : and  
then Moſes nameth him *Iſſaſel*, Gen. 42. 11.



## CHAP. XLIII.

1, The famine continuing, Jakob would send again into Egypt; but his famers desire not goe without their youngest brother. 2, Judas offereth to be surety for Benjamin. 11, Israel at length yeeldeth, and sendeth them with a present, don't money, and a blessing. 15, Joseph entertaineth his brethren. 18, They are afraid; and offer

offer the sheaf, and the money which had been: restored them.  
23, The sheaf, and comforteth them, and bringeth out Si-  
mon. 26, Joseph receiveth their present. 29, Blesseth  
Benjamin. 31, and maketh all his brethren a feast.  
34, but sheweth special favour to Benjamin.

**A**Nd the famine, was heave in the land. And it was, when they had made an end of eating the corn which they had brought out of Egypt: that their father said unto them ; Goe againe ; buy for us a little food. And Iudah said unto him, saying, The man did proteste profit unto us, saying, ye shall not see my face ; except your brother be with you. If thou wilt send our brother with us, we will goe downe, and buy food for thee. And if thou wilt not send him, we will not goe downe : for the man said unto us, yee shall not see my face ; except your brother be with you. And Israel said ; wherefore did you me the evill ; to tell the man, whether yee had yet a brother ? And they said, the man asking asked of us and of our kindred, saying, Is your father yet alive : have ye a brother ? and we told him according to the tenour of these words : Did we knowing know, that hee would say, bring your brother downe ? And Iudah said unto Israel his father ; send the young man with me, and we will arise and goe : that we may live and not dye, both we and thou, and also our little ones. I will be surety for him ; of my hand, shalt thou require him : if I doe not bring him unto thee ; and set him before thee, then will I bee a sinner unto thee, all dayes. For, except wee had lingered : surely now had we returned thee two times. And Israel their father, said unto them ; if *(it must be)* I now, doe this, take of the praiſe-worthy fruit of the land, in your vessels ; and carry downe to the man, a present : a little baulme and a little honey, spices and myrrh, terebinth-nuts, and almonds. And take in your hand, double money : and the money that was restored, into the mouth of your bagges ye shall carry againe in your hand : peradventure it *was* an over-sight. And take your brother : and arise, goe againe unto the man, And God Almighty, give you mercies, before the man ; that he may send away with you, your other brother, and Benjamin : and I, if I be bereaved of *my children* I am bereaved. And the men took this present ; and tooke double money in their hand, and Benjamin : and arose, and went downe to Egypt : and stood, before Ioseph. And Ioseph saw Benjamin, with them, & said



And to him that was over his house, bring the men to house: and slay a slaughter of *beasts* and make ready: for the men shall eat with me at noone. And the man did as Joseph had said: and the man brought the men into Joseph's house. And the men feared, because they were brought into Joseph's house: and they said, for the matter of the money, that was returned in our bags at the first; are we brought-in: to roll himself upon us: and to fall upon us; and to take us for servants, and our asses. And they came neere unto the man, which was over Joseph's house: and they spake unto him at the doore of the house. And said, Oh my Lord: coming downe, we came downe at first, to buy food. And it was, when we came to the Inne, and opened our bags; that behold every-mans money was in the mouth of his bagge; our money in the weight thereof: and we have brought it againe, in our hand. And other money, have we brought downe in our hand, to buy food: we know not, who put our money, in our bags. And he said, peace be to you: feare not; your God, and the God of your father, hath given to you the treasure, in your bags: your money, came unto mee; and he brought out Simeon, unto them. And the man brought the men, into Joseph's house: and gave them water, and they washed their feet; & he gave provender to their asses. And they made ready, the present; against Joseph came, at noone: for they heard, that they should eat bread, there. And Joseph came to house; and they brought unto him, the present which was in their hand, into the house: & they bowed-down themselves unto him, to the earth. And he asked them, of their peace; and said, is there peace to your father the old-man, of whom you spake? is he yet alive? And they said, there is peace to thy servant, to our father, hee is yet alive: & they bended-downe the head, & bowed-themselves-down. And he lifted up his eyes; and saw Benjamin his brother, his mother-son, and said, is this your younger brother, of whom yee spake unto me? and he said, God be gracious unto thee, my sonne. And Joseph made-haste; for his bowels did yerne, towards his brother; and hee sought, (where) to weep; and entred into a chamber, and wept there. And he washed his face, and went-out: and refreyned himselfe; and said, set-on bread. And they set-on for him, by himselfe alone, and for them by themselves alone; and for the Egyptians

that did eat with him, by themselves alone; because the Egyptians, might not eat bread with the Hebrewes; for that is an abomination, unto the Egyptians. And they sat before him; the first-borne, according to his first birth-right; and the youngest, according to his youth: and the men marvelled, each-man at his neighbour. And he tooke-up measse from before him, unto them; and Benjamins measse, was five times more then the measse of any of them; and they drank, and largely-dranke, with him.

## Annotations.

**B**U] Hebrew, breake: so after, ver. 4. 20. &c. See Gen. 41. 56.

Ver. 3. *protesting*] that is, did solemnly and earnestly protest, even with oath, Gen. 42. 15. Of this phrase, see Gen. 2. 17. be] or, as the Greeke translatheth, *unlesse your younger brother come with you.*

Ver. 7. *asking*] that is, *frailly asked*: see ver. 3. They excuse themselves, as having not done it purposely, but of necessity; which they could not honestly avoid. *remur*] Hebrew *murab* of these words; that is, as the Greeke translatheth, *according to this asking*, of his. *did we know know*] that is, *did (or could) we any way know, or certainly know?*

Ver. 8. *young-man*] meaning Benjamin: who was now above 30. yeeres of age; being but seven yeeres younger then Joseph.

Ver. 9. *will I be a sinner*] or *sin*; that is, *be guilty*, as a violator of my faith; and subject to punishment according. So the word *sinner*, is used in 1 King. 1. 21. *all dayes*] of my life; or for ever:

Ver. 11. *praise-worthy-fruit*] Hebrew of the *muskie* (or *mekdie*) of the land; meaning the best fruits most commendable, and for which songs of praise are given to God. So the Greeke translatheth it, *fruits*; and the Chaldee, that *which is laudable*. So a blessing is said to be in the cluster of grapes, Elay 65. 8. *bunim*] or *rogers*: see Gen. 37. 25. *Therebint nuts*] *rogs*, most of the *terramine tree*. So the Greeke translatheth it, *Ieramb*.

The word is not found elsewhere in holy scripture. By this present, Jakob thought to procure favour, as hee did before, Gen. 32. 20. &c. for, *a mans gift maketh room for him*, and bringeth him to first great men. Prov. 18. 16. So Kings, bring presents to Christ, Plal. 72. 10.

Ver. 12. *double money*] because the famine continuing, it was like, corne was dearer. *an oversight*] or *error*, Greeke, *an ignorant a. l.* Hereupon justice required, that the money should be restored.

Ver. 14. *if I be*] or, *when I be beswed*: a like phrase is in Esh. 4. 16. *if I persis, I persis*. Both of them, seeme to bee a committing of themselves, and of the event of their actions unto God in faith: which if it fell out otherwise then they wished, they would patiently beare.

Ver. 16.

Ver. 16, him that was over] that is, his steward: so ver. 19. and 44. 1. see Gen. 41. 40. a [slughter] as is wont to be killed for a feast. So in Prov. 9. 2. 1 Sam. 25. 11. Gen. 31. 54.

Ver. 18. for the matter] or, because of the money, as the Greeke translatheth. So *gnal debar*, lignitheth because, or concerning, Exod. 8. 12. to roll] *shan bee my roll*; namely, the Lord of the land; by rolling, meaning violent oppression, as the Chaldee expoundeth it *demining*, and the Greeke *false accusing*, or *calumniation*. See the like phrase in Job 30. 14.

to fall] or to sell, that is, cast downe himselfe; which the Chaldee translatheth, *like an occasion against me*. A guilty conscience made them fearfull and suspicious. So Gods workes of grace, through our sinne and ignorance, doe occasion our feare; Iudg. 13. 22. 23. Mat. 14. 25. 26. 27.

Ver. 20. Ob] or *Vnto me* understand, *loke*, or *let thine eyes be*; as the phrase is more fully expressed, in Job 6. 28. and 7. 8. The Greeke and Chaldee translations make it here a word of intreating, *We pray*. So Gen. 44. 18. Exod. 4. 10. Iudg. 6. 15. Ios. 7. 8.

Ver. 23. peace to you] that is, *bee of good comfort*: or, *ye are in safety*. Peace is here opposed to feare: so in Job 21. 9.

Ver. 25 againe] or, *until Joseph come*. *eat bread*] the Greeke explaineth it, *dine there*.

Ver. 26. the present] Gr. *the gifts* which they had in their hands, which being also from their father; now the summe, and eleven farres, doe obedience to Joseph, as he dreamed, Gen. 37. 10.

Ver. 27. of their peace] that is, of their welfare, how they did, as the Greeke translatheth, *how doe yee?* So after, *is your father in health?* Gen. 39. 14. and 41. 16.

Ver. 30. made baffe] Gr. *was troubled*. *did yerne*] or *did burne*, were kindled with naturall affection. The Greeke and Chaldee expresse it, by being *turned*. The like is in 1 King 3. 26.

Ver. 32. an abomination] The Greeke explaineth the cause, for that every feeder of swine was an abomination to the Egyptians; and Moses telleth the same, Gen. 46. 34. The Chaldee more plainly saith, *because the Hebrewes eat the cattell which the Egyptians worship*. Compare this expolition with Exod. 8. 26.

Ver. 33. yeaning of] Hebr. *it is according to his little-ness*: meaning of age, not of stature. *at]* or, *looking upon his neighbour*.

Ver. 34. *unto them* understand, *and sent unto them*. *five times*] or, *five parts*: Hebr. *five hands*: which the Greeke expoundeth *five-fold*; the Chaldee *five parts*, (or *portions*). to Gen. 47. 24. *largely-dranke*] or *dranke themselves merry*: were drunken, which word is needful for *large drinking*, unto mirth, but with sobriety, Hag. 1. 6. Joh. 2. 10.

## CHAP. XLIV

1. Joseph sending his brethren away with corne, causeth his cup to be put in: Benjamins sake. 4. He sendeth after them, complaining of injury. 11. Search is made,

and the cup found. 13. They are brought backe, and shew themselves to severaule. 17. Joseph would resaine Benjamin only. 18. Iudas humble supplication to Joseph: wherein (after relation of things that had passed) he offered himselfe bond-man in Benjamins stead, in commendation of his aged father.

**A**ND he commanded him that was over his house, laying; fill the mens bags, with food; so much as they can cary: and put every mans money, in his bagges mouth. And my cup the silver cup, put in the bags mouth of the yongest; and his corne money: and hee did, according to the word of Joseph, which he hath spoken. The morning was light; and the men were sent away; they and their asses. They were gone out of the cite, nor gone farre; and Joseph said, to him that was over his house; rise-up, follow after the men: & overtake them; and say unto them; wherefore have ye rewarded evill for good? Is not this it, in which my Lord drinketh; and he would searching search diligently for it? ye have done evill, in that ye have done. And he overtook them; and he spake unto them, these same words. And they said unto him; wherefore speakest my Lord such words? Farre be it from thy servants, to doe such a thing. Behold, the money which wee found in our bags mouth, wee brought againe unto thee, out of the land of Canaan; and how should we steal out of thy Lords house; silver, or gold? With whomsoever of thy servants it be found, both let him dye: and wee also will be to my Lord, for servants. And hee said; now also according to your words, so let it be: hee with whom it is found, shall be my servant; and you, shall be blamelesse. And they hastened, and tooke-downe, every man his bag, to the ground: & they opened, every man his bag. And he searched, hee began with the eldest, and ended with the yongest: and the cup was found in Benjamins bag. And they rent their garments: & laded every man his asse, and returned to the cite. And Iudah and his brethren, came to Josephs house; and he, was yet there: and they fell before him, on the ground. And Joseph said unto them; what deed is this, that ye have done? knew ye not, that such a man as I, could searching search diligently? And Iudah said, what shall wee say unto my Lord? what shall we speak, and how shall we justify ourselves? Go! hath found out, the iniquity of thy servants; behold, we are my Lords servants; both wee, and he in whose hand the cup is found. And hee

he said, farre be it from me, to doe this: the man, in whose hand the cup is found, hee shall be my servant: and you, get ye up in peace, unto your father.

- 18 And Judah came-neere unto him, and said, O my Lord; let thy servant, I pray thee, speak a word in the eares of my Lord; and let not thy anger be kindled, against thy servant: for thou art, even as Pharaoh. My Lord asked his servants, saying; Have yee a father, or a brother? And wee said unto my Lord, wee have a father, an old-man; and a child of his old-age, the yongest; and his brother is dead; and he himselfe alone, is left of his mother, and his father loveth him. And thou saidst unto thy servants; bring him downe, unto mee: that I may set mine eye, upon him. And we said unto my Lord; the yong-man, cannot leave his father: and if he should leave his father, then hee would die. And thou saidst unto thy servants; if your yongest brother, come not downe, with you; ye shall no more, see my face. And it was, when wee came-up unto thy servant, my father: then wee told him, the words of my Lord. And our father said; Returne, buy for us a little food. And we said, we cannot goe-downe: if our yongest brother be with us, then will we goe-downe; for we cannot see the mans face: and our yongest brother, not be with us. And thy servant, my father, said unto us: you doe know, that my wife bare unto mee two. And the one, went-out from me; and I said, surely he is torne is torne-in-pieces: and I saw him not, since. And if ye take this also, from my face, and mischief befall him: then shall ye bring-downe my gray-haires, with evil unto hell. And now, when I come to thy servant, my father; and the yong-man, he be not with us: and his soule, is bound-up in his soule. Then will it be, when he seeth that the yong-man is not, that hee will die: and thy servants shall bring-downe, the gray-haires of thy servant our father, with sorrow unto hell. For thy servant, became surety for the yong-man, unto my father, saying: if I bring him not, unto thee: then will I, be a finner to my father, all daies.
- 33 And now, I pray thee, let thy servant abide, in stead of the yong-man; a servant to my Lord: and let the yong-man, goe-up, with his brethren. For how, shall I goe-up to my father; and the yong-man, be not with mee? lest I see the evill, that shall finde my father.

## Annotations.

**O** Ver his house that is, his steward: see Gen. 43. 16. 19. The Chaldee calleth him, *Preser* over his house. So in verse 4. food that is, comes as the Chaldee explains it: so in verse 25.

Ver. 2. yongest] Hebr. *last*: meaning, in age: so after. By this, Ioseph meant to trie his brethrens love to Benjamin, and to their father: whether they would assist him, in his utmost-perill. The hard measure which before they had offered unto himselfe, moved him hereunto.

Ver. 5. Is not this &c.] Here the Greeke translation addeth: *Wherefore have ye gotten my silver cup? Is not this, &c. would searching search* for the Chaldee here translateth it: or would learn by experience by it, that is, would try your truth and loyalty. So the word was used before, in Gen. 30. 27. The Hebrew *Nachash* (whereof the Serpents in that tongue hath his name, Gen. 3. 1.) signifieth first a diligent observation, trial or search, 1 Kin. 20. 33. Gen. 30. 27. secondly, a too curious search or finding out, by soothsaying or divination, which Gods law forbiddeh, Deut. 18. 10. And so the Greeke translateth it here, and *Targum Jeru-salem*, as if Ioseph could find out the theft, by divination, or by consulting with the Soothsayers of Egypt: or used the cup for such an art: So after in verse 15.

Ver. 7. such words] or, according to these words, farre be it] or, be it a prophane thing: see Gen. 18. 25. such a thing] or, according to this word.

Ver. 8. silver] the Chaldee expounds it, vessels of silver, or vessels of gold.

Ver. 10. blamelesse] or, cleare, innocen, and so without punishment: the Greeke saith, pure.

Ver. 13. rent their garments] for griefe of heart. See Gen. 37. 29. 34.

Ver. 16. iniquity] other finnes, for which they were under Gods wrath: though in this they were innocent. This was the end, why God by Ioseph brought this temptation upon them, that they might see their former sins, & repent. So the Prophet saith, *By this shall the iniquitie of Jakob be purged, and this is all the fruit, to take away his sin*, Esa. 27. 9.

**Now** Here beginneth the eleventh Section of the Law called *Vajigash*, that is, And (Judah) came-neere: see Gen. 6. 9.

Ver. 18. Ob] or, Have respect unto me: see Gen. 43. 20. The Greeke and Chaldee explaine it, I pray thee my Lord. as Pharaoh that is, of princely power and Majestie: so shewing a reason why hee sought him not to be angry: for, the Kings wrath, is like the roaring of a Lyon, Prov. 19. 12.

Ver. 20. and a child] understand, he hath a child, as the Greeke explaineth it. of old age] that is, borne him when he was old; see Gen. 37. 3. the yongest] or, a little one.

Ver. 21. that I may see] or, and I will see mine eye, that is, behold him. The Greeke translateth, and I will have care of him. So, setting of the eye, sometime signifieth, as Jer. 40. 4. In this sense, it was a promise

mise of princely clemency; that they might the more readily bring their brother.

Ver. 22. yong man] so called because he was the yongest of the brethren: yet was hee at this time married, and had ten sonnes, Gen. 46. 21. he] that is, the father in mid dye.

Ver. 23. no more see] or, not addre to see my face. See Gen. 43. 3.

Ver. 28. is torne] or, tearing is torne: the Chaldee saith killed: the Greeke thus, ye said unto me, that he was eaten of wild beasts: see Gen. 37. 33.

Ver. 29. mischiefs] in Chaldee, death. gray-haires] Hebr. *graynes*, or, hoariness. So Gen. 42. 38. with evil] that is, with affliction and sorrow, as is explained, verse 31. So evils, are often used for afflictions, Deut. 31. 17. Plal. 88. 4.

Ver. 30. his soule] that is, the old mans life: see Gen. 19. 17. and 37. 21. bound up in his soule] that is, knit with the yong-mans life. The Greeke translateth, his soule hangeth on this mans soule, (or life). This phraze signifieth intire love, as 1 Sam. 18. 1. So the Chaldee expresth it, his soule is be- loved unto him, or his soule soule.

Ver. 31. is not] namely, with us, as the Chal-dee addeth.

Ver. 32. a finner] and so guilty, and subject to punishment: see Gen. 43. 9.

Ver. 33. in stead of the yong-man] herein Judah sheweth his faithfullnesse and love to his father, and brother, in this necessity; upon which experiment Ioseph presently manifesteth himselfe, Gen. 45. 1. Judas being surety for his brother, is here an image of Christ (the Lyon of the tribe of Judah, Rev. 5. 5.) who being surety for us, Hebr. 7. 22. hereby have wee perceived his love, that hee laid downe his life for us, therefore we ought also to lay downe our lives for our brethren, 1 Joh. 3. 16.

Ver. 34. shall soule] that is, shall come upon my father. So finding is often used, 1 Chro. 10. 3. Plal. 118. 3. and 119. 123.

## CHAP. XLV.

1. Ioseph maketh himselfe knowne to his brethren. 5. He comforteth them in Gods providence. 9. Hee sends for his father. 16. Pharaoh confirmeth it. 21. Ioseph furnissheth them for their journey, and exhorteth them to concord. 25. Iakob is revived with the newes.

- 1 And Ioseph could not refrain himselfe, before all that stood by him; and hee cried, Cause every man to go-out from me: and there stood not a man with him, when Ioseph made himselfe knowne, unto his brethren. And hee gave forth his voice, with weeping: and the Egyptians heard, and the house of Pharaoh heard. And Ioseph said unto his brethren, I am Ioseph: is my father yet living? And his brethren could not answer him; for they were suddenly troubled at his

presence. And Ioseph said unto his brethren; Come neere to mee I pray you, and they came neere: and hee said, I am Ioseph your brother; hee whom you sold, into Egypt. And now, be not grieved; neither let there be anger in your eyes, that ye sold me hither: for God did send me before you, for preservation-of-life. For these two yeeres hath the famine bene in midst of the land: and yet, (there are) five yeeres, in which there shall be no eating, or harvest. And God sent me, before you; to put for you a remnant, in the earth: and to preserve life unto you, by a great escaping. And now, not you send mee hither, but God: and he hath put mee, for a father to Pharaoh; and a Lord, to all his house; and a ruler, in all the land of Egypt. Haste you, and goe up to my father; and say unto him: thus saith thy son Ioseph, God hath put me for a Lord, of all Egypt: come downe unto me, stand not still. And thou shalt dwell in the land of Goshen, and thou shalt be neere unto me; thou, and thy sons, and thy sons sons: and thy flocks and thy herds, and all that thou hast. And I will nourish thee, there; for yet, (there are) five yeeres of famine: lest thou bee impoverished, thou and thy house, and all that thou hast. And behold, your eyes see; and the eyes of my brother Benjamin: that it is my mouth that speaketh unto you. And you shall tell my father of all my glory in Egypt; and of all that ye have scene: and ye shall haste, and bring downe my father; hither. And he tell upon his brother Benjamin neck, and wept; and Benjamin, wept upon his neck. And he kissed all his brethren, and wept upon them: and afterward, his brethren spake with him. And the voyce was heard, in Pharaohs house, saying; Iosephs brethren, are come: and it was good in the eyes of Pharaoh: and in the eyes of his servants. And Pharaoh said unto Ioseph; say unto thy brethren, this doe ye; lade your beasts, and goe get ye, to the land of Canaan. And take our father, & your houses, and come unto me: and I will give you, the good of the land of Egypt; and ye shall eat, the fat of the land. And thou art commanded, this doe ye: take unto you out of the land of Egypt, wagons, for your little ones, & for your wives; and take-up your father, and come. And your eye, let it not spare your stuffe: so the good of all the land of Egypt, is yours. And the sons of Israel did so; and Ioseph gave them wagons, according to the mouth of Pharaoh; & gave them provision, for the way. To all of them

them hee gave, to each man changes of garments: and to Benjamin he gave three hundred (*shekels*) of silver; and five changes of garments. And to his father; hee sent after this manner, tenne hee-afes; carrying of the good *things* of Egypt: and tenne she-afes, carrying corne and bread, and victuals for his father, by the way. And hee sent away his brethren, and they departed; and he said unto them, be not stirred (*one against another*) by the way. And they went up out of Egypt: and came to the land of Canaan unto Iakob their father. And they told him, saying; Ioseph is yet alive; and that hee is ruler over all the land of Egypt: and his heart fainteth, for hee beleeveth them not. And they spake unto him, all the words of Ioseph, which he had spoken unto them; and he saw the wagons, which Ioseph had sent, to carry him: and the spirit of Iakob their father revived. And Iakob said; it is enough, Ioseph my sonne is yet alive: I will goe and see him before I dye.

## Annotations.

- 1 **R**efraine] or containe himselfe by force, from crying out and manifesting himselfe, as hitherto he had done, Gen. 43. 31. This word, the Prophet applyeth also unto God, who having long refused himselfe in the afflictions of his people; will in the end for their deliverance, cry out like a travelling woman, &c. Eisa. 42. 14.
- 2 Ver. 2. gave forth his voice] that is, cried aloud. An Hebrew manner of speaking often used, as Numb. 14. 1. 2 Chron. 24. 9. Psal. 46. 7. and 68. 34. & 77. 18. So the Greeke, He sent forth his voice with weeping.
- 3 Ver. 3. suddenly troubled] or appalled, with feare, and hasty troubled thoughts. Occasioned by the confidence of their former wickednesse, and the beholding of Iosephs present glory. So when the spirit of grace had been powred upon the Israelites, they shall see Iesus whom they have pierced, and shall mourne for him, &c. Zach. 12. 10. Rev. 1. 7.
- 4 Ver. 4. be whom] Hebr. me: which word either may be omitted (as that he added on Gen. 5. 29.) or expressed in English, be observed for vehemencie sake, and to assure his brethren, that he was Ioseph.
- 5 Ver. 5. anger] or displeased griefe, as Gen. 4. 5. that is, be not angry (or displeased) with your sisters. Hee would have them moderate the sorrow for their sinne, with consideration of Gods providence, that turned it unto good. The Greeke translateth, it is not seeme bad unto you. Here Ioseph is farre from revenge, or insulting against his troubled brethren: so Christ prayed for his crucifiers, Luke 23. 34. and by his Apostles comforted them with hope of the blotting out of their sinnes, when the times of refreshing should come from the presence of the Lord, AR. 3. 14. 15. 17. 18. 19.

Ver. 6. caring] that is, ploughing, or tillage of the land: the Chaldee faith, sowing. This seemeth to befor lack of of corne, which therefore in the last yeere, Ioseph supplied, Gen. 47. 23.

Ver. 7. to put for you a remnant] that is, to preserve for (or unto) you, a reminder, that you and yours might remaine alive. The contrary whereof is in 2 Sam. 14. 7. The Greeke translateth, that there might be left unto you a remnant. to preserve-his unto you] that is, to keepe you and yours alive. Or, to preserve alive unto you: as the Greeke turneth it, to nourish up of you a great remnant. by a great escaping] or, evasion, that is, by a great deliverance; or, (according to the Greeke interpretation) by the great multitude that escape: having respect to the great multiplication of them in Egypt according to Gods promise, Gen. 15. 13. 14. The Hebrew escaping or evasion, is used for a company or remnant that escape danger, 2 Chron. 30. 6. Eisa. 10. 20. (as captivitie, is a company of captives, Numb. 21. 1. Deut. 21. 10.) and so the Greeke here translateth it a remnant.

Ver. 8. but God] whose wisdome and providence ruleth all, and his goodness turneth the evill actions of men, oftentimes to good events: therefore is this ascribed to GOD rather than to them, Gen. 50. 20. Psal. 105. 17. So Herod and Pontius Pilate, with the Gentiles and the people of Israel, did against Iesus, whatsoever Gods hand; and his counsell determined before to be done, Act. 4. 27. 28. put me for] or, as the Greeke explaineth it, made me as a father; so acknowledging God to be his exalter, as he had bene his afflicter. A father, is used for any teacher, guide, connector &c. Iudg. 17. 10. 11.

Ver. 10. Gosen] in Greeke Geseu: a province in the land of Egypt, fat and fertile, good for to feed cattell, lying next to the land of Canaan: see Gen. 46. 28. 29. and 47. 5. 6. 27.

Ver. 11. impoverished] Greeke, worn-out: that is, perished with poverty. thy house] that is, household in Greeke, thy famer.

Ver. 12. my mouth] and not an interpreter, as did before, Gen. 4. 2. 23. for an interpreter is an other mans mouth, Exod. 4. 16. The Chaldee faith; in your tongue I speake with you.

Ver. 14. wept] through joyfull passion of mind. See Gen. 29. 11.

Ver. 15. spake] being refreshed by his words, from their amazed feare, which keepeth men from speaking, Psal. 77. 5. By speaking may also be implied the confession of their sinne, and feare for the same. So Moses spake, Exod. 19. 19. that is, acknowledged his feare and infirmity, Heb. 12. 21.

Ver. 16. she voice] that is, the same, or rumour of this thing. good in the eye] that is, pleasing: they liked well of it. See Gen. 16. 6. The Greeke here translateth, Pharaoh was glad.

Ver. 18. Your houses] that is, your households: as v. 11. the Chaldee faith, the men of your houses: the Greeke, your goods. she good] that is, the good things: the Greeke addeth, of all the good things. So after in verse 20. & 23. she son] the Chaldee translateth, she good, the Greeke, she marrow: that

is, the best fruits: see Gen. 27. 28.

Ver. 19. thou art commanded] thou (Ioseph) hast authority from me and full power. The Greeke expresth it thus: and thou, command thou these things, that they take wagons, &c. As Pharaoh here sheweth himselfe bountifull and gracious to Iakobs house, for Iosephs sake: so God hath promised for Iesus sake: to make Kings the nursing fathers of Israel, Eisa. 49. 1. — 23.

Ver. 20. let not grieve] that is, not regard your stuffe (or vessels): or, let it not be grieved, to leave your stuffe behind you. The eye-sparing (or pitying) is a common phrase, see Deut. 7. 16. and 19. 13. 21. Ezek. 7. 4. 9. and 16. 5. and 20. 17. &c.

Ver. 21. the month] that is, the commandments, verse 19. or words, as the Greeke explaineth it. So in Job 39. 30. Eccle. 8. 2. See Gen. 24. 57. provision] or food, as the Greeke hath.

Ver. 22. change of garments] robes, or upper garments, which they used in those countries often to shift, putting off and on: as we doe clothes or gowns. The Chaldee translateth them stoles (or robes): and the Gr. here double stoles: and after to Benjamin changeable stoles. Such were wont to be given for honour, or reward, Iudg. 14. 12. 19. So in Rev. 6. 11. white stoles (or robes:) are given to the soules under the altar. Also Rev. 7. 9. 14. stoles] or shillings: this word the Chaldee also addeth: see Gen. 40. 16.

Ver. 23. after this manner] as many robes and shekels, as he gave Benjamin: so the Greeke translateth, according to the same things. Or, as this that followeth: viz. some after, &c.

Ver. 24. be not stirred] or, make no stirre: that is, as the Greeke translateth, be not angry: the Chaldee commend not; or, fall not out by the way. The word signifies stirring with anger and rage, as Prov. 29. 9. 2 King. 19. 27. or with griefe, as 2 Sam. 18. 33. This he spake, because some perfwaded, and the rest (save Reuben) consented to the selling of him into Egypt, Gen. 37. that now, they should make no stirre about these, and the like things; and Rubens former words, in Gen. 42. 22. occasioned this charge.

Ver. 26. and that be] or, leaving out the word that, as superfluous, as the Greeke translateth, and be ruleth all Egypt. For in the Hebrew, words sometimes are redundant, as is observed on Gen. 7. 17. and 17. 4. fainted] or, was weakened, with unbelief: that is, doubted of that they said: yet dammed with the newes they brought. So the Chaldee interprets it doubting, or wavering; and the Greeke, astonishment. For unbelieve and doubting, weakeneth the heart, Rom. 4. 19. 20. Marke 14. 31. See also Gen. 15. 6.

Ver. 27. revived] the Greeke expresth it by a word (anepurpose) which signifieth the reviving or stirring-up of fire that is buried under ashes; which word Paul useth in 2. Tim. 1. 6. for stirring-up the gift of God. The Chaldee also here translateth, the holy spirit rested upon Iakob.

Ver. 28. enough] or much. The Greeke translateth, it is a great thing to me, if my sonne Ioseph yet live: and the Chaldee faith, it is great joy unto me.

## CHAP. XLVI.

1, Iakob sacrificing at Bersheba, in comfort of God, concerning his journey. 5, Thence he went his company, goeth into Egypt. 8, The number of his family that went into Egypt. 28, Iudah is sent to Ioseph, who cometh to meet Iakob his father. 31, He instructeth his brethren how to answer to Pharaoh.

**A**nd Iakob journeyed, and all that he had; and came to Beerseba: and sacrificed sacrifices, unto the God of his father Izaak. And God said to Iakob, in visions of the night; and said, Iakob Iakob: and hee said, lo here I am. And he said; I am God, the God of thy father: feare not, to goe downe into Egypt; for I will make of thee there, a great nation. I will goe down with thee, into Egypt; and I, will also bringing bring thee up: and Ioseph, shall put his hand upon thine eyes. And Iakob rose-up, from Beerseba: and the sonnes of Iakob, carried Iakob their father, and their little-ones, and their wives; in the wagons, which Pharaoh had sent to carry him. And they tooke their cattell; and their substance, which they had gathered in the land of Canaan; and came into Egypt: Iakob, and all his seed with him. His sonnes, and his sonnes sonnes with him; and his daughters, and his sonnes daughters, and all his seed; brought hee with him, into Egypt. And these are the names, of the sonnes of Iakob, which came into Egypt, Iakob and his sonnes: the first-borne of Iakob, Ruben. And the sonnes of Ruben: Enoch and Phallu, and Hezron and Carmi. And the sonnes of Simeon; Iemuel, and Iamin, and Ohad, and Iachin, and Zohar: and Saul the sonne of a Canaanitess. And the sonnes of Levi; Gershon, Kohath, and Merari. And the sonnes of Iudah; Er, and Onan, and Selah, and Pharez and Zarah: and Er and Onan dyed in the land of Canaan; and the sonnes of Pharez, were Hezron and Hamul. And the sonnes of Issachar; Thola, and Phuvah, and Iob and Simron. And the sons of Zabulon; Sered, and Elon, and Iahleel. These be the sonnes of Leah, which the bare unto Iakob, in Padan Aram; and Dinah his daughter: all the soules, his sonnes and his daughters, were thirty and three. And the sonnes of Gad; Ziphion, and Haggi, Suni, and Ezbon; Eri, and Arodi, and Areli. And the sonnes of Aser; Iimnah and Iisvah, and Iisvi, and Beriah; and Serah their sister, and the sonnes of Beriah; Cheber, and Mal-

18 Malchiel. These are the sonnes of Zilpah; whom Laban gave, to Leah his daughter: and the bare these unto Jakob, sixteen soules.

19 The sonnes of Rachel, Jakobs wife; Joseph, and Benjamin. And there was borne to Joseph, in the land of Egypt, whom Afenath daughter of Potipherah Priest of On, bare

21 unto him: Manasseh, and Ephraim. And the sonnes of Benjamin; Belah, and Becher, and Ashbel; Gera, and Naaman, Echi, and Rofhi; Muppin and Huppin, and Ard. These are the sonnes of Rachel, which were borne to Jakob: and all the soules, fourteen. And the sonnes of Dan, Chufim. And the sonnes of Naphtali; Iachzeel, and Guni, and Jezer, and Sillem. These are the sons of Bilhah; whom Laban gave, to Rachel his daughter: and the bare these unto Jakob, all the soules were seven. All the soules that came with Jakob into Egypt, which came out of his thigh, besides the wives of Jakobs sonnes: all the soules, were sixtie and sixe. And the sonnes of Joseph, which were borne to him in Egypt; were two soules: all the soules of the house of Jakob, that came into Egypt, were seventie. And he sent Judah before him, unto Joseph; to signifie before him, to Goshen: and they came into the land of Goshen. And Joseph bound his charret; and went-up, to meet Israel his father, to Goshen: and hee presented himselfe unto him; and he fell on his neck, and wept on his neck, till, And Israel said unto Joseph, now let me dye: since I have seene thy face, because thou art yet alive. And Joseph said unto his brethren, and unto his fathers house; I will goe-up, & shew Pharaoh: and will say unto him; my brethren, and my fathers house, which were in the land of Canaan, are come unto me. And the men, are sheep-herds; for they are, men that feed cattell: and they have brought their flocks & their herds, and all that they have. And it shall be, when Pharaoh shall call you; & shall say, what are your workes? Then ye shall say; thy servants have become men that feed cattell, from our youth even untill now, both we, and also our fathers: that, yee may dwell, in the land of Goshen, because every sheep-herd, is an abomination to the Egyptians.

Annotations.

1 B[er]sa[ba] in Greeke, The well of the oath, see Gen. 21. 14. 31. and 26. 33. this was the way from Chebron in Canaan, towards Egypt: and a place where he and his fathers had received mer-

cies from God, Gen. 21. 31. 33. and 26. 33. sacrificed [that is, killed beasts for sacrifice: so both giving thanks for the tidings of Joseph, and consulting with God about his going into Egypt; whether in former time, Isaac his father was forbidden to goe, in time of famine, Gen. 26. 1. 13. and whereof he now made some doubt, v. 3. For he knew the oracle, that his seed should be afflicted in Egypt, Gen. 15. 13. 14. and now hee and his fathers had beene pilgrims 215 yeeres, from the time that God had promised the inheritance of Canaan unto Abraham, Gen. 12. and hee saw little hope of the fulfilling of that promise, being now to goe but with 70. soules into an other barbarous cuntry. Onely, as by faith they had journeyed in the land of promise, as in a strange cuntry, Hebr. 11. 9. so now also by faith hee would goe to sojourn in Egypt, if God should so command him. Among the Gentiles they used also to offer sacrifice, when they tooke a journey in hand: Festus lib. 14.

Verf. 2. vision] in Greeke, a vision, or Sight. See Gen. 15. 1.

Verf. 3. God] Hebr. El; that is, the mighty: see Gen. 14. 18. make of thee] Hebr. put thee there unto a great nation. So Gen. 21. 13. This God had promised him in times before, Gen. 28. 14. and 35. 11.

Verf. 4. bringing bring-up] that is, surely bring thee up: Gr. will bring thee up unto the end. This promise was like that which God gave him when he went to Mesopotamia, Gen. 28. 15. And Jakob himselfe was brought againe into Canaan, dead, Gen. 50. 5. 13. his posterity were brought alive, a mighty army Iof. 3. &c. And from hence, the Hebrew Doctors gather a general rule, that wheresoever Israel are in captivity (or affliction) the presence of God is with them. R. Menachem on Gen. 46. upon thine eye] that is, shall close up thine eyes when thou sleepest: and so bury thee. An ancient and honourable custome, used of them, and all nations. The custome (afterwards) in Israel about the dead, and their buriall, was this; they closed up the eyes of the dead; and if his mouth were open, they tied up his jawes; and stopped the holes of his body, after that they had washed him: and anointed him with ointment made of divers sorts of spices: and bound up his haire, and wrapped him in white linnen clothes, that were not of deare price, and they used to cover the face of the dead with a napkin of azur, (that is, a quarter of a shekel) price, that the poore might be able also to buy it, &c. And it was unlawfull to bury them in shrouds of silke, or cloth of gold, or brodyrie, though he were a Prince in Israel; for this was grosse pride of spirit, and the corrupt worke of Infidels. And they carried the dead upon their shoulders unto the grave. Maimony in Misna. tom. 4. treat. of Mourning, ch. 4. S. 1. 2.

Verf. 6. into Egypt] to sojourn there, in the land of Cham. Pal. 105. 23. This journey of his is sundry times mentioned, Iof. 24. 4. Est. 5. 2. 4. A. B. 7. 15. Num. 20. 15. Deut. 10. 22. This was in the 130. yeere of Jakobs life, Gen. 47. 9. after the promise made to Abraham 215 yeeres. Gen. 12. 4. in the yeere of the world, 2298. seed] that is, children,

children, or posterity. See Gen. 3. 15. and 13. 55. So the Chaldee translatheth it *finnes*.

7 Verf. 7. daughters] one daughter, Dinah; verse 15. so in verse 23. *sonnes* for one sonne.

9 Verf. 9. Carmi] in Greeke *Charme*. These foure, were heads of their fathers house, and of them are named the families of the Tribe of Reuben, Exod. 6. 14. Num. 26. 5. 6. 1 Chron. 5. 3. So of the reit that follow.

10 Verf. 10. Lemuel] called also *Nemuel*, in Numb. 26. 12. 1 Chron. 4. 24. Obad] in Greeke *Ad*. This man is not mentioned in the families of Simon, Numb. 26. 12. 1 Chron. 4. 24. it seemeth hee and his children then perished. Luchir] called also *Lubir*, 1 Chron. 4. 24. of him was a family called *Lachinites*, Numb. 26. 12. Zohar] in Greeke *Sar*; by transposition of letters he is also called *Zerah*, and his familie *Zarbiters*, Numb. 26. 13. 1 Chron. 4. 24. *Canaanitess*] or *Canaanitish-women*; the cursed stocke, with which Israels sons ordinarily might not marry, Gen. 28. 1.

11 Verf. 11. Gershom] called also *Gershom*, 1 Chron. 6. 16. Kohath] or *Kebath*, in Greeke, *Kath*. This man was Grand-father to Aaron and Moses, and Marie, Exod. 6. 18. 20. Of this family came the Priests of Israel, 1 Chron. 6. 3. 4. &c. and the Kohathites had the principall place in the service of the Sanctuary, Num. 3. 31. and they are reckoned before the *Gersimites*, Num. 4. 34. &c.

12 Verf. 12. died] by untimely death, at Gods hand, for their sin, Gen. 38. 7. -10. Hezron] in Greeke *Eson*, but the Apostle writeth him in Greeke, *Eson*, Matth. 1. 3. by interpretation, the middle of exaltation.

13 V. 13. Ilshub] why his family is set before other his elder brethren, is shewed on Gen. 35. 23. Thola] hee had a rare blessing in multitude of children: for of this Tholab were 22600. valiant men of war, in Davids daies; Chro. 7. 2. There was also a Judge of this name and tribe, Judg. 10. 1. Phutab] called also *Phuab*, 1 Chron. 7. 1. and so the Greeke here writes him, *Phosa*. Ish] called also *Ishub*, Numb. 26. 24. 1 Chron. 7. 1. and to the Greeke writeth him here, *Ishub*. Simon] or *Shimon*, in Greeke, *Zamban*.

14 Verf. 14. Elor] in Greeke, *Allon*. Ishker] in Greeke, *Al*.

15 Verf. 15. Padan] or *Mesopotamia*, see Gen. 25. 20. There Leabs sons were borne; but the families of her sonnes here reckoned, were borne after they came thence unto Canaan. all the soules] that is, *perish*, Gen. 12. 5. Hebr. *oule*, which the Greeke translatheth, *sootes* to 5. after. and three] counting Leab himselfe for one, as verse 8. and excluding Er and Onan, which were dead; as Leab her selfe also was.

16 Verf. 16. Zuphim] called also *Zepbon*, Numb. 26. 15. and here in Greeke, *Sapban*. Sim] in Greeke, *Samis*. Ezbon] called also *Ozun*, Numb. 26. 16. in Greeke here, *Thasban*. Er] in Greeke *Edois*. Aod] called *Arod*, Numb. 26. 17. in Greeke, *Avedis*.

17 Verf. 17. Bishub] in Greeke, *Iseba*. This mans name and family is wanting, in Numb. 26. 44.

Borish] in Greeke *Baria*, and Sara their sister. Ver. 19. wife] so called rather then the reit, because Leab purposed to marry her onely, and loved her best, see Gen. 29. 18. 30.

Verf. 20. Priest] or Prince: see Gen. 41. 45. The Greeke faith, *Priest* of Heliopolis. Ephraim] Here the Greeke translation addeth these words: And the sonnes of Manasses, whom his concubine Syra bare unto him, were Machir: and Machir begat Galaad. And the sonnes of Ephraim, Manasses brother, were Surtalam and Taam, and the sons of Surtalam; Edem. This is not in the Hebrew of *Asther*, but was translated by the Gr. Interpreters, from 1 Chron. 7. 14. 20. unto this place, by reason of that speech in Gen. 50. 23. that Joseph saw his children to the third generation. And having added the five sons and Nephewes, they doe summe up all in ver. 27. to be 75. *soules*, where the Hebrew hath but 70. and the new Testament all allegeth that number 75. in Act. 7. 14. following the Greeke, as it doth elsewhere for *Canaan*, in Luke 3. as is observed on Gen. 11. 12.

Verf. 21. Belah] in Greeke, *Bala*, he was the eldest of his sonnes, 1 Chron. 8. 1. Becher] in Greeke, *Chabor*: he was not the second, but Lemeth to be the fourth sonne, called *Nahab*, 1 Chron. 8. 2. neither is his name or family reckoned, in Numb. 26. 38. but in 1 Chron. 7. 8. there is mention of his children. Ashbel] in Greeke, *Alphs*, he was the second son by birth, 1 Chron. 8. 1. called also *Iediel*, 1 Chron. 7. 6. and is named as second in Numb. 26. 38. Gera] the Greeke translation addeth, and the sons of Bala, were Gera, &c. which seemeth to be taken from 1 Chron. 8. 3. where one Gera is made son of Belah. But how Benjamin being himselfe so young, should now have a sons son, is hard to comprehend. Moreover in Numb. 26. 38. there is no mention of Gera: neither was he Benjamin third sonne, but Aebra, 1 Chron. 8. 1. called here, *Aishi*. Naaman] in Greeke, *Nuaman*: in 1 Chron. 8. 4. one of this name is sonne to Belah; as the Greeke translation maketh this here: see also Numb. 26. 40. Aishi] in Greeke, *Eigheim*: called also *Ashim*, Numb. 26. 38. and Aebra, the third son of Benjamin, 1 Chron. 8. 1. *Iush* of this man, there is no mention in Numb. 26. 38 but in 1 Chron. 8. 2. he seemeth to be named *Rapha*, the fifth son: who was father to Palti, one of the spies sent to view the land of Canaan, Num. 13. 10. who for his slanderous report, died with the rest of a plague before the Lord, Num. 14. 26. 37. and so it may be, none of his family was left to be reckoned in Numb. 26. *Muppin* in Greeke, *Mamphin*: called also *Shuphan*, Numb. 26. 39. and *Shuppin*, 1 Chron. 7. 12. *Huppin* called *Huphan*, Numb. 26. 39. in Greeke, *Opheim*. Ad] the Greeke faith, *And Gera begat Arad*. In Numb. 26. 40. *Ad* seemeth to be the sonne of Belah.

Verf. 22. were borne] Hebr. *was borne*: so in Gen. 35. 26. *fourteen*] the Greeke faith, *eighteen*: by reason of that addition formentioned in ver. 20. yet here faileth one in the summe. The Chaldee agreeth with the Hebrew.

Verf. 23. *finnes*] that is, *one some*, which was all that

that Dan had. So in verſ. 7. daughters, for one daughter. Change of number is often in the Hebrew. As trius of Benjamin, 1 Sam. 9. 21. *Septuaginta*, 2 Chron. 16. 14. *ſonnes for ſame*, Gen. 21. 7. Num. 26. 42. 2 Chron. 24. 25. *theetee*, for one of them, Matth. 27. 44. Luke 23. 39, 43. *after*, Zach. 9. 9. for *an offer*, Matth. 21. 5. and *he ſate upon* Mat. 21. 7. for which in Mark. 11. 7. is written, *he ſate upon him*. *Chufhim* called alſo *Shubam*, Numb. 26. 42. In Greeke, *Aſſim*.

24 Verſ. 24. *Iachad*, &c. in Greeke *Aſh*, and *Gonin*, and *Iſſachar*. *Sillem*, or *Stillem*: called alſo *Sallom*, 1 Chron 7. 13. in Greeke, *Sallom*.

26 Verſ. 26. *his thigh*: that is, *his body*, or *loynes*: of his feed: a modeſt manner of ſpeech: to Exo. 1. 5. *ſeie and ſee* [to alſo the Greeke here is. This number, is beſide *Jakob* himſelfe, with whom they came.]

27 Verſ. 27. *two ſoules* [theſe words the Greeke translation doth omit: having added more in ver. 20. *came*] understand, with *Jeph* and his ſonnes, who were there before. *ſeie* [with *Jakob* and *Jeph* in the ſumme. The Greeke tranſlateth, *ſeie* *ſeie*, and to *Stephen* alleageth the number; Acts 7. 14. the cauſe is before toucht in verſ. 20. The like is in Exod. 1. 5. But in Deut. 10. 22. the Lxxij. Greeke Interpreters, as well as the Hebrew, have but 70. *ſoules*. Which manifeſteth the Hebrew text here to be exact; and the ſe. eto. be added by the Translators. The Hebrew Doctors ſay, that things *bonis*, doe *myſterially ſignifie things above*; and theſe 70. *ſoules* ſignified the 70. An els that are a- bout (Gode) glorious throne, the Preſidents over the (ſe- ventie) nations. R. *Alexander* on Gen. 46. See alſo the notes on Deut. 32. 8. In that *Abraham* feed, in 25. yeeres, were but 70. ſoules: it ſheweth the ſlow and ſmall increaſe of the Church at the beginning. But in 215. yeeres more, they were multiplied to *ſix hundred thouſand men*, beſides women & children, Exo. 12. 37. Num. 1. 46. Hereupon *Mofes* ſaid, *thy fathers went down into Egypt, with 70 ſoules*; and now, *Jehovah thy God, hath made thee as the ſtars of heaven for multitude*, Deut. 10. 22.

28 Verſ. 28. *to informe* [or, to teach; that is, that hee might informe (or teach) him. And it may be underſtood, both that *Juda* might informe *Joſeph* of his fathers coming, and eſpecially that *Joſeph* might informe and teach where *Jakob* ſhould abide at *Goſſen*, when there hee came; and ſo as the Chaldee tranſlateth it, *to prepare before him*. Like- wiſe *Thozum Konſtanien* expoundeth it, *to prepare a place for him, wherein to dwell in Goſſen*. before him] that is, *ſeſe himſelfe came to Goſſen*: for the phraſe ſometime meaneth, as Gen. 30. 30. or, *to his face*, that is, *to meet him*; ſo the Greeke tranſlateth, *he ſet* *Judas* before him unto *Joſeph*, to meet at *Hieropolis* in the land of *Rameſſes*.

29 Verſ. 29. *bound* [that is, ordered and made ready, (as the Chaldee expounds it:) tying and coupling the horſes in it. So Exod. 14. 6. 1 King. 18. 44. The Greeke tranſlateth, *joynd*. *preſented himſelfe*] or, *was ſeene*, appeared; this was to honour his father. The ſame word is uſed in the law, for mens appearing (or preſenting themſelves) unto the Lord,

Exod. 23. 17. *ſill* [or yet; that is, a good while; and as the Greeke tranſlateth, *with much weeping*.

Verſ. 30. *let mee die* [that is, *I am willing to die*. The Chaldee tranſlateth, *now though I ſhould die, yet am I comforted, ſince I ſee thy face*. So *Simon* when he ſaw Chriſt, Luke 2. 29, 30.

Verſ. 32. *ſhepherds for feeders of ſheepe*: ſo verſe 34. *men that feed cattell* [to the Greeke well explaineth the Hebrew phraſe, *men of cattell*, that is, which feed or nourish them: *Græſers*. The Chaldee ſaith, *Lords (or poſſeſſors) of ſheep*. So *man of the ground*, for an *husbandman*, Gen. 9. 20. *Joſeph* was not alhamed of his kindred, and their baſe trade, before King *Pharaoh*: though hee knew their occupation was abominable in Egypt: verſ. 33.

Verſ. 33. *workes* [in Greeke, *werke*: that is, *your occupation*, or trade. So in Gen. 47. 3. *an abomination*] therefore the Egyptians would not ſo much as eate with them: ſee Gen. 43. 33. This is the condition of Gods Church on earth; they are made as the ſilt of the world, the off-ſcouring of all things, 1 Cor. 4. 13. Even Chriſt himſelfe (*the ſhepherd of our ſoule*, 1 Pet. 2. 25.) was the reproach of men, and deſpiſed of the people, Pſal. 22. 7. Ela. 53. 3.



#### CHAP. XLVII.

1. *Joſeph preſenteth five of his brethren*, 7. and his father before *Pharaoh*. 11. *Hee giveth them habitation and maintenance*. 13. *The famine increaſing*, *Joſeph* for come getteth all the Egyptians money; 16. their cattell, 18. their lands to *Pharaoh*. 22. *The Priests land was not bought*. 23. *Hee letteth the land to the Egyptians for a ſift part*. 28. *Jakobs age*: 29. *He ſweareth Joſeph, to bury him with his fathers*.

And *Joſeph* came, and told *Pharaoh*; and ſaid, my father and my brethren; and their flockes and their herds, and all that they have, are come out of the land of Canaan: and behold they are in the land of Goſſen. And he tooke ſome of his brethren, five men: and preſented them, before *Pharaoh*. And *Pharaoh* ſaid, unto his brethren, what are your works? And they ſaid, unto *Pharaoh*, thy ſervants are ſheepherds; both we, and alſo our fathers. And they ſaid unto *Pharaoh*; for to ſojourn in the land, are wee come: for there is no paſture, for the flockes, which thy ſervants have; for the famine is heavie, in the land of Canaan: and now, we pray thee, let thy ſervants dwell in the land of Goſſen. And *Pharaoh* ſaid, unto *Joſeph*, ſaying: thy father, and thy brethren, are come unto thee. The land of Egypt, it is before thee; in the beſt of the land make thou thy father and thy brethren to dwell: let them dwell in the land of Goſſen; and if thou knoweſt, that there

be among them, men of activitie: then appoint thou them rulers of cattell, over *theſe* which I have. And *Joſeph* brought in, *Jakob* his father; and made him ſtand, before *Pharaoh*: and *Jakob*, bleſſed *Pharaoh*. And *Pharaoh* ſaid, unto *Jakob*: how many are the daies, of the yeeres of thy life? And *Jakob* ſaid, unto *Pharaoh*; the daies, of the yeeres of my pilgrimages, are an hundred, and thirtie yeeres: few and evil, have beene the daies of the yeeres of my life; and they have not attained, unto the daies of the yeeres of the life of my fathers; in the daies of their pilgrimages. And *Jakob*, bleſſed *Pharaoh*: and went out, from before *Pharaoh*. And *Joſeph* placed, his father and his brethren; and gave them a poſſeſſion, in the land of Egypt; in the beſt of the land, in the land of *Rameſſes*: as *Pharaoh* had commanded. And *Joſeph* nourished his father & his brethren; and all his fathers houſe: with bread, according to the little ones. And there was no bread, in all the land; for the famine was very heavie; and the land of Egypt, & the land of Canaan, fainted by reaſon of the famine. And *Joſeph* gathered-up all the money that was found in the land of Egypt, & in the land of Canaan; for the corne which they bought: and *Joſeph* brought the money into *Pharaohs* houſe. And the money was ſpent out of the land of Egypt, and out of the land of Canaan: and all the Egyptians came unto *Joſeph*, ſaying, Give us bread; and why ſhould we die, in thy preſence: becauſe money faileth. And *Joſeph* ſaid, give your cattell, and I will give you, for your cattell: if money faile. And they brought their cattell, unto *Joſeph*; and *Joſeph* gave them bread, for horſes, and for cattell, of the flocke, and for cattell of the herd, and for aſſes; and he fed them with bread, for all their cattell; in that yeere. And that yeere, was ended; and they came unto him, in the ſecond yeere, and ſaid unto him, we will not hide it from my lord; how that money is ſpent, and the poſſeſſion of beaſts (is come) unto my Lord: there is not left, before my Lord; ought ſave our bodies, and our land. Wherefore ſhall wee die before thine eies; both wee and our land: buy us and our land, for bread: and wee will be, wee and our land, ſervants to *Pharaoh*; and give thou ſeed, that wee may live and not die; that the land be not deſolate. And *Joſeph* bought all the land of Egypt, for *Pharaoh*; for the Egyptians ſold, every man his field; becauſe the famine pre-

vailed over them: and the land became *Pharaohs*. And the people, he removed them to cities: from one end of the border of Egypt, even to the other end thereof. Onely the Priests bought he not: for the Priests had an allowance from *Pharaoh*; and they did eat their allowance which *Pharaoh* gave them; therefore they ſold not their land. And *Joſeph* ſaid unto the people; behold, I have bought you this day, and your land, for *Pharaoh*: loe here is ſeed for you, and yee ſhall ſow the land. And it ſhalbe, in the revenue; that you ſhal give the ſift part unto *Pharaoh*: and four parts ſhalbe for you, for ſeed of the field, and for your meat, and for them that are in your houſes, & for meat for your little ones. And they ſaid, thou haſt preferred us alive: let us finde grace in the eies of my Lord; & we will be ſervants to *Pharaoh*. And *Joſeph* put it for a ſtatute, unto this day, over the land of Egypt, for the ſift part unto *Pharaoh*: onely the land of the Priests, of them alone; was not *Pharaohs*. And *Israel* dwelt, in the land of Egypt, in the land of *Goſſen*: and they held poſſeſſion therein, and were fruitfull and multiplied exceedingly.

AND JAKOB LIVED, in the land of Egypt, ſeventeen yeeres: and the daies of *Jakob*, the yeeres of his life, were an hundred and forty yeeres, and ſeven yeeres. And the daies of *Israel* drew nigh, to die: and he called his ſon *Joſeph*, and ſaid unto him; if now I have found grace in thine eies; put I pray thee, thy hand under my thigh: and thou ſhalt do with me, mercie and truth; burie me not, I pray thee, in Egypt. But I will lie with my fathers: and thou ſhalt carry me out of Egypt, and bury me, in their burying place: and he ſaid, I will doe according to thy word. And he ſaid, ſwear unto me; and he ſware unto him: and *Israel* bowed himſelfe upon the bed-head.

#### Annotations.

**SOME** or part: the Greeke ſaith onely, of his Brethren.

Ver. 33. *your workes* [that is, *your occupation*. So Gen. 46. 33. *Shepherds*] Hebr. a feeder of ſheepe, the ſingular being put for all, as Gen. 32. or underſtand, every of them is a *Shepherd*.

Verſ. 6. before thee] expoſed unto, and free for thee. So Gen. 13. 9. & 20. 15. & 24. 10. of activitie] or, of abſtinentie, power, promiſſe. It implieth all ſittes of mind, as of body: and of prudence, diligence, valour, Exo. 8. 21. Rulers, or Maſters, Princes. theſe which I have] meaning, either theſe cattell,



cattell; as the Greeke tranſlateth, *rulers of my cattell: Or, shepherds (sheepkeepers) which I have already.*

Verf. 7. *He bleſſed him, with prayer* for his welfare, and *thanks* for his bounty. So bleſſing is uſed for *praying*, 2 King. 4. 29. for *praying*, Num. 6. 23, 24. for *praying*, Mat. 26. 26. with Luke 22. 19. Again, *Jakob bleſſed Pharaoh* when he went out, verſe 10. that is, *made him leave*, commending him to God.

Verf. 9. *pilgrimages* or, *ſojournings*: ſo he calleth it, rather than *life*, both for his many removings from place to place, on earth; and for that we have here no abiding city, Heb. 13. 14. & 11. 9, 13. See before, in Gen. 23. 4. are 130 years, his being in the third yeere of the famine, Gen. 45. 6. *Iſoph* being 30. yeeres old, 7. yeeres before the famine, Gen. 41. 46. ſheweth that *Iſoph* was borne when his father *Jakob* was 91. yeeres old: which was the fourteenth yeere of his ſervice to *Laban*, Gen. 30. 25. & 31. 41. and to *Jakob* was 77. yeeres old, when he was ſent of his parents, from the face of *Eſau*, and to get a wife in *Meſopotamia*, Gen. 28. 1, 2, 10. of my fathers for *Abraham* lived 175. yeeres, Gen. 25. 7. *Iſaak* 180. yeeres, Gen. 35. 28.

Verf. 11. *placed* or, *ſtated, made to dwell.* *Romeſis* a cite in the land of *Goshen* in *Egypt*: mentioned after Exod. 12. 37.

Verf. 12. *nouriſhed* or, *ſuſtained, ſuffered with all things needfull*: as he had promiſed, Gen. 45. 11. and after in Gen. 50. 21. Hereupon he is called the *feeder and ſtone* of *Iſrael*, Gen. 49. 24. The Greeke tranſlateth it, *ſuſtainer*, that is, *he gave them their meaſure of corn* (or portion of meat): A like word *ſuſtainer* is uſed for a portion of meat, in Luke 12. 42. which ſemeth to have reference unto this place.

according to the *little ones* that is, according to the number that was in their families, as well ſmall as great. In this ſenſe the Greeke tranſlateth, according to the *bodies*, that is, the number of their perſons. See Gen. 50. 21. The Hebrew may alſo be enſlaved, to the mouth of a *little one*, meaning, as meat is put into a child's mouth, lovingly, tenderly, carefully.

Verf. 13. *the land* the Chaldee expoundeth it, the people of the land, *fained*, (or were wearied.) So the Greeke alſo tranſlateth it, *fained*: other, *rejoiced*, as Prov. 26. 18.

Verf. 15. *and why* or, *for why? but and*, is oft uſed in troubled and paſſionate ſpeeches; ſee Geneſis 27. 28.

Verf. 16. *give you* to weat, *bread*, as the Greeke explaineth, and the next verſe confirmeth, meaning in exchange for their cattell.

Verf. 17. *led them* that is, *fed and nourished*, as the Greeke interpreteth it.

Verf. 18. *the 2. year* namely, after their cattell were ſold: which was the fixt yeere of the famine. *poſſeſſion of beaſts* that is, *ſtcke and herds*, and other beaſts.

Verf. 19. *and our land* to weat, *die*, that is, *be deſolate and barren*: as the Greeke explaineth it thus: that therefore we die not before thee, and our land be deſolate, *Lu. 11. 41.*

Verf. 20. of *Egypt* or, of the *Egyptians*; as the Greeke tranſlateth.

Ver. 2. *removed* or, *made them paſſe*: which was, to change their right, and tranſlate the propriety of their land to *Pharaoh*, therefore the Gr. interpreteth, *hee brought them into bondage unto him for ſervants*. Thargum *Jeruſalemite* giveth another reaſon hereof, that the Egyptians ſhould not divide the ſuit of *Jakob*, that were ſtrangers among them. Here was an extraordinary puniſhment of God, upon others of *Chams* poſteritie, brought into bondage. See Gen. 9. 25.

Verf. 22. *the Priests* or *Princes*: the original word ſignifieth both; as is obſerved on Gen. 41. 45. & 14. 18. But both Greeke and Chaldee here tranſlate it *Priests*. an allowance or conſtitution, *ſaunt*: that is, a conſtituted portion of food, (their daily bread) aligned and allowed them. The Greeke tranſlateth it, a gift; the Chaldee, a portion. See alſo Prov. 30. 8.

Verf. 24. in the revenue that is, the increaſe, when it brings forth fruit: as the Chaldee explaineth, *part* Heb. *hands*: in Chaldee, *parts*: ſee Geneſis 43. 34.

Verf. 25. *let us finde grace* vouchſafe to deale in this buſineſſe for us with *Pharaoh*. See this phraſe, Geneſis 33. 15.

Verf. 27. *exceedingly* or, *vehemently, very mightily*: ſo God fulfilled his promiſe, Gen. 46. 3.

Here beginneth the twelfth Section of the Law, (and laſt of Geneſis) called *And* (*Jakob*) *lived*. See Gen. 6. 9. This Section hath but one letter to diſtinguiſh it, whereas the other have three. Hereupon ſome reckon but 53. Sections in the whole Law, joining this with the former. But one R. *Abraham*, in *Zeror Hammar*, ſpeaking of this one letter, S. which ſtandeth for *Seikmah*, that is, *cloſe*; thinketh this to be a cloſed Section, *Because* (ſaith he) *it is in the key, and ſeale of this booke, yea of the whole Law, and of all the Prophets, unto the daies of Chriſt. For in Jakobs bleſſing*, (Gen. 49.) *are ſealed all the captivities of Iſrael, and the deliverances, untill the Teacher of Iuſtice come, as it is written, Untill Shiloh come. And becauſe the time of Chriſts coming was unknowne, and none could or ſhould underſtand it: therefore this Section is continued with the former, without any great diſtinction, &c.*

Verf. 28. 17. year ſo long *Jakob* nourished his father in *Egypt*, as *Jakob* had nourished *Iſoph* 17. yeere, at home, Gen. 37. 2.

Verf. 29. to die that is, *that he muſt die*: ſee Gen. 23. 8. *my thing* to ſwear: with this rite, *Abraham* took an oath of his ſervant: ſee Gen. 24. 2. *doe with me mercie* or, *deale mercifully* (kindly) with me. See Gen. 24. 49.

Verf. 30. *But I will be* or, *when I ſhall be downe* (that is, *ſleepe*) with my fathers, then thou ſhalt carie me, &c. *burying-place* or, *grave*. This *Jakob* required, in faith, (as the Apoſtle obſerveth of *Iſoph*, Heb. 11. 22.) believing the promiſes made of God, for his ſeed to return and inherit that land, which was a figure of their heavenly inheritance, Gen. 50. 24, 25. Heb. 11. 9, 10, 14, 16. Hebrew

Hebrew Doctores note of *Jakob*, that his whole body was buried in Canaan; of *Iſoph*, that his bones only were buried there, (Gen. 50. 25.) And of *Mofes*, that neither his body nor his bones were there buried; yet was hee advanced above them all, in that he was buried of God, no man knowing of his Sepulchre, Deut. 34. 6. R. *Menachem*, and the *Zohar*, on Gen. 47.

Verf. 31. *loved himſelf* namely unto God, with thankfullneſſe, who had after other bleſſings, given him now this aſſurance of *Iſoph*s promiſe & oath, that hee ſhould be caried into Canaan, the figure of the kingdom of heaven. Therefore this particular is related by Paul, as a teſtimony of *Jakobs* faith, Heb. 11. 21. *the beds head* whereon hee lay in his age and weakeneſſe, and on the head (or bolſter) whereof, hee reſted himſelfe, worſhipping God. The like is ſaid of David in his old age; that he bowed himſelfe upon the bed, when he bleſſed God, 1 King. 1. 47. 48. The Hebrew *Mitab*, a bed; the Lxxij. Greeke interpreters, having a copie without vowels (*Mitab*) did read it *Marab*; which ſignifieth a *ſtaffe*, and ſo tranſlated it: whom the Apoſtle followeth, ſaying, on the top of his *ſtaffe*, Heb. 11. 21. which might alſo well be, that he helped himſelfe, by leaning on his *ſtaffe*, and reſting on the bolſter of the bed. Howbeit the two Chaldee Paraphraſts, and other Greeke verſions (ſave that of the Lxxij.) tranſlate according to the vowelled Hebrew, *bed*.

CHAP. XLVIII.

1. *Iſoph* with his ſonnes, *viſited* his ſicke father. 2. *Jakob* ſtrengthened himſelfe to bleſſe them. 3. Hee repeaſeth the promiſe. 5. Hee adreſſeth Ephraim and Manasse *Iſoph*s ſonnes, as his owne. 7. He telleth him of his fathers grace. 9. Hee bleſſeth Ephraim and Manasse. 17. Hee preferreth the younger before the elder, though it diſpleaſed *Iſoph*. 21. He prophetieth the Iſraelites returne to Canaan, and giveth *Iſoph* his portion therein.

And it was, after theſe things; that one day ſaid unto *Iſoph*; Behold thy father is ſicke: and hee tooke his two ſons, with him; Manasse and Ephraim. And one told *Jakob*; and ſaid, behold thy ſon *Iſoph*, cometh unto thee: and *Iſrael* ſtrengthened himſelfe; and ſate upon the bed. And *Jakob* ſaid unto *Iſoph*; God almighty, appeared unto me in *Luz*, in the land of Canaan; and bleſſed mee. And ſaid unto me; behold I will make thee fruitfull, and multiply thee; and give thee to be an aſſembly of peoples; and will give thee this land, to thy ſeed after thee, for an eternall poſſeſſion. And now, thy two ſons, which were borne unto thee in the land of Egypt; before I came unto thee, into Egypt, they are mine: Ephraim and Manasse, as *Reuben* & *Simeon*, ſhall be mine. And thy

begotten iſſue, which thou ſhalt beget after them, ſhall be thine: by the name of their brethren, ſhall they be called, in their inheritance. And I, when I came from *Padan*; *Rachel* dyed by me, in the land of Canaan, in the way; when yet there was a little peece of ground, to come to Ephraim; and I buried her there, in the way of Ephraim; that is, Bethlehem. And *Iſrael* ſaw, the ſons of *Iſoph*; and ſaid, who are theſe? And *Iſoph* ſaid unto his father; they are my ſons; whom God hath given to me, in this place: and it is ſaid, take them I pray thee unto mee, an I will bleſſe them. And the eyes of *Iſrael* were heavie for old age; he could not ſee; and hee brought them neere unto him; and he kiſſed them, and embraced them. And *Iſrael* ſaid unto *Iſoph*; I had not thought to ſee thy face; and loe, God hath made me to ſee thy ſeed alſo. And *Iſoph* brought them out, from between his knees: & he bowed himſelfe on his face, to the earth. And *Iſoph* took them both Ephraim in his right-hand, toward *Iſraels* left-hand; & Manasse in his left hand, toward *Iſraels* right-hand; and brought them, neere unto him. And *Iſrael* ſtreched out his right-hand, and put it upon Ephraims head, and hee was the younger; and his left-hand, upon Manasses head: hee prudently-guided his hands; for Manasse, was the firſt-borne. And hee bleſſed *Iſoph*, and ſaid: the God, before whom my fathers, *Abraham* and *Iſaak*, did walke; the God which fed me, ſince I was, unto this day. The Angel which redeemed me, from all evil, bleſſe the lads: & let my name, be called on them; and the name of my fathers, *Abraham* and *Iſaak*: and let them increaſe like fi into a multitude, in the midſt of the land. And *Iſoph* ſaw, that his father put his right-hand upon Ephraims head, and it was evill in his eyes: and hee held-up his fathers hand, to remove it from on Ephraims head, unto Manasses head. And *Iſoph* ſaid, unto his father, not by my father: for this is the firſt-borne; put thy right-hand, upon his head. And his father reſuſed; and ſaid, I know it; my ſon, I know it; hee alſo ſhall become a people; and he alſo ſhall be greater; but truly, his vonger brother ſhall be greater than he; and his ſeed ſhall be a plenty of nations. And he bleſſed them in that day, ſaying; In thee, ſhall *Iſrael* bleſſe, ſaying; God put thee, as Ephraim, & as Manasse; and he put Ephraim, before Manasse. And *Iſrael* ſaid, unto *Iſoph*; Behold I dye: and God will be with

P 3 you,

you; and will returne you, unto the land of your fathers. And I doe give unto thee one portion, above thy brethren: which I have taken, out of the hand of the Ammorite; with my sword, and with my bow.

## Annotations.

1 **T** Hings; Hebr. words. one said or it was said: to ver. 2.  
3 Ver. 3. in Luz called also Bethel: see Gen. 28. 13. 19. & 35. 6.

4 Ver. 4. give thee to that is, make of thee an assembly, that is, a multitude: see Gen. 35. 11. The Greeke expounds it a *synagoge* (or assembly) of nations; the Chaldee, of tribes.

5 Ver. 5. And now; or, as the Greeke translatheth, *Now therefore*. From the former promises, hee groundeth his blessings to Iosephs children, as authorized of God heretunto; and putteth them in mind of returning to the promised land.

before, or, until I came: which the Greeke translatheth before: so in Exod. 22. 26. mine as my next children, and not my child's children. So these two, are made heires by adoption with Iakobs sonnes, & Ioseph hath a double portion, the first birth-right being taken from Reuben, & given unto him; Gen. 49. 24. 1 Chron. 5. 12. and of Ioseph are reckoned two tribes, both in the Prophets and Evangelists, Num. 1. 32. 34. Rev. 7. 6. 8.

6 Ver. 6. name of their brethren; of Ephraim and Manasses, counted of their stocke and tribe, as if they were their sonnes, not their brethren. For children are usually called by their fathers name, not by their brethren. See after ver. 16. So Ephraim and Manasses are adopted into Iosephs place, as fathers of tribes: that if Ioseph had ever begotten more children, they should have bin reckoned as next to Ephraim & Manasses, his sons.

7 Ver. 7. Padan; or, as the Greeke hath it, *Mesopotamia of Syria*: see Gen. 25. 20. This mention of Rachels death, is to shew how by right the first birth-right came to Ioseph her first borne, she being indeed Iakobs first and most lawfull wife, Gen. 29. 18. &c. a little piece of ground, a little way: see Gen. 35. 16.

9 Ver. 9. take; and bring them, as the Greeke translatheth. See Gen. 15. 9. and I will; or, (as the Greeke) *that I may besse*: viz. in the name and authority of God: see Gen. 27. 4.

10 Ver. 10. *kenig*; that is, *dimme*; in Greeke, *horie figged*; the same word is used for eares, that are *beany* or *deaf*; Ela. 6. 10. & 5. 9. 1. Compare Gen. 27. 1.

11 Ver. 11. *thought*; or *judged*. The Greeke expounds it, *Loe I am not deprived of thy face; and loe, God hath blessed me thy deed also*.

12 Ver. 12. *learn*; Hebr. *from with his knees*; as the Greeke translatheth, *from his knees*: the Chaldee, *from before him*. be loved; in reverence and thankfulness, for the former adoption, and further blessing to be received. The Greeke faith, *they bowed*, implying his children also.

Ver. 14. *prudently guided*; so also the Chaldee faith, *be wisely guided*. The Greeke translatheth, *shaming hands*. This signe of imposing hands on the head, is after used in blessings & designations to holy functions, Num. 1. 10. and 27. 18. 20. Deut. 34. 9. Act. 6. 6. 1. Tim. 4. 14. And as the right hand is naturally more strong & honourable than the left, (to which the Scripture hath reference in speech also of God, Exod. 15. 6. Psal. 118. 16. and 110. 1.) so Iakob, (whose blessing was stronger, than his parents, Gen. 49. 26.) giveth the strongest and most honourable blessing to Ephraim, by this signe of the right hand put upon him.

Ver. 15. Ioseph to weat, in his children, as the words following manifest: therefore the Greeke translatheth, *hee blessed them*. So on the contrary, Cham, was cursed in his yongest sonne *Canaan*: Gen. 9. 25. And in 1 Chron. 4. 31. *whilst David reigned*: that is, *David's times*. *did weat*; he did please by faith, in their conversation and administration: so the Greeke translatheth, *pleased*: the Chaldee, *seved*. See the notes on Gen. 5. 22. and 17. 1. *sed me*; or, *hath beene my pastor*: to David celebrateth God by this grace, Psal. 23. 1. and 80. 2. *since I was*; that is, as the Greeke explaineth it, *from my youth*.

Ver. 16. *Angel*; Christ, the Angel of the covenant, Mal. 3. 1. the Angel in whom Gods name is, Exod. 23. 20. 21. called here Iakobs *Redeemer*, or *Deliverer*, which is the title of God, Psal. 19. 15. Ela. 43. 14. and 47. 4. The Rabbins acknowledge this Angel to be God, saying; *hee mentioneth afo Gods majesty* (*Shechinah*) *when hee faith*, the Angel that redeemed mee. R. *Menachem* on Gen. 48. See also Gen. 31. 11. called; that is, named on them, let them be called by my name; as my adopted children, ver. 5. So Gods name is said to be, called on us, Deut. 28. 10. 2 Chron. 7. 14. Jer. 14. 9. that is, we are called the *sonnes of God*, 1 Ioh. 3. 1. and the husbands name is called upon the wife, Ela. 4. 1. and the Lords name, upon the citie Jerusalem Dan. 9. 19. and upon the Temple, 1. King. 8. 43. Jer. 7. 10. 11. on them; or in them. But the Hebrew is, is often used for upon, as Neh. 2. 12. Numb. 13. 23. and *bummeh*; in 2 Chron. 7. 21. is the same that *gual meh*, in 1. King. 9. 8. *increase like fish*; which multiply abundantly: therefore the Greeke translatheth it, *multiply*: but the Chaldee addeth expressly, *like the fishes of the sea*, implied in one Hebrew word. According to this blessing, there were of Ioseph by these his two sons 85. thousand and 200. men of war in Moses time; a greater number then was of any other sonne of Iakob, Numb. 26. 28. 34. 37. And the like blessing was confirmed upon them by Moses, Deut. 33. 17. and Iosua acknowledged them to be a great people, Ios. 17. 17.

Ver. 17. *evil in his eye*; that is, in displeased him; (as Gen. 28. 8.) that the yonger should be preferred above the firstborne: which notwithstanding was often done by the council of God; as *Sam* had the honour above *Iaphet*, Gen. 5. 32. and 9. 26. Abraham above *Haran*, Gen. 11. 27. Iakob above *Eli-mael*, Gen. 17. 18. — 21. & Iakob himself above *Eli-his*

his elder, Gen. 25. 23. Also in Iakobs house, Iudah and Ioseph had preheminence above Ruben, Simeon, Levi, Gen. 49. 1 Chron. 5. 1. 2. And even from the beginning, Kain the first-borne of Adam, was a reprobate, Gen. 4. to teach that mans dignity is not by workes, or nature, but by Gods grace and election, Rom. 9. 7. 8. 11. 5. And this action of blessing Iosephs sonnes, Iakob performed by faith, Heb. 11. 21.

19 Ver. 19. *shall become*; Hebr. *shall be to a people*: meaning, a father to a multitude. *shall be great* in Greeke, *shall be exalted*. *greater*; Therefore when the Israelites were first numbered in the wilderness, Ephraim was reckoned before, and had 8300. men, more then *Manasse*, Num. 1. 32. 33. 35. Also in camping about the Tabernacle of the Lord, Ephraim had the sander, and was set before *Manasse*, Numb. 2. 18. 20. Howbeit in the second murthering, (38. yeeres after) it was otherwise for the number, Numb. 26. 28. &c. Yet after that againe, Ephraim had his preheminence, Deut. 33. 17. Of him came Iosua the conqueror of Canaan, Numb. 13. 9. 17. And Ieroboam King of Israel: whereupon Ephraim is used for the name of that kingdom, Ela. 7. 2. 9. 17. & 11. 13. & 28. 1. Jer. 7. 15. Ezek. 37. 16. Hof. 5. 12. 13. and 9. 3. 11. *apenty*; or *fulnesse*; that is, as the Greeke translatheth, a *multitude*: so called for filling up a number or place. So, *apenty of shepherds*, Ela. 3. 14. that is, a *multitude*: and this phrase Paul useth in Rom. 11. 25. the *plenty of the Gentiles*, that is, the full multitude and number of them. The Chaldee here translatheth, *his sonnes shall be rulers among the people*. Though Ephraim had thus the preheminence, and a chief blessing above the sonnes of Israel: yet it pleased God to assist him, before all his brethren; in that evill befell his house, and some of his sons were slaine by the men of Gath, (the Philistines) for whom Ephraim mourned many dayes, 1 Chron. 7. 20. — 23.

20 Ver. 20. *In thee*; or, *By thee*, that is, taking thee for an example; as the words following shew. So Rachel and Leah are propounded for examples in blessing, Ruth. 4. 11. *Zedekias* and *Ahab*, in cursing, 1. 29. 22. *Israel*; that is, my posterity the *Israelites*: see Gen. 19. 37. and 34. 7.

21 Ver. 21. *God will be*; the Chaldee expounds it, the word of the Lord will be your helpe. the Land; of Canaan, where Abraham, Izaak, and Iakob dwelt, the figure of their heavenly inheritance, Gen. 12. 5. & 26. 3. & 37. 1. whereof Iakob putteth them in mind and propheseth their returne thither.

22 Ver. 22. *die give*; bequeathing as by will and testament, that portion of the land to thee, that is to thy posterity, above thy brethren: for the first borne was to have a double portion, Deut. 21. 17. and now the first birth-right became Iosephs. 1 Chron. 5. 2. and in the figurative description of Christs Church, Ioseph hath two portions, Ezek. 47. 13. *portion*; the Hebrew *Sadeem* signifieth properly a *founder*, Gen. 9. 23. it was also the name of a citie (and the Prince thereof) where Iakob bought a piece of ground, Gen. 33. 18. 19. Here it is used (but with reference to the name of the

place) for a portion of ground, and so the Chaldee plainly expounds it, one chief portion. And that place of *Sechem*, was the inheritance of Iosephs sons the Ephraimites, Ios. 16. 1. &c. and 20. 7. Ioh. 4. 5. and thither were Iosephs bones carried out of Egypt, and buried, Ios. 24. 1. 25. 32. have a share; that is, shall take; but spoken prophetically, and in faith; (as unto us a child is borne, Ela. 9. 6. which was a prophetic of Christ.) Thus Iakob's disposal of things to come, as already possessed: whereupon his faith in this action is commended, Heb. 11. 21. the Amorites; that is, as the Greeke translatheth, *Amorites*; which one name is used generally for all the heathens that possessed the land, Ios. 24. 8. Amos 2. 9. my sword; that is, the sword of my children the Ephraimites; which helped to conquer the land, and was a mighty people in Iosua's time: see Ios. 17. 14. — 18. So my armchairs, Ezek. 1. 3. 18. that is, the armchairs of my people: also my wombs, Iob. 3. 10. that is, my mothers wombs. The Chaldee understood this sword & bow figuratively; translating, by my prayer, and by my supplication.

## CHAP. XLIX.

1, Iakob calleth his sonnes to besse them. 3, The blessing of Ruben, 5, of Simeon and Levi, 8, of Iudah, 13, of Zabulon, 14, of Issachar, 16, of Dan, 19, of Gad, 20, of Aser, 21, of Naphtali, 22, of Ioseph, 27, of Benjamin, 29, Iakob chargeth them about his buriall in Canaan. 33, He dieth.

And Iakob called unto his sons: and said; gather your selves together, that I may shew you; that which shall befall you, in the latter dayes. Assemble you

your selves together and heare, yee sons of Iakob: and hearken unto Israel your father. Ruben, thou art my first-borne; my might, and the beginning of my valour: the excellencie of hye-dignity, & the excellencie of strength. Vntable as waters, excell not thou; because thou wentest-up, to thy fathers beds: then thou defiledst, my couch he went-up unto.

Simeon and Levi, brethren: instruments of violent wrong, in their sojourning habitations. My soule, come not thou in their secret; my glory, bee not thou united unto their assembly: for in their anger, they killed a man; and in their selte-will, they houghed the oxe. Cursed be their anger, for it was strong; and their exceeding-wrath, for it was hard: I will divide them in Iakob, and scatter them abroad, in Israel.

Iudah; thou, thy brethren shall confesse thee; thy hand, shall be in the neck of thy enemies: the sonnes of thy father, shall bow-down themselves unto thee, Iudah a renting-whelp: from the prey, my son thou art gone-up: he stouped-downe, he couched, as

10 a renting-lion, and as a courageous-lion, who shall rouse him up? The Scepter shall not depart from Judah; and the law-giver, from between his feet: until Shiloh come; and unto him, *shall* the obedience of peoples be.

11 Binding his ass-colt unto the vine; and the foale of his ass, unto the choyce-vine: hee wafeth his rayment, in wine; and his covering in the blood of grapes. His eyes *shall* be red, with wine; & his teeth white with milk.

31 Zabolon, he shall dwell, at the haven of the seas; and he *shall* be for an haven of ships; and his side, *shall* be unto Sidon.

14 Issachar, is a strong-boned ass; couching between two-bounds. And hee saw rest, that *it was* good, and the land, that *it was* pleasant: and bowed his shoulder, to beare; and was, a servant unto tribute.

16 Dan, he shall judge his people: as one of the tribes of Israel. Dan shall be, a serpent by the way; an adder, by the path: that biteeth the horse heels, & his rider falleth backward.

18 For thy salvation, I earnestly expect Iehovah.

19 Gad, a troupe shall with-troup-overcome him: and hee shall with-troup-overcome as the last.

20 Concerning Aser, his bread *shall* be fat: and he shall give dainties of a king.

21 Naphtali, is a hind let-loose: that giveth goodly sayings.

22 Ioseph, sonne of a fruitfull vine, sonne of a fruitfull vine, by a well: the daughters, *each* runneth over the wall. And the archers, grieved him-bitterly; and shot, and hated him.

24 But this bow, abode in strength; & the armes of his hands, were made-firme: by the hands of the Mighty-one of Iakob: from thence the Feeder, the Stone of Israel. By the God of thy father, who shall helpe thee; and the Almighty, who shall blesse thee, with blessings of heaven, from above; blessings of the deep, that lieth under; blessings of the breasts, and of the wombe. The blessings of thy father; doe prevail, above the blessings of my progenitors; unto the utmost-bound, of the eternal hills: they shall be, on the head of Ioseph; and on the crown-of-the-head, of the separated among his brethren.

27 Benjamin, he shall ravin as a wolfe; in the morning, he shall eat the prey: & at evening, he shall divide the spoyle. All these, are the twelve tribes, of Israel: & this is it, that their father spake unto them, and blessed them; every man, even according to his blessing, he blessed them. And he commanded them, and said unto them; I am to be gathered un-

to my people; bury me, with my fathers: in the cave, that is in the field of Ephron the Chethite. In the cave, that is in the field of Macpelah, which is before Mamre, in the land of Canaan: which Abraham bought, with the field; of Ephron the Chethite, for a possession of a burying place. There they buried Abraham, and Sarah his wife; there they buried Isaac, and Rebekah his wife: and there they buried Leah. In the purchase of the field, & of the cave that is therein, from the sons of Cheth. And Iakob made an end of commanding his sons; and gathered-up his feet, into the bed: and he yielded-up the ghost, and was gathered unto his peoples.

## Annotations.

**T**he latter dayes] that is, the dayes following, or time hereafter: Hebr. the posterity of dayes: which phrase is often used for time to come, as Num. 24. 14. Deut. 4. 30. and 31. 29. Dan. 2. 28. and 10. 14. Prov. 31. 25. So that which is said in Act. 2. 16. it shall be in the last dayes; is in Joel 3. 1. it shall be hereafter. The Chaldee translatheth it, the end of dayes: the Greeke, the last dayes: often it meaneth the dayes after Christi coming, Eia. 2. 2. Heb. 1. 1.

Verf. 2. *hearken*] the Chaldee faith, receive instruction.

Ver. 3. *might* [or, *able-strength*: this word *Coach*] signifieth that lively vigour, and native moisture, whereby men are strong and lusty, Psal. 22. 16. Iof. 14. 11. as the next word *valour*, (Hebr. *On*), meaning the straining of the body forcibly to effect a thing desired. of my valour] or, of my manhood, of my painfull strength: the first effect of the strength of my body. All the first borne are thus called, Deut. 21. 17. Psal. 78. 51. the Greeke translatheth it, the beginning of my children; that is, my first child. Such had natural right to a double portion of all their fathers goods, Deut. 21. 17.

the excellencie] that is, most excellent in dignity, (or pre-eminence.) Whereby the dignity of the priesthood, seemeth to be meant; as by *strength* following, is meant the government or kingdom. And so the Chaldee paraphrast explaineth it, *thou shalt receive these portions, the first birth-right, the priesthood, and the kingdom.* The Ierusalem Thargum faith the same: adding this withall, and for the sin of my son Reuben, the first birth-right is given to Ioseph, the kingdom to Judah, and the priesthood to the tribe of Levi. And that the first-borne were Priests, and governors: see Gen. 25. 31. of strength] or excellent strong.

This word which properly signifieth hard or firme strength, is often applied to kings and kingdoms, which for the most part are gotten and maintained by strength; and the Kings strength, is an honourable title of his Majesty, see Psal. 99. 4. and 110. 2.

Verf. 4. *Unstable*] or *Light, faine-moved*: that is, alwayes used in the evil part, Iudg. 9. 4. Zoph. 3. 4. Ier. 23. 32. & implyeth both his sudden light affections,

which carried him to evil: and his sudden downfall from his dignity. *excell me*] that is, *thou shalt not excell*, but lose thine honour. So the Chaldee explaineth it, *thou shalt not have profit, nor receive the excellent portion.* he went up unto] the Greeke changeth the person, and translatheth, *on which thou wastest up: all the Chaldee expoundeth it, when thou wastest up to my bed: Iakob as with indignation of the fact, turneth his speech from Reuben to his brethren.* Such changes are often in the holy text, as Deut. 5. 10. *thou love me, and keepe his commandments*; for which in Exod. 20. 6. is my commandment. And in Daniel 9. 4. *thou keepst covenant towards them that love him*: for, that love thee. So Marke 11. 32. *they feared the people*: for which in Mat. 2. 26. is written, *we fear.* Otherwise we may read it thus, *thou desiredst my couch*, it is gone-up: that is, it is vanished away; meaning the excellencie which he should have had. For by desiring Bilhah his fathers concubine, hee lost his birth-right, Gen. 25. 22. 1 Chron. 5. 1. 2. To go-up, is to become used for vanishing away, Exod. 14. 16. Ier. 48. 15.

Verf. 5. *brethren*] specially confociate in that evil deed of killing the Schemites, Gen. 34. 25. and to brethren, not in nature only, but in conditions. See Gen. 10. 21. instruments] for weapons, to weet, they were: giving themselves and their members as weapons of unrighteousnesse unto sin, as Paul speaketh, Rom. 6. 13. meaning of their cruel fact forementioned, Gen. 34. 25.

*sejourning-habitations*] in the land of their sejourning, as faith the Chaldee paraphrast; where they being strangers, endangered the ruine of themselves & their fathers house, Gen. 34. 30. Or, their agreements, meaning the covenanted conditions made with the Schemites, to consent unto them if they would be circumcised, which was with deceit, Gen. 34. 13. 15. &c. Thus also the Greeke may be understood, *hairis* being sometime used for a conditional covenant. Or, their swords: but the word is not to be found elsewhere.

Verf. 6. *store*] that is, as the Greeke translatheth it, and Thargum Ierusalem, their counsell, their assembly. So David faith, the secret of evil doers, Psal. 6. 4. 3. and Jeremy, the secret of mockers, Ierem. 15. 17. that is, the assembly. Iakob here meaneth that neither should any, neither would hee approve of their peridy.

*glory*] or *honour*, hereby may be meant the tongue which is the glory of man by speech, being good, and the contrary if it be evil, Iam. 3. 5. &c. So my glory, Psal. 16. 9. is by the Apostle cited, my tongue, Act. 2. 26. Otherwise it is a repetition of the former, my glory, that is, my soul.

*men*] Honour the King, and Schem his son, with the men of the cite, Gen. 34. 25. 26. Therefore the Greeke translatheth it *men*, and Thargum Ierusalem, Kings and rulers. And the singular is often put for many, as the m. of Israel, Ier. 1. 10. 1. that is, the men of Israel, 1 Sam. 3. 1. See also Gen. 3. 2.

*self-will*] or pleasure. boughed the Oxen] so the Greeke also translatheth it: meaning that they tooke away and destroyed the oxen, and other beasts of the Schemites, Gen. 34. 28. Ox is

for Oxen, as Gen. 32. 5. Some (as the Chaldee) translatheth, they pulled downe the wall: but *Shor* (the word here used) is properly an ox or bull: and *Shur* a wall: neither was there mentioned any pulling downe of walls in Gen. 34. Therefore the Ierusalem Thargum expounds it of their selling of Joseph who is likened to an ox, Deut. 33. 17. But that seemeth not to be intended here.

Verf. 7. *I will divide*] that is, I prophesie their division: so Ezekiel faith, when I come to destroy the cite, Ezek. 43. 1. Which was his foretelling the destruction. See also Hof. 6. 5. the man Iakob] that is, their posterity among the children of Iakob: see Gen. 19. 37. This was accomplished, when Symon had his inheritance in the midst of the inheritance of Judah, Iof. 19. 1. and was faine to seek a larger possession, 1 Chron. 4. 39. 40. and Levi had his cities of habitation, among the other tribes, Iof. 21. 2. 3. &c. Howbeit, afterwards Levi for their zeale against idolaters (Exod. 32. 26. 28. 29.) had this their dispersion turned to a further blessing, while they were consecrated to teach Iakob Gods judgements, and Israel his law, &c. Deut. 33. 9. 10. and to had the priesthood in their tribe. This the Ierusalem Thargum also mentioneth, and faith likewise of the Simeonites, that they were teachers of the Law in the Synagogues of Iakob, and the Levites, in the schools of the sons of Israel.

Verf. 8. *thou*] to weet, art to by name, and shalt bee so indeed: for Iudah signifieth Confession, or Praise: and to his name he hath reference; Praised, thou art called, and praise thee shall thy brethren. Thargum Ierusalem faith, Iudah to thee shall all thy brethren confesse, and by thy name shall all the tribes bee called. See the notes on Gen. 39. 35.

*confesse*] or (as the Greeke translatheth) praise thee: meaning that his brethren should acknowledge the dignity of the first-borne, in respect of the government, to be given unto him, & that Christi the King should come of him, 1 Chron. 5. 2. Heb. 7. 14. And when the rest of the house of Israel, compassed the Lord with lyes and deceits, Iudah is praised, for yet ruling with God, and being faithful with the saints, Hof. 1. 12. In Christi this prophetic is chiefly fulfilled, as the particulars following them: to him the Hebrew Doctors also doe apply it, as in *Brethith ketammah* (or their lesser Commentary) upon this place it is said, Iudah was borne the fourth among the tribes, and in the fourth day were the lights created: and it is written of the Messiah, His throne: as the Sunne before me: as the Moone: it shall bee established for ever. Psal. 89. 37. 38.

*in the mole*] that is, thou shalt beat downe and put to flight thy enemies: as the Chaldee explaineth it, thus: thy hand shall prevail against thy enemies, thy foes shall be scattered, they shall be turned backward before thee: and Thargum Ierusalem faith, thy hand shall avenge thee on thy enemies. The performance of this promise, David the first King of Iudah celebrateth, saying, thou hast given me the neck of my enemies, Psal. 18. 41. And after Iosuahs death, Iudah was the first that went up to fight for Israel against the Canaanites, & got the victory, Iudg. 1. 1. 2. 4. 8. &c. *bus-donne*] Iacknow-

knowledging the dignity of this tribe above the rest. For this tribe was the foremost of all, in their marching through the wilderness, Num. 10. 14. and the Prince of this tribe was the first that offered at the dedication of the altar, Num. 7. 11. 12. and foremost in battell against their rebellious brethren, Judg. 20. 18. the first Judge that saved Israel, was of this house, Judg. 3. 9. and God chose this tribe, and David out of it, to settle the Kingdom of Israel in his stock for ever, Psal. 78. 68. 70. 71. and 89. 20. 21. 28. 30. 36. 37. and to our Lord Jesus, who came of Judah, all knees doe bow, Philip. 2. 10.

9 Ver. 9 *reining-lions whelp* [as there are sundry sorts of Lions, so they have sundry names, Job 4. 10. 11. and above other the Lion is a stout-beast, strong, Prov. 30. 30. bold Prov. 28. 1. *flame-bearded*, 2 Sam. 17. 10. and of a terrible countenance, 1 Chron. 12. 8. Such are fit to be Kings armies, and twelve such were itayes for the steps of King Solomons throne, 2 Chron. 9. 18. 19. This kind here mentioned, is greedy to tear his prey, and thereof hath his name, Psal. 17. 12. being a prophetic of the valiant worthies that should come of Judah, and make a prey of their enemy: as *Ozboniel*, Judg. 3. 9. 10. *David*, 2 Sam. 8. and especially *Christ*, called the *Lion of the tribe of Judah*, Rev. 5. 5. *couches*] *say downe to rest*, after he hath taken the prey: this was fulfilled when after Davids conquest, all Israel had rest under Solomon, 1 King. 4. 25. and after Christs victory, hee went up on high, and sate him downe at the right hand of God, Psal. 68. 19. 20. 21. 28. 30. 36. 37. 1 Cor. 15. 25. Balaam used such similitudes, speaking of the valiant acts of Israel, Numb. 23. 24.

*corragious*] or *heavy-lion*, named *Labi*, of *Leban* *heart*. By these three is signified the growth of the Kingdom of Judah, from Princes to Kings, and from David to Christ, in whom all glory resteth. The Chaldee paraphrasteth thus; *Hee shall have dominion in the beginning; and in the end the kingdom of the house of Judah shall be magnified: for from the judgement of death, thou shalt rid thy soule. O my sonne: hee shall rest and dwell in strength, as a Lion, and as a courageous-lion, and there shall be no kingdom that shall strive him.*

10 Ver. 10. *The sepiet*] or *The tribe*. The Hebrew *Shebet*, (whence the Greeke word *septon*, and English *septer* is derived) signifieth a staffe or rod; and is by Moyses applied to the tribe of Israel, (whereof see the 16. and 28. verses following:) and so the Greeke interpreters, doe often translate *Septon* for *Shebet*, a tribe; 1 Sam. 10. 19. 20. 21. 1 King 11. 32. 35. 36. &c. The prophetic is of Judahs tribe to continue distinct, untill Christs coming, whereas the other ten tribes were scattered and confuted by their captivity, 2 King 17. out of which they returned not, as the tribe of Judah with Benjamin, did from Babylon, Ezra 1. 5. It may also imply the power of government which should be in this tribe: for *Shebet* a sepiet, sometime for meaneeth, Psal. 45. 7. And so the Greeke here translateth it, *a Prince*, and the Chaldee one that hath dominion: and Thargum Ierusalem, *Kings shall not cease from the house of Judah*, And

elsewhere the scripture saith, *of Judah came the Governor*, 1 Chron. 5. 2. *law-giver*] or *statute-maker*, *writer of decrees*: a title of government, given sometime to God himselfe, *Ezay 33. 12*. sometime to the governors set of God, Numb. 21. 18. So the Greeke here translateth it, *Governour*: and in reference to this prophetic, God faith, *Judah my Law-giver*, Psal. 60. 9. *his feet*] that is, *borne of*, and *brought up by him*: for so this phrase meaneeth, Deut. 28. 57. and 33. 3. the feet being sometime used for the whole leg or thigh, which word was used before Gen. 46. 26. and so the Greeke here translateth, *out of his thighs*.

*Shiloh*] by interpretation *The prosperer*, the *Safe-maker*: or *His sonne*; (to weet, of a virgin) that is, *Christ*, who was to spring out of a virgin, Heb. 7. 14. This the Chaldee paraphrast confirmeth, saying, *Hee that hath dominion shall not be taken away from Judah, nor a Scribe from his childrens children, untill the Christ come, whose the Kingdom is, and him shall the people obey*. The Ierusalem Thargum also saith, *Kings shall not cease, from the house of Judah; nor Doctors that teach the law, from his childrens children; untill the time that the King Christ doe come, whose the kingdom is, and all Kings of the earth shall be subject unto him*. Likewise in *Brishith rabba*, upon the word *Shiloh* it is said *this is the Christ*: and R. D. Kimchi (in the root *Shil*) expoundeth it *his sonne*, and saith it is a prophetic of *David*, or of the *Christ*. The Hebrew hath an unusual manner of writing, implying *his sonne*, and *her sonne*, as a prophetic that hee should be of Mary the Virgin, of the lineage of Judah.

*obedience*] or *gathering of peoples*, that is, the peoples (Jewes and Gentiles) shall gather unto, and obey Christ. This the Chaldee paraphrast both confirmeeth. The Greeke also to like effect, *hee shall be the expectation of nations*. Compare *Esa. 11. 10*. *Rom. 15. 12*. *Esa. 42. 4*. *Mat. 12. 21*.

11 Ver. 11. *asfe-colt*] or, *young-ass*: great men used to ride upon such, Judg. 10. 4. and 12. 14. & 5. 10. to bind such to the vine, seemeth to meane great store of vines, which should be in the land of Judah (as was in Engeddi, and other places, Song. 1. 13. Ios. 15. 62.) that men should tye their asses to them, as to other common trees that grow in every field. The Chaldee paraphrast by this vine, understandeth figuratively *Ierusalem*, and by the asse-colt the people of Israel, and thus expoundeth it, *Israel shall dwell round about his citie, the people shall build his temple, and the just men shall be round about it, and the doors of the law in the doctrine thereof*. This also may be referred to Christ, the King, who being just and meeke, came riding into Ierusalem upon an asse colt, Zachar. 9. 9. Ioh. 12. 14. 15. Mat. 21. 2. 5. 7. a figure of the people of the Gentiles, brought unto Christ for him to ride upon; and by this prophetic of Iakob, were to be tied unto him and his Church, (compared unto the vine, Ioh. 15. 1. *Esa. 5. 7*.) where they should be filled with the gospell of his love, and gifts of his spirit, better then wine, Song. 1. 3. *Ephes. 5. 18*. And so the Ierusalem Thargum applyeth this to Christ, saying, *How soire is the King Christ, that shall spring up of the house of Judah! Hee shall gird his loynes, and shall*

shall goe forth to warre against his enemies, &c. Likewise in *Brishith Rabba*, speaking of this place, it is said; *hee shall sit upon it, when the Christ shall come to save Israel, hee shall make ready his asse, and ride upon him, and come unto Israel with poverty*. the *scale*.

Hebrew, *the same of his asse*, that is, *his young ass*: see the notes on Gen. 18. 7. *washest his rayment*] another figurative promise of wine to be as plentiful as water, that hee may wash his clothes in it: or of a glorious victory that Judah and Christ should get over his enemies, as in *Esa. 63. 1. 2. 3*. his conquest is set forth by such a parable. And in Revel. 19. 13. hee is clothed with a garment dipt in blood; and in Revel. 14. 20. his judgement on the enemies, is the treading of a wine-press. And so the Ierusalem Thargum doth explaine it, saying, *Hee shall kill Kings and Princes, making the rivers red with blood of their slaine, and the bill's rebbe, with the fat of their mighty men: his garments shall be embrewed in blood, and hee like to one pressing clusters of grapes*. blood] that is, *juice of grapes*, which for the red colour is called blood: so Deut. 32. 14.

12 Ver. 22. *red with wine*] another signe of plenty of fruits; for the drinking of much wine maketh red eyes, Prov. 23. 29. 30. hereby also the plenty of spiritual blessings in Christ is signified: Prov. 9. 1. 2. *Ezay 55. 6*. and 55. 1. So Thargum Ierusalem applyeth it, saying, *How becometh full the eyes of the King Christ to looke upon; more then fixed wine, that hee beholdeth not with them inchaist captivities, or numbers of innocents*. His teeth are exercised in the law, that hee catcheth not with them iniquities; and robberies. His mountains shall be red with vineyards and wine-presses: his hills shall be white with store of wheat, and flocks of sheepe. Other of the Iew Doctors, reckon Judah for the seventh Patriarch, thus, 1. *Abraham*, 2. *Ishak*, 3. *Iakob*, 4. *Reuben*, 5. *Symeon*, 6. *Levi*, 7. *Judah*: and they compare him with the seventh (that is, the Sabbath) day. At *Judah's* birth it is said of his mother, *shee stayed from bearing*, Gen. 29. 35. at the Sabbath day; it is said of God, hee rested and was refreshed, Exod. 31. 17. Of *Judah* it is said, *Judah shall say, thy brethren shall converse thee*, Gen. 49. 8. (and this time I will consecrate the Lord, Gen. 29. 35.) and of the Sabbath it is said to confesse unto the Lord, Psal. 92. 2. Of *Judah* it is said, from the prey my sonne, thou art gone up, Gen. 49. 9. the prey signifieth his food; as if he should say, thou art gone up from doing even the worke for the life, as of the Sabbath it is said, *in it thou shalt not doe any worke*, Exod. 20. 10. Of *Jud* it is said, *hee stayed downe, hee couches* as a *Lym*, *Gen. 4. 9. 9.* and of the Sabbath, *alwa yee every morn in his place*, Exod. 16. 29. Of *Judah* it is said, *binding his asse-colt unto the vine*, Gen. 49. 11. as if he should say, *binding him from his worke; of the Sabbath it is said, that thine asse and thine asse may rest*, Exod. 23. 12. Of *Judah* it is said, *hee washt his rayment in wine*, Gen. 4. 9. 11. which signifieth the sanctifying of the day which is with wine, signifying the property of judgements, and therefore the *Septer* was given him, as the *Septer* shall not depart from *Judah*, &c. And as *Judah* was the fourth of the tribes (of Israel:) so the Sabbath is the fourth of the commemo-

ments (Exod. 20.) *R. Menachem*, on Gen. 49.

Ver. 13. *Zabulon*] hee though hee was younger then *Issachar*, Gen. 30. 18. 20. yet Iakob gives him the blessing before him: to also doth Moyses, Deut. 33. 18. and his lot befall him in his land, before *Issachars*: Ios. 19. 10. 17. *feet*] his borders were both to the maine fea westward, and to the fea of Galilee Eastward: see his portion, Ios. 19. 10. &c. *Ezay 9. 1*. The Chaldee Paraphrast expoundeth it, *hee shall subdue provinces with ships, and shall eate the good things of the fea*. &c. Moyses giveth him a blessing, to *rejoyce in his going out*, or trading, Deut. 33. 18.

Ver. 14. *strong bones*] Hebrew, *asse of bone*, that is, *bony, hard, strong*, two bounds] or *set limits*, borders; so the Chaldee paraphrast also expoundeth it; and Thargum Ierusalem more plainly thus, *Issachar shall be a strong tribe, and his border shall be in the midst betwene two borders*. So also the Greeke translateth, *amidst the borders*. Others expound it, *betwene two burdens*; such as are laid on asses backs.

Verse 15. *rest*] this may be a note of their sloathfulness: in respect whereof others are blamed, for sitting still betwene the two bounds, (or burdens) Judg. 5. 16. Howbeit Moyses biddeth them *rejoyce in their tents*, Deut. 33. 18. And the Ierusalem Thargum expoundeth it, *hee seeth the busse of the sanctuary, that is proclaimed rest, therefore it is good*: &c. gathering this sense (as I suppose) from Moyses words, *they shall call the people unto the (Lords) mountaine*, &c. Deut. 33. 19. Thus it is their praise, for loving to be quiet, and being contented with their portion. Compare with this the time when *Thob* of *Issachar* judged Israel, in whose time Israel had rest, Iudg. 10.

Ver. 16. *judge*] an allusion to *Dan's* name, *Dan Iudim*: the *Judger* shall judge: see Gen. 30. 6. This prophetic was fulfilled in *Samsun*, one of his posterity, who judged Israel, Iudg. 15. 20. So the Chaldee paraphrast explaineth it, *Of the house of Dan shall a man bee chosen and rise up: in whose dayes his people shall bee delivered*, &c. But the Ierusalem Thargum nameth him, saying, *this is Samsun sonne of Manab*. the *tribes*] This name *Tribe* is borrowed from the Latine word *Tribus*, used for a flock or kindred that descended from one father. For Romulus the founder of Rome, divided the multitude of his subjects into three parts, which hee named thereof *Tribes*, (as sheweth *Pompon. Letus de Rom. Magistrat.*) But in the Hebrew a tribe is here called *Shebet*, that is, a staffe, rod, or sepiet, (as is before touched, verse 10.) and elsewhere *Manab*, which is also a rod or staffe; either because they grew as rods and branches out of one root Israel, as is particularly mentioned of Ioseph, ver. 22. or because their names were written upon twelve rods, Numb. 17. 2. &c. And this judging as one of the tribes, is so spoken, because each stocke or tribe, had one chief head and Prince, ruler of the same, Num. 1. 4. 16. and God raised up Judges & defenders of Israel, out of many severall tribes, as the booke of Iudges sheweth. Wherefore: the

Scripture

Scripture (taking occasion also by likeness of name) putteth one of these for another, as 2 Sam. 7. 7. *Isaiah* 1. *word* with any of the tribes. (Or *Septuagint* *Isaiah* of *Israel*, whom I commanded to feed my people: for which in 1 Chron. 17. 6. is written, to any of the Judges, (*Shophet*) of *Israel*. See also after, in verse 28.

17 Verse 17. *an addar* [or *arrow-shake*]: this name (in Hebrew *Shephaphan*) is not elsewhere found in scripture. It is a prophetic of a sudden and unexpected victory, which this tribe should get over their enemies, overthrowing them by subtilty, (as serpents naturally are prudent, Gen. 3. 1.) Fulfilled in Sampsons dealings against the Philistines, Judg. 16. 8. 16. and when the tribe of Dan got *Lysbon* (or *Lisbon*) for their possession, Judg. 18. But Moses compareth *Dan*, to a *Lions whelp*, Deut. 33. 22. The Chaldee paraphrasth thus, *There shall be a man that shall be chosen and spring up out of the house of Israel, the fear of him shall fall upon the peoples, and he shall valiantly smite the Philistines, as a serpent, as an addar bee shall be in wait by the path, he shall slay the mighty men in the camps of the Philistines, &c.* the *bee* becks, [that is, the house pillars, on whose roof 3000. persons were: see Judg. 16. 26. 27. 29. &c.]

18 Vers. 18. *thy salvation* [speaking to the Lord, and desiring his salvation in Christ, figured by Samson, of whom the Angel said, *hee shall begin to save Israel*, Judg. 13. 5. Matt. 1. 21. The two Chaldee paraphrasts explain it thus. *Our father Jakob said, I expect not the salvation (or redemption) of Gideon some of Joseph, which is a temporal salvation, nor the salvation of Samson some of Manassah, which is a transitory salvation: but the salvation of Christ the same of David, who shall come to bring unto himselfe the names of Israel, whose salvation my soules desireth.* Thus Simcon also calleth Christ Gods *salvation*; Luke 2. 30. Or Jakob might speake this to his sonne, I expect I shall be thy *salvation*, O Dan: for this tribe generally, and Samson in particular, was sore oppressed, by the enemies, and their owne infirmities: Judg. 1. 34. and 18. 1. 30. and 16. 16. 17. 21. &c.]

19 Vers. 19. *a troupe* [or *band*, *armie*]: in Hebrew *Gedud*, which hath allusion to Gads name, that signifieth a *troupe*, Gen. 30. 11. Hee prophesieth of this tribes troubles by enemies that bordered upon them; and of their victory at last. For their dwelling on the out side of Jordan, Ios. 13. 8. were molested by the Ammonites there, Judg. 10. 7. 8. and after that againe, the King of Ammon and his people, possessed Gad, and dwelt in his cities, Ier. 49. 1. *with troupe-overcome*: he still runneth upon Gads name; which was not for nought given him, but signified his valour and victorie, though late. And Moses enlargeth this blessing, comparing his dwelling to a Lions, that teacheth the parts of his prey, Deut. 33. 20. This was fulfilled, when Gad (with Reuben and Manasses, all noble warriors) warred with the Hagarims and other heathens; and crying unto God in the battell, were holpen, and did overcome, getting great spoiles and possessions, 1. Chro. 5.

18. 19. 20. 21. The Chaldee paraphrasts refer this, to Gads going armed over Jordan, before his brethren, and returning to his land with great riches, Ios. 4. 12. 13. and 22. 1. 2. 8.

Ver. 20. Concerning *Aser* [or *Out of Aser*; who had his name of *blisse* and *fecundity*: to him here is promised a blessed and fruitful portion in the holy land: described in Ios. 19. 24. &c.] bread [that is, food: for bread is used for all meats. See Gen. 3. 19. and 21. 14. and *fat*, is used for the best and most excellent of any thing, Gen. 4. 4. and 27. 28. The Chaldee faith, *Aser land shall be very good, and he shall be nourished with Kings dainties.* Moses also enlarging this blessing, said, *Aser shall shall dip his foot in oyle*, Deut. 33. 24.

Ver. 21. *let Joseph* [and so light footed, both to pursue enemies, and escape danger. Thus David signifying his deliverance, said, God had made his feet like binders, Psal. 18. 34. This may specially be referred to Barak a man of Naphtali, who with his people went up on his feet, against Siseraes yron charretts; put them to flight, pursued, and destroyed them all: Judg. 4. 6. 10. 15. 16. Moses gieth Naphtali the fullness of Gods blessing, and pointeth out his inheritance in the land, Deut. 33. 23. To that the Chaldee referreth it here, saying, *Naphtalies he shall fall in a good land, and his possession shall be fruitful.* Hee had the sixt lot, described in Ios. 19. 32. 39. *goodly sayings* [Hebrew *sayings of goodnesse*, or of *faisnesse*, that is, *faire* and *pleasing words*. Which in Baraks time was fulfilled, when his prowess cauted that pleasant song, which Deborah and he sang unto God for the victory; Judg. 5. The Chaldee (as before) referres it to the *prayer* and *blessings* that they should utter, for the good fruits of their land.

Ver. 22. *for* [that is, a *branch*, or *branch*, which springeth out of the tree, as a sonne from the father: the Greeke faith, *a growing sonne*; so also the Chaldee paraphrasth, *Joseph a growing sonne, a sonne which shall be blessed as a vine that is planted by a well of waters.* Whosoever cometh of or from another, is in Hebrew called the *sonne* or *daughter* of the same, as the yong of beastes, birds, &c. Gen. 18. 7. *aromes* are called *sonnes of the bow*, and of the *quiver*; Iob 41. 28. Lam. 3. 13. *sparkes*, are *sonnes of the burning coale*, Iob 5. 7. and the like. And here the *sonne* or *branch* is twise named for Joseph, and of him came two tribes; see Gen. 48. 56. Wherefore Moses nameth his two sonnes in Josephs blessing, Deut. 33. 17. *vine*] this word understood in the Hebrew (as often the like are, Gen. 4. 20. and 25. 8.) is expressed in the Chaldee; and Thargum Ierusalem faith, *Thou Joseph my sonne, to a vine planted by a well of waters, that sendeth out her rootes to the deeper.* The Scripture elsewhere signifieth increase of children, by this similitude, Psal. 128. 3. *by a well* [by the waters whereof, the vine is made fruitful, as Ezek. 19. 10. *daughter*] that is, the *yong small and tender branches*: as the greater, are before called *sonnes*. The Chaldee expounds this also of Josephs sons, saying, *two tribes shall come forth of his sonnes; and*

*and they shall receive their part and inheritance.* See Genesis 48. 5. &c. *over the wall*] under which the vine groweth. This signifieth the abundant increase of Josephs sons. Ios. 17. 17.

23 Ver. 23. *archers*] Hebrew, *arrow masters*, whereby also seemeth to be meant, *skillfull archers*: as the Chaldee calleth them, *strong men*. See Gen. 37. 19. These were Josephs brethren, that hated and sold him into Egypt, Gen. 37. 43. 11. 28. his Mistresse that tempted and falsely accused; and his Master that imprisoned him, &c. Gen. 39. 7. 17. 20. Whereunto the Ierusalem Thargum addeth, *The Ischemites and Wife men of Egypt, that shall speak evil of him before Pharaoh.*

24 Ver. 24. *his bow*] his faith. *armes*] his virtues, wisdom, chastitie, patience, &c. by which he resisteth all enemies. Compare Psal. 18. 33. 35. The Chaldee paraphrasth, *And the prophesie was fulfilled in him, for that he observed the Law in secret, and set his hope constant. made firme*] strong and solid, like fine gold; for of the Hebrew *Phox*, (here used) fine solid gold is called *Phox*, Psal. 19. 11. And this similitude the Chaldee explaineth, saying; *Therefore gold was put upon his armes: hee strengthened and confirmed his kingdom, which was given him, &c.* *Mighty-one*] meaning, God: as Psal. 132. 2. Eia. 49. 26. & 60. 16. *from hence*] or whence he was the feeder, or *pastour*. From God, Joseph was advanced to be the feeder of Israel, as before is shewed, Gen. 45. 5. 7. 11. & 47. 12. The Chaldee faith, *who by his word, fed the fathers and the sonnes of the Tribes of Israel.* the *stone*] the stay and strength of Israel. This may be referred also to Joseph, (as Christ whom Joseph figured, is called a *stone*, Ezech. 28. 16.) or unto God, fore-spoken of, who is the stone and rocke of his Church, by whom Joseph was advanced.

25 Ver. 25. *who shall helpe*] Hebrew, *and hee shall helpe*: but the meaning of the phrase is, *who shall helpe*: as in Mal. 3. 1. *and hee shall prepare*, is translated by the holy Ghost, *which shall prepare*, Marke 1. 2. so in the sentence following. The Chaldee interpreteth it, *The word of the God of thy father shall be thy helpe.* of heavens that is, the raine and dew, that shall make thy land fruitful: Deut. 33. 13. called in Ezek. 34. 26. the *raime of blessings.* the *deeps*] springs of waters out of the earth: see Gen. 7. 11. Deut. 33. 13. the *breasts*] or teats, to nourish children, as the wombe to beare them: that is, many and well nourished children: *ten thousand* of Ephraim, and *thousand* of Manasses, Deut. 33. 17. Contrary to this blessing, is that curse in Hof. 9. 14. *Give them a mis-carrying wombe, and drie breasts.*

26 Ver. 26. *thy father*] that is, which I thy father doe besee thee and thy brethren with. *due promise*] or, *are stronger then the blessings of my parents*, that is, as the Chaldee faith, *with which my fathers blessed me.* Thus Jakob speaketh, because hee more particularly explained the blessings, and applied them to his sons severally; and they were looner to be fulfilled, and more largely communicated with all his posteritie, and Joseph had a double portion. So Iohn Baptist is said to be more then a

Prophet, and no man greater then hee, because hee came immediately before Christ, preparing his way, and pointing him out, as with the finger, Matth. 11. 9. 10. 11. Ioh. 1. 15. 29. 36. of my progenitors [or parents, *Isaac*, *Abraham*, &c. The Greeke faith, of the *mountaines*: for *borai*, reading (with other vowels) *borai*, and respecting (it may be) *Moses* blessing, which hath *barerai*; *mountaines*, Deut. 33. 15. *unto the utmost bound*] that is, *these my blessings extend, to the bound (or end) of the hills*; that is, all the world over, and so long as it endureth. For they containe besides earthly, heavenly blessings also in Christ; whom Joseph and Iudab figured, in the first birthright and government. *Hills* and *mountains*, are used to signifie durance of things, as Ezech. 54. 10. The word *bound* (in Hebrew *Tamuk*) may also be englished, *the desire*, and so the Chaldee understandeth it, saying, *which (blessings) the great men which were of old, desired for themselves.* By *Hills*, understanding his ancient forefathers. But in this sense it may be a continuing of the blessings in the former verse, *unto the desire*, (that is, the *desired fruits*) of the *lasting hills*: according to Moses blessing, Deut. 33. 15. *the separated*] or the *Nazareite* of his brethren. For a *Nazareite* hath his name of *Separation*, Numbers 6. 2. meaning here, a choise and chiefe man, separated of God unto excellencie above his brethren; as the Greeke also translateth it, *hee governed them.* And hereupon *Nazar*, is used for a *crowne*, put upon Kings and Priests, see Psal. 89. 40. and 132. 18.

Ver. 27. *ravine*] of *sears* his prey: a prophesie of the valour of this tribe, against his enemies, under the name of a *Wolfe*, as before Iudab was likened to a *Lion*. Neither need it be thought any dishonour to Benjamin, that hee is likened to a *Wolfe*: for even God likeneth himselfe to a *Lion* and a *Beare*, in his dealings against his enemies, Hof. 13. 7. 8. in the morning] the first times: for *Ehud* of Benjamin, was the second Judge that saved the Israelites from the hand of the Moabites, Judg. 3. 15. &c. *Saul* of Benjamin was the first King of Israel, hee and his sonne were great warriors, making a prey of many enemies; see 1 Sam. 11. 6. 7. 11. and 14. 13. 15. 47. 48. See also Benjamin warre against his brethren, Judg. 20. 21. 25. *at evening*] in the last times: for *Mordecai* and *Ester* of Benjamin, delivered the Jewes from a great destruction, in their dispersion, and they slew their enemies. See Ezech. 8. 7. 9. 11. & 9. 5. 6. 15. 16. Of this tribe also, was Paul the Apostle, Phil. 3. 5. who spiritually fought the battels of the Lord against his enemies, a Cor. 10. 3. 4. &c. The Chaldee paraphrasth understandeth this prophesie, (according to Moses blessing, Deut. 33. 12.) of the temple and sacrifices which were to be in Jerusalem, saying, *Benjamin, in his land shall the divine Magistrate dwell; and in his possession shall the Sanctuary be builded: at morning and at evening the Priests shall offer oblations, and at even-tide they shall divide the remainder of their portions, of the things left which are sanctified.* The Ierusalem Thargum also giveth the same exposition.

Ver.



8 Verſ. 28. *the twelve tribes*] that is, heads and authors of the twelve tribes (or kindreds) that came of *Israel*; whereof ſee alſo Gen. 35. 22. and 49. 16. Therefore the Greeke ſaith, *the twelve ſonnes of Jakob*. even according to, &c.] that is, with ſuch a bleſſing as was meet for every of them, as Gods ſpirit did allot.

29 Verſ. 29. *my people*] to my holy fathers, by death, as the 33. verſe ſheweth: ſee alſo the notes on Gen. 25. 8. of *Ephraim* bought of him, as the next verſe ſheweth. See Gen. 23. 9, 10. &c. and 47. 30.

31 Verſ. 31. *buried Leah*] of her death and buriall, there was no mention before: neither of *Rebekah*. Theſe five, and *Jakob* himſelfe the ſixt, buried in one grave; the firſt letters of all their names, are contained in that one name of *ISRAEL*.

32 Verſ. 32. *In the purchaſe*] or, underſtand. *The purchaſe* was bought. But the Greeke addeth the word *in*.

33 Verſ. 33. *his face*] this ſeemeth to denote his quiet beaking of himſelfe to his reſt: his former picture, might be for reverence to the word of God, which in theſe bleſſings hee uttered: as before hee is noted to have *loved himſelfe*, Gen. 15. 47. 31.

## CHAP. L.

1. *Joseph weepeth for, and embalmeſh his father.*  
4. *Hee gathereth hazz of Pharaoh, to goe to bury him.*  
7. *The ſumrall ſolemniſed by the Elders of Egypt; and by Joseph and his brethren.* 13. *Jakob is buried in Machpelah.* 15. *Josephs brethren ake him forgive- neſſe.* 19. *He comforteth them.* 22. *His age.* 23. *He ſeeth the third generation of his ſonnes.* 24. *He propheſieſh unto his brethren, of their returne into Canaan.* 25. *Hee takeſh an oath of them, to carry his bones.* 26. *Hee dieth, is embalmed, and cheſted in Egypt.*

1 **A**nd Joseph fell, upon his fathers face; and wept upon him, and kiſſed him.  
2 And Joseph commanded his ſervants, the Phyſicians; to imbalme his father: and the Phyſicians imbalmed *Israel*. And forty daies were fulfilled for him; for ſo, are fulfilled, the daies of the imbalmed: and the Egyptians wept for him, ſeventie daies. And the daies of his weeping, were paſſed; and Joseph ſpake, unto the houſe of Pharaoh, ſaying: If now, I have found grace in your eyes; I ſpeake I pray you, in the cares of Pharaoh, ſaying, My father made me ſwear, ſaying; Loe I, die: in my grave, which I have digged for me, in the land of Canaan; there, ſhalt thou bury mee: and now, let me goe up I pray thee, and bury my father, and I will come againe. And Pharaoh ſaid;

Go up, and bury thy father, as he made thee ſwear. And Joseph went up to bury his father: and with him, went up, all the ſervants of Pharaoh, the elders of his houſe: and all the elders, of the land of Egypt. And all the houſe of Joseph; and his brethren, and his fathers houſe: onely their little ones, and their ſlocks, and their herds, they left in the land of Goſſien. And there went up with him, both chariots and horſemen: and it was, a very great companie. And they came, unto the threshing-floor of Atad; which was beyond Jordan; and they waited there, with a very great and heavie wailing: and he made a mourning, for his father ſeven daies. And the inhabitants of the land, the Canaanites, ſaw the mourning, in the threshing-floor of Atad; and they ſaid, this is a heavie mourning, to the Egyptians; therefore the name of it was called, The mourning of the Egyptians; which is beyond Jordan. And his ſonnes, did unto him; ſo, as he had commanded them. And his ſonnes carried him, into the land of Canaan; and buried him, in the cave of the field of Machpelah: which Abraham bought with the field, for a poſſeſſion of a burying place; of Ephron the Chethite, before Mamree. And Joseph returned into Egypt, hee and his brethren; and all that went up with him, to bury his father: after, he had buried his father. And Josephs brethren ſaw, that their father was dead; and they ſaid, Joseph will peradventure, hate us: and rendring will render, unto us; all the evil, which we have rewarded him. And they commanded (*ſome*) unto Joseph, ſaying: thy father did command, before hee died, ſaying, Thus ſhalt ye ſay unto Joseph; I pray thee forgive now, the trespaffe of thy brethren and their ſin, for they rewarded thee evil; and now, we pray thee forgive; the trespaffe of the ſervants, of the God of thy father: and Joseph wept, when they ſpake unto him. And his brethren alſo went, and fell down before him: and ſaid, Behold wee be to thee, for ſervants. And Joseph ſaid unto them, feare not; for, *am I* in the place of GOD? And you, yee meant againſt me evil: God meant it unto good; for to doe, as *it is* this day, to ſave alive much people. And now, feare ye not; I will nourish you, and your little ones; and he comforted them; and ſpake, unto their heart. And Joseph dwelt in Egypt; hee, and his fathers houſe: and Joseph lived, an hundred and ten yeeres. And Joseph

Joseph ſaw, unto Ephraim; ſonnes, of this generation: alſo the ſonnes of Machir, ſonne of Manaſſes; were borne, upon Josephs knees. And Joseph ſaid, unto his brethren; I die: and God, viſiting will viſit you, and will make you goe up out of this land, unto the land which he ſware to Abraham, to Iſaac, and to Jakob. And Joseph, made the ſons of *Israel* ſwear, ſaying; God viſiting will viſit you; and ye ſhall carie up my bones, from hence. And Joseph died, an hundred and ten yeeres old: and they imbalmed him, and he was put in an Arke, in Egypt.

## Annotations.

1 **Phyſicians**] in Greeke, *imbalmers*. *imbalme*] which was with *Myrrh*, *Aloes*, and other ſpices, that the dead bodies might not ſink or putrefie, Joh. 19. 39, 40. ſo laying them, as in a bed of ſweet odours, 2 Chron. 16. 14. and this with the ſolemniſies of his buriall, was to do *Jakob* honor at his death, as 2 Chron. 32. 33. and to keepe his body ſweet, for buriall in *Canaan*: beſides further myſterie of the reſurrexion with incorruption in Chriſt, who was alſo imbalmed himſelfe, Mark. 14. 8. Joh. 12. 7. and 19. 40. Of the Egyptian manner of imbalming and burying, in ages following, it is ſaid by Hiſtoriographers, that they take out the bowels of the dead, cleaſed them, and waſhed them with wine of Dates, and after that againe with odours: then filled they the bowels with pure *Myrrh* bezen, and Caſſia, and other odours (except frankincenſe), and ſowed them up. After this, they ſeaſoned the ſcarpe hidden in Nitre, ſeventie daies, no longer. After ſeventie daies, they waſhed the corpe, and waſhed it in fine linnen cloth gummed, which Gumme the Egyptians often uſed in ſtead of Glaze, &c. The Nitre cauſeth the fleſh, and leaveth onely the ſkin and bones of the dead perſon. Herodot. in *Enterpe*.

5 Verſ. 5. *Loe I, am dying*: ſee Gen. 47. 29, 30, 31. *digged for buriall*: as the word ſometime ſignifieth, Deut. 2. 6.

7 Verſ. 7. *all the ſervants*] that is, a great multitude of them, ſo Matth. 3. 5. *all Iſrael*: that is, very many from all parts. *Elders*] or, *Senators*; that is, *Governours*, *officers*, *Conſellers*, as Ezek. 7. 26. joyned therefore with *Princes*, Pſal. 105. 22.

9 Verſ. 9. *very great*] Hebrew, *vehemently heavie*, or *weightie*; which the Greeke tranſlateth, a great *company*. (or *companie*.) So a *weightie* people, 1 King. 9. is by the Hebrew Text elſewhere expounded, a great people, 2 Chron. 1. 10.

10 Verſ. 10. *Atad*] by interpretation, a *bramble*, Pſa. 58. 10. It ſeemeth this ſtore was beſet with brambles, and thereof had the name. *beyond*] in the ſide of *Jordan*; for *Moſes* when he wrote theſe things, was on the outſide, in the wilderneſſe; Deut. 1. 1. and 3. 25. *ſeven daies*] ſo

long they were by the law of God, uncleane by the dead, whoſoever touched the ſame, Numb. 19. 11. ſo long allo the Jewes cuſtome after to mourne, as *Maimon* ſheweth in *Mifla*. Tom. 4. treat. of *Mourning*, chap. 1. and *Ben Syrach* ſaith, *Seven daies doe men mourne for him that is dead*, Eccleſ. 22. 12. There was alſo a leſſer degree of mourning, which dured thirtie daies, that the Hebrew Doctors gathered from Deut. 21. 13. *She ſhall bewaile her father and her mother, a month of daies*: thoſe thirtie daies, they might not trim the haire of their head or beard; nor wear white new garments, nor marrie: and the like: *Maimon* *ibidem*, chap. 6.

Verſ. 11. *inhabitants*] Hebrew, *i habitans*: and *Canaanites*. See Gen. 10. 16. *hazie*] in creeke, great, as before in verſ. 9. *was called*] Hebrew, *be* (that is, every one) called: ſee the notes on Gen. 16. 14. *The mourning*] Hebr. *Abel Mizraim*.

Verſ. 15. *peradventure*] or, it may be. The guiltie conſcience cauſeth feare, Leviticus 26. 36. *rewarded him*] that is, done of our owne accord unto him.

Verſ. 16. *commanded*] that is, ſent ſome on their meſſage to *Joseph*: and after, went themſelves, verſe 18. The word *command*, is effectually to procure a thing to be done: as God *commandeth* his bleſſings and mercies, by effectually ſending them; Pſal. 42. 9. & Levit. 25. 21. Deut. 26. 8. where the Greeke tranſlateth, *ſend*. Here the Greeke expoundeth it, *they came unto Joseph, and ſaid*.

Verſ. 17. *of the God*] by this ſpeech, they ſeeme, both to infinuate their repentance, and ſaith to obtaine mercie at Gods hand, and uſe a reaton to obtaine the like at *Joseph*. For if we forgive men their trespaffes, our heavenly father will alſo forgive us, otherwiſe not, Mat. 6. 12, 14, 15. Wherefore it is ſaid, *Forgive one another, even as God for Chriſts ſake, forgave you*, Ephel. 4. 32. But the Hebrew Doctors obſerve a difference betwene dammage to our neighbour in his goods, and hurts, or injurie to his perſon, (which here was *Josephs* cauſe.) They ſay; *When hee doth his neighbour dammage in his goods, hee hee hath paid that which hee ought to pay; atonement is made for him. But hee that hurteth his neighbour, although hee gave unto him (for ſatisfaction) the five things.* (Namely, 1. dammage it ſelfe, as when eye muſt be given for eye, tooth for tooth; 2. for the ſmart; 3. for his healing; 4. for his reſting from his labour; 5. for his ſhame or diſhonour; of which, ſee the notes on Exod. 21. 19.) *yet atonement is not made for him, yet though hee ſhould ſerſifie (to God) all the Rams of Nebaioth, (Eſa. 60. 7.) yet atonement is not made for him, nor his iniquitie forgiven, until hee requiteth of him that was hurt, and doe doe forgive him.* *Maimon* in *Mifneſh*, Tom. 4. treat. of *Hurt and dammage*, chap. 5. ſect. 9.

Verſ. 21. *unto their heart*] that is, *friendly*, comfortably, and which pleaſed them: as, that which came into *Solomons* heart, 2 Chron. 7. 11. is expounded, that which hee was pleaſed to do, 1 King. 9. 1. See alſo the notes on Gen. 34. 3. Here *Joseph*

*Job* is an example of lenitie, and readinesse to forgive; and to doe good for evill, as Christ teacheth all: Matth. 5. 44. So the Hebrew Canons say, *It is unlayfull for him that is hurt, to be cruell, and not to forgive: this is not the way of the seed of Israel. But when hee that did the hurt, doth request it, and aske grace of him, once or twice, and hee knoweth that hee turnes from his sinne, and repenteth of his evill: hee shall forgive him; Maimony in his said treat. of Hurt and damage, chap. 5. sect. 10.*

23 Veri. 23. *third generation*] or *third sonnes*. So was his blessing begun to be accomplished, Gen. 49. 22. and 28. 19. *borne*] that is, *brought up*: of *Maabir*, see Num. 32. 39.

24 Veri. 24. *visiting, &c.*] that is, *will surely visit*; meaning, in mercie: see Gen. 21. 1. This was a teitification of his faith in Gods promises; as is written, *By faith Joseph at his ending, made mention of the departure of the sonnes of Israel, and gave commandment concerning his bones*, Heb. 11. 22. The land of *Canaan*, was a signe of their heavenly inheritance, as before is shewed, on Gen. 12. 5. & 17. 8. Heb. 11. 13, 14, 16. and there Christ rising from the

dead, should be the first fruits of them that slept, by whom the resurrection of the dead (which *Joseph* expected) was to come, 1 Cor. 15. 20, 21, 22. And there many bodies of the Saints which slept, arose and came out of the graves, after Christs resurrection, Mat. 27. 52, 53.

Veri. 25. *from hence*] or, *from this place*: the Greeke addeth, *with you*. This charge was fulfilled, when at their going out of *Egypt*, *Moses* took the bones of *Joseph* with him, Exod. 13. 19. which afterward were buried in *Sechem*, *Josephs* purchase, and *Josephs* sonnes heritage, Jos. 24. 32. *Stephen* sheweth that the other Patriarchs (the sonnes of *Isack*) were buried also in *Sechem* in the land of *Canaan*, Act. 7. 16.

Veri. 26. *old*] Hebrew, *some of 110. yeeres*, Gen. 5. 32. The same was the age of *Jesus* (or *Jesus*) when he died; the conquerour of *Canaan*, and one of *Josephs* seed, Jos. 24. 29. an *Ark*] or *Chiss*, *Cessin*: to be ready, at their removal out of *Egypt*. This death of *Joseph*, (whereat the first book of *Moses* endeth) was after the Creation of the World, 2369. yeeres.

24 MA 56

ANNO

# ANNOTATIONS Vpon THE SECOND BOOKE OF MOSES, CALLED EXODUS:

Wherein,  
BY CONFERRING THE HOLY  
Scriptures, comparing the Chaldee and Greek Versions,  
and other Records of the Hebrews: MOSES his Words,  
Lawes and Ordinances, are explained.

BY HENRY AINSWORTH.

PSALM. 103. 7.

The Lord made knowne his waies unto *Moses*: his acts, unto the sonnes of *Israel*.

ACTS 7. 38

This is that *Moses*, which was in the Church in the wilderness, with the Angel; which spake to him in the mount *Sina*, and with our fathers: who received the lively Oracles, to give unto us.

IOHN 1. 17.

The Law, was given by *Moses*: but Grace and Truth, came by *Jesus Christ*.



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## The Summe of EXODUS.

**T**His second Booke of Moses, sheweth the increase and oppression of Israel in Egypt: The sending of Moses to deliver them: the tenne plagues of God upon Egypt: The bringing out of Israel with strong hand: The leading of them through the Sea, where Pharaoh was drowned: The safe-conducting of them in the Wildernesse: The Covenant between God and them at Mount Sina, where he gave them Lawes, and Judgements and Statutes; ordaining a Priesthood, for his Service; and erected a Tabernacle, for to dwell therein among them.

### More particularly.



**I**srail increase, are oppressed in Egypt, and their sonnes drowned. Chap. 1

Moses his birth, education, pietie, and persecution. 2

Moses keeping sheepe, seeth a vision; and is sent to deliver Israel. 3

He is confirmed by signes, is sent with Aaron to Pharaoh and Israel. 4

Pharaoh resisteth, and vexeth Israel: they cry out of Moses, and grieve him. 5

God encourageth Moses, and sends him againe to Israel and Pharaoh. 6

Moses worketh miracles, and is resisted by Pharaohs sorcerers. 7

Egypt is plagued with Frogs, Lice, and Flies: Pharaoh is hardened. 8

Moe plagues of Murrain, Boyles, and Haile: yet Pharaoh resisteth. 9

Plagues of Locusts and darknesse: Pharaoh is more hardened. 10

Egypt is appointed to the spoile: all their first borne throatned to dye. 11

The Passover is kept: the first borne of Egypt slaine: Israel departeth. 12

Their first borne are sanctified to God: he conducteth Israel, with a pillar. 13

Pharaoh pursueth Israel: they passe through the sea, where Pharaoh is drowned. 14

Israel singeth Gods praise. They murmure for water, and have it sweetned. 15

They murmure for bread: God feeds them with Quails and Manna. 16

They murmure for water, and have it from the Rocks. They overcome Amaleck. 17

Leihoo meeteth Moses. Officers are set over Israel. 18

Israel is sanctified to receive Gods fiery Law at Sina Mount. 19

God giveth the morall Law, with terror: all Israel is afraid. 20

Judiciall lawes, concerning the bodies and lives of men. Chap. 21

Lawes concerning goods and Chattells. 22

Moe Lawes concerning justice; and religious duties. 23

The covenant of the law is approved and confirmed with sacrifice. 24

God commandeth to make an Arke, a Table, and a Candlesticke. 25

To make a Tabernacle, wherein they should be placed. 26

To make a brazen Altar: and Court of the Tabernacle. 27

To make Priestly garments for Aaron and his sonnes. 28

To consecrate the Priests, and Altar: to sacrifice daily. 29

To make the golden Altar, the brazen Laver, anointing Oyle, and Perfume. 30

The workmen of the Tabernacle: the Sabbath, and Tables of stone. 31

Israels Idolatry: for which God would have destroyed them. 32

They are brought to repentance. Moses would see Gods glory. 33

The covenant is renewed: Moses face shineth, and is veyled. 34

The people bring gifts, for the making of the Tabernacle. 35

Bezaleel and Aholiab, make the Tabernacle it selfe. 36

The Arke, Table, Candlesticke, golden Altar, Oyle, and perfume are made. 37

The brazen Altar, Laver, and Court. The sum of the Offerings. 38

The Priests garments are made. All the worke is approved. 39

The Tabernacle is set up, and anointed; and filled with Gods glory. 40



## THE SECOND BOOK OF MOSES, CALLED EXODUS.

### CHAPTER I.

1, The number of the sonnes of Israel that went into Egypt. 7, Their great increase after Josephs death. 8, Their oppression by a new King. 12, Their multiplication notwithstanding their bitter service. 15, The King commandeth the men-children to be killed at the birth: 17, but the midwives fearing God, doe save them alive, 20, and are blessed of God for it. 22, Pharaoh commandeth all the men-children to be cast into the river.

**N**ow these are the names, of the sonnes of Israel; which came, into Egypt: everyman and his house, came; with Jakob. Reuben, Simeon, Levi, and Judah. Issachar, Zabulon, and Benjamin. Dan, and Naphtali; Gad, and Aser. And all the souls, that came-out of the thigh of Jakob, were seventy soules: and Joseph was in Egypt. And Joseph died, and all his brethren; and all that generation. And the sons of Israel, were fruitfull, and increased abundantly, and multiplied, and waxed-mighty, most exceedingly: and the land was filled, with them.

And there arose-up a new King, over Egypt; which knew not Joseph. And he said, unto his people: behold, the people of the sons of Israel, are more and mightier than we. Come-on, let us deale-wisely with them: lest they multiply; and it be, when there fall our warre, then they be added also unto our enemies; and warre against us, and goe-up out of the land. And they set over them, taskmasters; to afflict them with their burdens: and they built for Pharaoh, treasure-cities; Pithom, and Raames. And as they afflicted them, so they multiplied, and so they increased: and they were yoked, because of the sonnes of Israel. And the

Egyptians, made the sons of Israel to serve with rigour. And they made their lives bitter, with hard service, in mortar, and in bricks; and in all service, in the field: all their service, wherein they made them serve, was with rigour. And the King of Egypt said, to the midwives of the Hebrew women: of which the name of one, was Shiphras; and the name of the other, Puah. And hee said, when ye do the midwives office, to the Hebrew-women; & see them, upon the stools: if it be a son, then ye shall kill him; and if it be a daughter, then she shall live. But the midwives, feared God; and did not as the king of Egypt spake unto them: but saved alive, the men-children. And the King of Egypt, called for the midwives, and said unto them; why have yee done this thing: and have saved alive, the men-children? And the midwives said, unto Pharaoh; because the Hebrew-women, are not as the Egyptian-women: for they are lively; and do bring-forth, ere the midwife come-in unto them. And God dealt well with the mid-wives: and the people multiplied, and waxed-very mighty. And it was, because the mid-wives feared God; that he made them houses. And Pharaoh commanded, all his people, saying: every son that is borne, yee shall cast him into the river; and every daughter, yee shall save-alive.

#### Annotations.

**B**ooke of Moses [to our Lord Christ calleth it, in Mark. 12. 26. See the first Annotations on Genesis. Exodus] a Greeke word, signifying Departing.

Departing, because the first chiefe thing here handled, is of the *Departing* or *Our-giving* of Israel from Egypt, Exod. 12. 41. This Greeke word is used in Heb. 11. 22. Luke 9. 31. Exod. 19. 1. In Hebrew, the booke is named of the first words, *Ellis shemosh*, that is, *These are the names*. And here beginneth the thirteenth Section, or Lecture of the Law: see Gen. 6. 9.

1 Ver. 1. *Now these* Hebrew, *And these* This booke is a continuance of the former history of Genesis, therefore it beginneth with *And*, as coupled thereunto: so likewise doe *Moses* his two text bookes. Sometime *And* is used in the beginning of a story, as Eith. 1. 1. where it may in translating be omitted; as is noted on Gen. 36. 24. and so the Greeke omitteth it here. *Egypt* Hebr. *Mitsraim*, that is, the land of *Mitsraim*, the sonne of *Cham*: see Gen. 10. 6. and 12. 10. *house* that is, *household*, as the Challee faith, *the men of the house*.

3 Ver. 3. *Isachar* hee is named in the fifth place, because hee was the fit of the same mother *Leah*, though *Isachar* had other sonnes before him: see Gen. 35. 23. *Benjamin* hee, though yongest, is set before the foure children of the bondwomen. In the wall of the heavenly *Jerusalem*, the *Isachar* on which his name was graven, is the first foundation, Revel. 21. 19. Exod. 28. 20. And in Deut. 33. *Moses* giveth *Benjamin* a blessing, before his elder brother *Joseph*.

5 Ver. 5. *sonnes* that is, *persons*: and in Hebrew *sonne*, put for *sonnes*: See Gen. 12. 5. *shiphs* *lignes*, or seed: See Gen. 46. 26. *seventie* the Greeke addeth 75. and so the holy Ghost in Act. 7. 14. the reason whereof is noted on Gen. 46. 20. 27. And this small number when they came in, commendeth Gods blessing in multiplying them so greatly when they went out, Exod. 12. 37. Deut. 10. 22. and *Joseph* that is, *with Joseph who was in Egypt* already, as the Challee explaineth it: wherefore the Greeke version putteth this clause before the former, to shew *Joseph* to be of the number, he and his children: as Gen. 46. 20. 27.

6 Ver. 6. *brethren* who were carried out of Egypt, and buried in *Sychem*, in the land of *Canaan*, Act. 7. 16. *generation* that is, the men of that generation or age; both Israelites and Egyptians: see Gen. 6. 9.

7 Ver. 7. *increased* or, *break-swiftly*, as the fishes or creeping things of the earth, which of this word have their name: see Gen. 1. 20. And this was, when the time of the promise drew nigh, which God had sworn to *Abraham*, Act. 7. 17. whereof see Gen. 12. 2. and 15. 5. &c. *most exceedingly* Hebrew, *with tekemische tekemische*: see Gen. 7. 19. and 30. 43. They became a nation, great, mighty and populous, Deut. 26. 5.

8 Ver. 8. *now* another King, saith the Greeke version; which *Stephen* followeth, Act. 7. 18. *known* this word is used both for knowledge and understanding with the mind, and for acknowledging and regard, with the affections: both which might be in this King, Eccles. 2. 19. Psal. 31. 8. Hof. 2. 8. The Challee expoundeth it

thus, which confirmed not the decree of Joseph.

Ver. 10. *with them* or against them, as the Greeke word, which also *Stephen* useth, in Act. 7. 19. implicitly: that is, *wisely keep them under*. At this time, the sonnes of *Israel* began to corrupt their religion, and to commit whoredome with the idols of Egypt, for which God was angry with them, Ezek. 23. 8. & 20. 5, 7, 8. *Job* 24. 14. And he turned the heart of the Egyptians to hate his people, to deal-cruelly with his servants, 1. Psal. 105. 25.

Ver. 11. *warre* or underhand occasions of warre; the Greeke faith, *when warre befalleth us*. *goe-up* *Jo* weet, in to *Canaan*. Thus Satan sought to hinder the fulfilling of Gods promise, Gen. 46. 34.

Ver. 11. *Taskmasters*: Hebrew, *Princes of task* (or of tributes): that is, Commisaries to exact of *Israel*, tasks and servile works; as the Gr. translatheth, *Masters of or works*; the Challee calleth them *Rulers civil doers*. So because *Israel* served not the Lord their God with gladness of heart, he made them serve their enemies with much affliction, and put a yoke of yron upon their necke, as hee threatned againe after this, Deut. 28. 47, 48. And thus the oracle was fulfilled, Gen. 15. 13. *treasure cities* or cities of store, wherein, to lay up both the fruits of the earth, as 2 Chron. 32. 28. and other provision of armory and warlike furniture: wherefore the Greeke translatheth, *fortified cities*. *Raamses* this differeth in writing, from *Rameses* spoken of in Gen. 47. 11. & Exod. 12. 37. the *Jerusalem* Thargum calleth it *Phisgus*, (otherwise named *Pelusium*) and the former *Pihom*, he calleth *Tenis* (or *Tanis*.)

Ver. 12. *as they* that is, *the more they afflicted them, the more they multiplied*. There is no wilddome, prudence or counsell against the Lord, Prov. 21. 30. *increased* or spread abroad: Hebrew, *brake forth* with sudden increase; see Gen. 30. 39. 43. & 28. 14. The Greeke and Challee translate it, *waxed strong*. This mercie of God, *David* celebrateth, saying, *And hee increased his people mightily, and made them stronger then their disressers*, Psal. 105. 24.

Ver. 13. *rigour* or fiercenes (which English word commeth of the Hebrew *Phever*): the Greeke translatheth it, *force*, the Challee, *hardnesse*. The Israelites were forbidden to rule after this manner, one over another, Lev. 25. 43, 46. Hereupon *Egypt* is called *the house of servants* (or *bondmen*) Exod. 20. 2. and for the hardnesse of the servitude, as *yon furnace*, Deut. 4. 20. and because king *Pharaoh* used this bondage, it is called *the house of Pharaoh*, 1 Sam. 2. 27.

Ver. 14. *litter* in Greeke, *strawfull*. Ver. 15. *Shiphs* in Greeke, *Sepphora*: and the other, *Phova*. These seeme to be chiefe of the Midwives. The Thargum *Jerusalem* maketh them to be Hebrew women of *Levi*, *Lebeed*, and *Miriam*.

Ver. 16. *stones* a peculiar round seat for women in travel; the Hebrew word is not used elswhere, but in Jer. 18. 3. for a *whole* or *frame* which potters worke upon. The Greeke translatheth not the word, but the sense, saying, *and they be alone in bring*

bring forth. kill him] this hath alwaies beene Satans inbittie, to labour the death of the men children, the strongest and valiantest of Gods people. So the great red Dragon (of the Romane Empire) stood ready to devour the manchild, which the woman (the Church of Christ) was about to bring forth, Revelat. 12. 3, 4, 5. as here *Pharaoh* King of *Egypt*, (likened to a great Dragon, lying in the midst of his Rivers, Ezek. 29. 3.) would have devoured the males of *Israel*.

Ver. 19. *Pharaoh*] this was a name of honour, common to all the Kings of *Egypt*: as is noted on Gen. 12. 15. *now then*] Thargum *Jerusalem* expounds it thus, *Ere the midwife comes at them, they pray to their father which is in heaven, and be answereth them, and they doe bring forth*.

Ver. 21. *that be*] Hebrew, *and be*. *them*] the Hebrew *Liben*, is properly *them men*, and so may be understood of the Israelites, who being spared by the Midwives, lived to have families. Or it is put for *Liben*, *them women*: the courageous Midwives, to whom God made houles, that is, gave them children and families. So the Prophets sometime varie the Gender, as in 1 King. 22. 17. *Liben*: for which in 2 Chron. 18. 16. is written *Liben*. Also in 1 Chro. 10. 7. *babem*: which in 1 Sam. 31. 7. is written *babem*. And so the Greeke here, and Thargum *Jerusalem* referreth it to the women, saying, *Because the Midwives feared before the Lord, therefore they got them a good name in a strange nation, and made them houses; the house of the Levites, and the house of the High priesthood*. See the like after in Exod. 2. 17. also in Judg. 21. 22. and before, noted on Gen. 4. 7.

Ver. 22. *all his people*] so from secret oppression, proceeding to open tyrannie; evill intreating our fathers, making their bates to be cast out, that they might not be freed alive, Act. 7. 19. which, though *Isaacs* sinne did deserve, Ezek. 20. 5, 7, 8. yet God after repayed to the Egyptians, in turning the waters of their River into blood, and slaying all their first borne, Exod. 7. 20, 21. & 12. 12. 29, 30. *that is borne*] namely, to the Hebrewes (or *Levites*) as the Greeke and Challee doe expresse.

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CHAP. II.

1, *Moses* is borne, and bidden three months: 3, then in an Arke hee is cast into the flage. 5, Hee is found, and brought up by Pharaohs daughter, as her own sonne. 11, Hee looketh on his brethens wrongs, and flyeth an Egyptian. 13, Hee reproveth an Hebrew that wronged his neighbour. 15, Hee fleeth for feare of his life, into *Midian*: 17, reproveth the Priests daughters from the violence of the Shepherds. 21, He dwelleth with the Priest, and marryeth *Zipporah* his daughter: 22, of whom hee begetteth *Gersom*. 24, Gods respecteth *Isaacs* crie.

1 And there went a man, of the house of Levi: and hee tooke, the daughter of Levi. And the woman concei-

ved, and bare a sonne: and shee saw him, that he was a goodly child; and she hid him, three moneths. And shee could not longer hide him; and shee tooke for him, an arke of bulrushes; and dawked it with slime, and with pitch: and shee put the childe, therein; and put it in the flage, by the rivers brink. And his sister stood, a far off to know, what should be done to him. And the daughter of Pharaoh came downe; to wash at the river: and her maidens walked by the rivers side: and shee saw the arke, among the flags; and sent her handmaid, and tooke it. And she opened it, and saw the child; and behold, the babe wept; and shee had compassion on him, and said; This is one of the Hebrewes children. And his sister said, to Pharaohs daughter; shall I go, and call to thee, a woman a nurse; of the Hebrew women: that shee may nurse the child for thee? And Pharaohs daughter said to her, Go; and the maid went; & called, the child's mother. And Pharaohs daughter said to her; Take this child away, and nurse it for me: and I will give thee thy wages; and the woman took the child & nursed it. And the child grew great, and shee brought him unto Pharaohs daughter; and hee was to her, for a son; and shee called his name, *Moses*: and shee said, because I drew him, out of the water. And it was, in those daies; when *Moses* was grown great, that he went out unto his brethren; and saw their burdens: and hee saw, an Egyptian man; smiting an Hebrew man one of his brethren. And hee looked this way, & that way; and saw, that there was no man; and hee (mote the Egyptian; and hid him, in the sand. And he went out in the second day; and behold, two Hebrew men, strove together: and hee saw the wicked one, wherefore smitest thou thy neighbour? And hee said, who made thee a man a prince and a judge over us? sayest thou this, to kill me, as thou killedst the Egyptian? And *Moses* feared, and said; surely, the thing is knowne. And Pharaoh heard this thing, and he sought to kill *Moses*: and *Moses* fled from the face of Pharaoh; and dwelt in the land of *Midian*, and hee fate downe by a well. And the Priest of *Midian*, had seven daughters: and they came and drew water, & filled the troughs; to water, their fashers focke. And the shepherds came, and drove them away: and *Moses* stood-up, and sived them; and watered their focke. And they came unto Reguel their father: and hee said, why are ye

19 come so soone, to day? And they said, an Egyptian man, delivered us out of the hand of the shepherds: and also drawing drew water for us; and watered the flocke. And he said unto his daughters, and where is he? wherefore now, have ye left the man? call him, that he may eate bread. And Moses was content, to dwell with the man: and he gave Zipporah his daughter, unto Moses.

22 And she bare a son, and he called his name Gershom: for he said, I have been a stranger, in a forreigne land. And it was, after those many daies, when the King of Egypt was dead; and the sonnes of Israel fighed, for the servitude, and cried-out; that their cry came-up unto God, for the servitude.

24 And God heard, their groaning: and God remembered his covenant, with Abraham, with Isaac and with Jakob. And God looked upon the sonnes of Israel: and God knew them.

Annotations.

1 **A** Man named Amram, the sonne of Kobab, the sonne of Levi: Exod. 6. 16, 18, 20. To this religious family, rather than any other, God now appeared: which merite is remembered in 1 Sam. 2. 27. *toke* [to wife, Exod. 6. 20. the daughter] named Zipporah, sister unto Kobab, and next daughter to Levi: Aunt unto Amram her husband, Exod. 6. 20, Numb. 26. 19. So Thargum Jerusalemite saith, *He toke* [Jochebed his Aunt, to him to wife. Such marriages with their neere kindred, were afterward forbidden, when the tribes and families were multiplied: Lev. 18. 12. a *fourth*] this was not their first child, for Marie a daughter, and Aaron a sonne, were both borne before him: Veri. 4. Numb. 26. 59. Exodus 7. 7.

2 Veri. 2. a goodly childe] or *faire, proper* childe, so the Apottle (following the Greeke version) translatheth it, in Hebr. 11. 23. the Hebrew being good meaning in forme and beautie; as Gen. 24. 16. and Stephen addeth, *goodly* (or *faire*) to God, Act. 7. 20. that is, exceeding *faire*, or having divine beautie and goodnesse: and there be of the Jew Doctors which write to the like effect, that hee had the *forme* of an Angell of God: Pirkei R. Eliezer, chap. 48. And heathen writers make mention also of his beautifull personage, *Iustin. bisi.* b. 36. This *Moses* was, by the father, the seventh generation from Abraham: (as Enoch was the seventh from Adam: and Abraham the Hebrew, was the seventh from Heber:) and considering his miracles upon Egypt, and his Lawes unto Israel; he may be likened to that *Mandibule*, who was to visit all nations with a rod of iron, Rev. 12. 5. *he bid*] together with his father: there-

fore the Greeke translatheth, *they bid*. And Paul saith, *By faith*, Moses was bid of his parent to throw month; because they saw he was a goodly childe, and they were not afraid of the Kings commandement, Hebr. 11. 23. This *hiding* was in his owne fathers house, Act. 7. 20. in the year from the Creation of the World, 2423.

Veri. 3. *longer*] or any more: by reason they dwelt mixed with the Egyptians, Exo. 3. 22. and the Kings commandement was trait, and dangerous to transgresse, Exod. 1. 22. Hebr. 11. 23. *arke*] or *coffin*: whereof see Gen. 6. 14. This *Moses*, as Noe was saved in an arke from drowning: what that figured, see Genes. 6. 15. &c. *butcher*:] a thing there growing, of which the Egyptians used to make light Boates and vessels to goe upon the waters, Eia. 18. 2. *flag*] or, *sea weeds*, or *sedge*. such as grew by that river, and in the Red-sea, and other seas, Jon. 2. 5. Hereof the Red-sea had the name, see Exod. 10. 19. *brinke*] Hebr. *lip*.

Veri. 4. his sister] named Marie, or Miriam, of whom see Exod. 15. 20. Numbers 26. 59. *stood*] or *set her selfe* to stand and looke; or *spied* (as the Greeke translatheth it) to learne what should befall him.

Veri. 6. *saw the childe*] or, *saw him*, (namely) the childe. *had compassion*] or, *mercifully feared him*: see this word, in Gen. 19. 16. Hebr. 47. [to the Israelites were called, of Hebr: see Gen. 14. 13. and 39. 14. The Chaldee translatheth it *Jewes*: so after veri. 7. 11. 13. &c.

Veri. 7. a woman a wife] an Hebrew phrase, the word *woman* may in English be omitted: as the word *man*, in ver. 11. 14. See Gen. 13. 8. & 38. 1.

Veri. 10. for a sonne] adopted to be as her owne child, and trained up in all the wisdom of the Egyptians, Act. 7. 21, 22. *Moses*] in Hebrew *Moseb*; but the Greeke of the new Testament writeth him *Moses*, and *Moyser*, Matth. 19. 8. Act. 7. 20. 35. 37. his name signifieth *Drawn-out*: What name his parents had given him before is not recorded. I drew] Hebrew, *Masitihi*: of this, the childe had his name: and it is not used againe in Scripture, but in Davids case, who saith of God, *he drew me out of many waters*, Psal. 18. 17. waters, signifying troubles.

Veri. 11. *grown great*] both in yeeres, and in authoritie, being full fortie yeeres old: and mightie in words and in deeds, Act. 7. 22, 23. Therefore in those daies, may hee reade, *After those daies*: as in veric 23. *went-out*] it came into his heart to visit his brethren the sonnes of Israel, Act. 7. 23. and hee after this, renounced his honours and pleasures in Pharaohs court, and associated himselfe to Gods afflicted people: for *By faith*, hee refused to be called the sonne of Pharaohs daughter, choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season, esteeming the reproach of Christ, greater riches than the treasures in Egypt, for hee had respect unto the recompence of the reward, Hebr. 11. 24, 25, 26. *saw their harden*] the Greeke translatheth, *considered their labour*: in Chaldee, *their servitude*.

Veri. 12.

12 Veri. 12. *forte*] that is, *killed him*, (as is shewed on Gen. 14. 17.) to defending and averting his oppressed brother; supposing that his brethren would have understood, how that God by his hand would deliver them: but they understood not, Act. 7. 24, 25. And because his calling was not yet manifested, hee did this action secretly, and hid the Egyptian in the sand. From this action of *Moses*, the Jew Doctors did gather a law, that if an Hebr. smote an Israelite, hee was to die. *Maimony in Mischel*, Tom. 4. treat. of *Hurt and damage*, chap. 5. sect. 7.

13 Veri. 13. the second day] the day next after the former, Act. 7. 26. for prosecuting diligently the worke which God had secretly called him unto. *the wicked one*] that is, to him that did the wrong, as the Greeke translatheth it; and Stephen approveth the same, saying, *The next day he shewed himselfe unto them as they stood*, and earnestly exhorted them unto peace, saying, *Sirs, ye are brethren, why doe ye wrong one to another*? Act. 7. 26.

14 Veri. 14. he] that did his neighbour wrong, he thrust *Moses* away, Act. 7. 27. a man a prince] or, *conferred* [thee a Prince: omitting the word *man*, as Stephen (following the Greeke version) doth. See also Gen. 13. 8. This refusal of *Moses*, by one, is imputed to the rest of the Israelites, Act. 7. 35. And God for their unthankfulness, withdrew *Moses* from them 40. yeeres, before he sent him againe: to deliver them: veri. 23. *sayest thou*] to wit, in thy heart; (as Gen. 27. 41.) that is, *insecret thou, thinkest thou; or, wilt thou kill me?* as the Greeke translatheth it; and so Stephen allegeth it, Act. 7. 28. And other Scriptures have the like phrase, 2 Sam. 21. 16. *the Egyptian*] the Greeke addeth, *yesterday*, and so it is in Act. 7. 28. *the thing*] Hebr. *the word*: Gr. *this word*. So in the verse following.

15 Veri. 15. *sted*] at this saying, Act. 7. 29. Of this first departure, aswell as of the second, some doe understand that speech of the Apottle; *By faith* Moses left Egypt, not fearing the wrath of the King, for he endured, as seeing him who is invisible, Heb. 11. 27. *drath*] or, *feared*, namely, as a stranger, Act. 7. 29. and so here in ver. 22. and Exo. 12. 40. *Midian*] *Midian*, as the Greeke calleth it; or *Madian*, as in Act. 7. 29. a people that came of *Madian* the son of Abraham, Gen. 25. 2.

16 Veri. 16. *Priest*] or, *Prince*; as the Chaldee translatheth it; but the Greeke saith *Priest*: see Gen. 41. 45. *father*] the Greeke addeth his name *Israh*, that is, *Israh*, Exod. 3. 1.

17 Veri. 17. *them*] the daughters, as the Greeke version plainly sheweth: but the Hebrew here and after is masculine, as if it were *them men*, which some understand to be the shepherds that looked to the duck, unler these women: but the Hebrew putteth sometime one gender for another: see the notes on Exod. 1. 21. *saved*] in Greeke *delivered* their daughters. Compare this fact of *Moses*, with *Israh*, Gen. 29. 9. 10.

18 Veri. 18. *Reguel*] in Greeke, *Raguel*: he was a Midianite, father to *Hibah* or *Iethro*, the next father of the daughters, Num. 10. 29. All Grand-fathers & Auncles are called *father*, 2 Kin. 14. 3. & 16. 2. & 18. 3. *came so sonne*] Hebr. *he stood to come*.

Veri. 19. *drawing drew*] that is, *drew readily and enough*, the Greeke saith, *and drew for us*. Veri. 20. *now*] or, at this time, it being so late. The Greeke translatheth it, *thus*.

Veri. 21. *was content*] or began; as the word is englithed, Deut. 1. 5. The Greeke omitteth it, saying, *And Moses dwelt with the man*; and the holy Ghost often omitteth the like, as some Evangelists say of Jesus, *he began to say*, Luke 12. 1. Marke 13. 5. another writeth, *Jesus said*, Matk. 16. 6. and 24. 4. so, *he began to cast out*, Marke 11. 15. that is, *he cast out*, Mat. 21. 12. *he began to say*, Marke 10. 47. that is, *he cried*, Luke 18. 38. *they began to besich*, Marke 5. 17. that is, *they besiched him*, Mat. 8. 34. and *lundry* the like. *Gave Zipporah*] to wife, as the Greeke addeth; and calleth her *Zemprova*, as the letter *m*, is often put in such Greeke names; as *Abraham* the Prophet, is *Ambram* in Greeke, Aba. 1. 1. to *Chum*, Amos 5. 26. is *Remphan*, Act. 7. 43. the Interpreters mistaking *R*, for *B*, and interposing *M*. And in the Hebrew, *Benodach*, 2 King. 20. 12. is called also *Merodach*, Eia. 39. 1. that such change of letters, should not seeme strange unto us. Concerning the wife of *Moses*, his sister, and brother afterwards spake against him, Num. 12. 1. where he is called a *Cushite*.

Veri. 22. *Gershom*] by interpretation, *A desolate stranger*; the reason whereof followeth. Here the Greeke addeth, *And shee conceived againe, and bare a second sonne*; and hee called his name *Eli ezer*, saying; for the God of my father is my helper, and hath delivered mee from the hand of Pharaoh. This addition is borrowed from Exod. 18. 4.

Veri. 23. *after thirtie many daies*] that is, as Stephen openeth it, *when forty yeeres were expired*, Act. 7. 30. Exod. 7. 7. So the Hebrew Doctors also reckon the time; they say, *Moses* was *Jethros* shepherd 40. yeeres; and the wilde beast spoiled not his sheepe, but they were fruitful, and multiplied greatly. *Pirkei R. Eliezer*, c. 40. Thus *Moses* had lived 40. yeeres in Pharaohs court; was 40. yeeres a stranger and shepherd in Midian; and after this, hee fed Gods people Israel, 40. yeeres, Act. 7. 36, Deut. 8. 2. & 34. 7. Here the Hebrew *Gave*, is rightly translated in Greeke *After*, as it is elsewhere also plainly signified, Numb. 28. 26. So in the new Testament, Marke 13. 24. *in those daies*, that is, after them, as is explained, Matk. 24. 29. after the tribulation of those daies. So in Dan. 2. 44. *In* (that is, *After*) the daies of these Kings. *was dead*] both the King, and all other that sought *Moses* life, Exod. 4. 19.

servitude] or, *bondage*; in Greeke, *work*; which, as appeareth, continued, though the King was dead. The Chaldee addeth, *servitude which was hard upon them*. *came up*] or, *asended up* to heaven. This their misery, and Gods mercie in releasing them, is often mentioned; and was by the Israelites remembered in their land, every yeere, Deut. 26. 6, 7, 8. Numb. 20. 16.

Veri. 24. *remember*] whereof see Gen. 15. 4. and 26. 13. and 46. 4. which God is said to remember (after the manner of men) when he sheweth care of performance. See Gen. 8. 1.

V. 25. *keeper*] namely their followers, as is expressed in

CHAP. III.

1, Moses keepeth Iethro's flocke. 2, God appeareth to him in a burning bush. 9, He sendeth him to deliver Israel. 14, The Name of God is declared. 15, His message to Israel, 18, and to the King of Egypt. 19, The Kings resistance, Egypts plagues, and Israels departure with rich spoiles, are foretold.

AND Moses was feeding the flocke of Iethro his father in law, the Priest of Midian: and he led the flocke behind the wilderness; and came to the mountaine of God, to Horeb. And the Angell of Jehovah appeared unto him, in a flame of fire, out of the midst of a bramble-bush: and he saw, and beheld the bramble-bush burned with fire, and the bramble-bush was not consumed. And Moses said, I will turne aside now, and see this great sight, why the bramble bush is not burnt. And Jehovah saw that he turned aside to see; and God called unto him, out of the midst of the bramble-bush, and said, Moses, Moses; and hee said, Loe here I am. And hee said, Draw not nigh hither; put thy shoes from off thy feet, for the place the which thou standest upon, is holy ground. And he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob: and Moses hid his face, for he feared to look upon God. And Jehovah said, Seeing I have seene the affliction of my people which are in Egypt, and have heard their out-cry, because of their taskmasters, for I know their sorrows. And I am come downe to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milke & honey, unto the place of the Canaanite, and the Chetite, and the Amorite, and the Pherezite, and the Evite, and the Jebusite. And now, behold, the out-cry of the sonnes of Israel is come unto me, and I have also seene the oppression wherwith the Egyptians oppress them. And now come, and I will send thee unto Pharaoh; and bring thou forth my people the sonnes of Israel, out of Egypt. And Moses said unto God, Who am I, that I should goe unto Pharaoh, and that I should bring forth the sons of Israel out of Egypt?

Annotations.

Iethro] in Greeke, Ithurs; he was also named Hobab, and was the son of Raguel fore-mentioned. Exod.

Exod. 1. 18. Num. 10. 29. Judg. 4. 11. He is called also, Iether. Exo. 4. 18. Now God taketh Moses (as afterward he did David) from the folds of sheep, to feed Iakob his people, and Israels possession, Psalm. 78. 70, 71. and 77. 21. Priests] in the Chalde, Prime: see Exod. 2. 16. The sonne succeeded in his fathers office; for it is likely that Raguel was now dead, this being 40. yeares after Moses his coming thither, Exod. 2. 21. Act. 7. 30. behinde] to the backe-side: the Greeke saith, under the wilderness; the Chalde, to a place of good pasture in the wilderness. A wilderness (so named of going wildes, that is, ashy therein) as is shewed on Gen. 21. 14. was a place where cattell used to be fed, as here, and Luke 15. 4. 1 Sam. 17. 28. mount of God] so called, because it was great and high, as Psa. 36. 7. and was sanctified of God, by his appearing there now, vers. 5. and after when God came downe upon it, to give his Law, Exod. 18. 5. & 19. 3, 17, 18. So in 1 King. 19. 8. The Chalde calleth it, the mount where the glory of the Lord was reposed. Horeb] or Choreb: which signifieth Drinelle (for this wilderness was waterlesse, Deut. 8. 15.) it was called also mount Sinai, Act. 7. 30. Exod. 19. 1. 18. of the Bramble-bushes there growing: or of this vition there appearing. 2. Vers. 2. Angell] This was Christ, who in vers. 6. calleth himselfe the God of Abraham; named an Angell; as before in Gen. 48. 16. therefore Moses blessing Israel, mentioneth the good will of this dweller in the bush, Deut. 33. 16. where the Chalde paraphrait addeth, him whose habitation is in heaven, meaning God. And other Rabbines acknowledged as much; R. Menachem upon Exod. 3. 1. saith, This Angell, in the opinion of some of our Rabbins, was Michael; and therefore hee saith, the Angell of the Lord, and saith not the Angell of God, signifying the condition of mercies. See also the notes on Gen. 32. 24. where Michael, is shewed to be Christ. Againe, R. Menachem there allegeth, This Angell is that Angell the redeemer, which said to Jakob, I am the God of Bebel: this is he (of whom it is said) and the Angell of his presence saved them: Gen. 48. 16. and 31. 11, 13. Eia. 63. 9. bramble-bush] In Hebrew, Seneh; whereupon, the mount and wilderness is called Sinai, of the store of brambles that grew there: or of this bush and vition. So in Pirkei R. Eliezer, ch. 41. it is said, from the beginning of the world, this mount was called Horeb: and when God appeared unto Moses, out of the midst of the bramble-bush, of the name of the bramble (Seneh) it was called Sinai. consumed] Hebr. eaten up; in Greeke, burne up: fire is usually said to eat, that is, to consume, Lev. 6. 10. The flame is said to burne up the mountaines, trees, &c. Psa. 83. 15. Joel 1. 19. and is therefore used to signifie great afflictions from the hand of God, Eia. 30. 30. Lam. 2. 3. But here God (who is called a consuming fire, Deut. 4. 24.) consumeth not the bush, (a figure of the Church of Israel, afflicted in Egypt) but dwelleth with good will therein, as Moses mentioneth the good will of him that dwelt in the bush, Deut. 33. 16. And so hath promised to Israel, when thou walkest through the fire, thou shalt not be burnt, neither shall the stone

kindle upon thee, Eia. 43. 2. This God himselfe openeth to Moses, in v. 7, 8. and it agreeth with that vition shewed to Abraham, in Genes. 15. 13, 17. And the Hebrew Doctors too understood this vition, saying, God dwelt in the bramble-bush: and the bramble-bush was affliction and anguish, and all thornes and briars. And why dwelt hee in the midst of affliction and anguish? but because he saw Israel in great affliction, he also dwelt with them in himselfe of affliction, to confirm that which is said (in Eia. 63. 9.) In all their affliction, it was afflicted. Pirkei R. Eliezer, ch. 40. Ver. 3. great sight] or, vision: wherat Moses wondered, and drew more to consider it, Act. 7. 34. mi burni:] the Ierusalemite Bargum addeth, is greene and not burnt. Ver. 4. unto him] and what God said unto him, the same he hath spoken to us; as our Lord himselfe explaineth it, Have ye not read, that which was spoken unto you by God? Mat. 22. 31, 32. And although God spake thus to Moses, yet hee writing these things for the Church, it is said, that Moses steered them, and he called the Lord, the God of Abraham, Luke 20. 37. Ver. 5. thy shoes] the putting off of shoes, was used for a signe of giving up ones right unto another, Deut. 25. 9. Ruth 4. 7. also, for a signe of mourning and humiliation, Ezek. 24. 17, 23. 2 Sam. 15. 30. Eia. 20. 2, 4. and consequently of sanctification before God; putting off uncleanness, as the change and washing of other garments also signified, Gen. 35. 2. Exo. 19. 10. Eccles. 4. 17. Psa. 119. 101. Ephes. 6. 15. All which may be implied in this precept, that Moses in all humility and holiness, should now reigne up himselfe unto God, and service of him. The like was commanded Iesha, Jos. 5. 15. By Stephens relation, God had manifested himselfe by the words following in the next verse, before he commanded this thing: see Act. 7. 32, 33. From this precept unto Moses, the Jewes gathered a generall rule, that whosoever standeth in the holy place, must put off his shoes: Pirkei R. Eliezer, ch. 40. So from that precept in Lev. 19. 30. Thou shalt reverence my Sanctuary, they conclude, that this belongeth to the reverence of it, that no man come in there, with his shoes on his feet; Maimony in Beit habehirah (or Temple) ch. 7. sect. 12. is holy ground] Hebr. it is ground of holiness: sanctified by the presence and apparition of God, who maketh the heavens, earth, and places where his glory is revealed, to be holy, & reverently to be respected of his people, Psa. 20. 7. & 48. 2. Jos. 5. 15. Gen. 28. 16, 17. 2 Chron. 8. 11. So, the mount whereon Christ was transfigured, is called the holy mount, 2 Pet. 1. 18. Therefore, death was threatened to all that came into the holy place of the tabernacle, where God appeared; except fitch, and so sanctified, as the Law did appoint, Lev. 16. 23, &c. Ver. 6. I am] the word am, is added by the holy Ghost, in Matth. 22. 32. though for brevities sake, it is omitted here in the Hebrew, and also in the Greeke, Mark. 11. 26. and often thoroughout the Scriptures. thy father] the holy Ghost expoundeth this, thy father, Act. 7. 32. and the words

words following confirme it. See Gen. 3. 2. *God of Abraham* to whom the land of *Canaan* was first promised. Gen. 1. 2. 1. 7. the affliction of his seed in *Egypt*, prophesied; and the deliverance from the same, now to be performed: Gen. 15. 13, 16. Exod. 3. 8. And because *God is not the God of the dead, but of the living*, our Saviour from this speech proveth, that *Abraham* and others dead to the world, yet lived unto God, and their bodies should be raised againe from the dead, Matth. 12. 31, 32. Luk. 20. 37, 38. *hid* in Greeke, *turned away*: this hiding was in confidence of his owne infirmity, and of Gods majesty, so that *Moses trembled*, and *durst not behold*, Ait. 7. 32. *Eliab covered his face with his mantle*, 1 King. 19. 13. and the Seraphims covered theirs with their wings, Eia. 6. 2. See also Job 13. 20. Luke 5. 8. Eia. 6. 5. *to looke* [to the Greeke also translatheth it, referring it to the last word *feared*. It may also be englithed, *from looking on*, or, *that he might not looke*, referring it to the former, *he hid his face*. For God, the Chaldee translatheth, *the glory of the Lord*.

7 Ver. 7. *seeing I have seen* [that is, *I have surely seen*: the like phrase is in Gen. 2. 17. Gods *seeing* and *hearing*, implied a mercifull regard, and pitying of their miserie, Psal. 106. 4. 45. Gen. 29. 32. therefore the people, when they understood this, gave thanks to God, Exod. 4. 31. Some of the Hebrewes [as the *Zabur* upon this place] expounded it thus: *Seeing for the good of Israell, I have seen, for vengeance upon those that oppress them*. In this sense, *Zacharie* said at his death, *The Lord see it, and requite it*: 2 Chron. 24. 22. *their Taskmasters* [or, *his Taskmasters*; speaking of the people, as of one man: see the notes on Gen. 22. 17. *Taskmasters*, here properly are *Executors*; and is generally used for such as require and exact, either money, as in 2 King. 23. 35. or any debt, Deut. 15. 2. or otherwise do oppress any, Eia. 53. 7. Here the Greeke translatheth it, *Workmasters*; the Chaldee, *Rulers*. They figured spirituall Tyrants also, from whom hee will deliver his people; Eia. 9. 4. and 14. 2. and 60. 17.

8 Ver. 8. *am come downe* [to wit, in this vision: as the Chaldee translatheth, *I doe appeare*, (or, *am revealed*). See Gen. 11. 5. *them* [Hebr. *him*: that is, the people. The Greeke translatheth it, *them*: so doth the holy Ghost, in Ait. 7. 34. *the hand*: that is, the power and dominion: as Gen. 16. 6. and 32. 11. So Christ came to deliver us out of the hands of our enemies, Luke 1. 74. whereof this now was a type. *milk and honey* [under which, all other blessings are comprehended; there was no lack of any thing, Deut. 8. 7, 8, 9. Of this country, see the notes on Gen. 12. 5. and as the land figured out a heavenly country; so *milk and honey* signified spirituall blessings in Christ, Song. 4. 11. Pia. 19. 1. Eia. 55. 1. 1 Pet. 2. 2. This prattle of the land is often mentioned by this phrase, as in Exo. 13. 5. and 33. 3. Lev. 20. 24. Deut. 6. 3. and 11. 9. Jos. 5. 6. Jer. 11. 5. Ezek. 20. 6. And it the Israelites upon the first view, acknowledged it to be, Num. 13. 28. and yearly performed the same, by Gods commandment, Deut. 26. 9, 15. Yet the rebellious de-

spised it, and called Egypt, a land that *floweth with milk and honey*, Numb. 16. 13, 14. *Canaanites*: that is, as the Greeke and Chaldee translatheth, *Canaanites*, *Chebiters*, &c. See Gen. 10. 16. and 25. 20. So after, ver. 17.

Ver. 10. *send thee* [The secret inspiration which *Moses* had before from God, (Exod. 2. 21. Ait. 7. 25.) is here become an open calling, and full commission; and hee whom the Israelites had refused, saying, *Who made thee a ruler and a judge?* the same did God send to be a ruler and deliverer, by the hand of the Angel, which appeared to him in the bramble-bush, Ait. 7. 35. This sending of *Moses*, is also mentioned as a mercie of God, Psal. 105. 26. Mich. 6. 4. Hof. 12. 13. *unto Pharaoh*] the Greeke addeth, *King of Egypt*: in Ait. 7. 34. it is, *I will send thee into Egypt, bring them*] in Greeke, *thou shalt bring*. See the notes on Gen. 20. 7.

Ver. 12. *Certainly* [or, *Because I will be*: the Chaldee faith, *because my word shall be thine helpe*. *this*] the present apparition of my glory in the bush, which thou seest: or, *this*, that followeth, *ye shall serve God at this mount*. The first was a signe to strengthen *Moses* in his businesse with *Pharaoh*, Exod. 5. 22, 23. the latter, to confirme him against the many rebellions of *Israell*, mentioned in Num. 11. 10, 11. 14. 15. Deut. 9. 22, 23, 24. at this [or, by this mount]. This was fulfilled, when at mount *Sinai*, the law being given, the Tabernacle was made, and sacrifice and other service performed unto God, Exod. 19. and 25. &c. which being a mount in the wilderness, in *Arabia*; the worshippers and children thereof were in bondage, as was *Agar*, and figured the old Testament and those under the same, by *Moses* law, Gal. 4. 24, 25. Now we by Christ are not come thither, but unto mount *Sion*, where all the house of *Israell*, and all in the land are to serve the Lord: Heb. 12. 18. 22. Ezek. 20. 40. Rev. 14. 1.

Ver. 13. *what is his name?* [This may imply, after what manner, and to what end, God had now appeared; whether for mercie, or judgement. For God by games manifesteth his works, as after appeareth in Exod. 6. 3. So the Hebrewes teach (in *Elle stemeth rabba* upon this place) that when God judgeth his creatures, hee is called *Elohim*, (God,) when he warreth against the wicked, he is called *Sabaoth*, (Lord of hosts;) when hee doth mercie unto the world, he is called *Iehovah*, as in Exod. 34. 6. *Iehovah*, *Iehovah*, God mercifull and gracious.

Ver. 14. *I am that I am*] the Hebrew, *Ejibh* after *ejibh*, properly signifieth, *I will be that I will be*: the Greeke translatheth, *I am he that is*. And God is called, *he that is*, and *that was*, and *that will be*, Rev. 16. 5. where this name *Ejibh*, is opened, as also the name *Iehovah*, whereof see Gen. 2. 4. Exod. 6. 3. It implieth Gods eternall and unchangeable Being in himselfe (before whom all nations are as nothing, Eccl. 40. 17.) and the constant performing of all his words, to be now & for ever that which he was before, to *Abraham*, *Isaak* and *Jacob*, ver. 15. So, *Jesus Christ yesterday and to day, the same, and for ever*, Heb. 13. 8. The Rabbinnes do thus also explaine this name, in *Elle stemeth rabba* upon this

TEXT

text: *The blessed God said unto Moses, say unto them, I that have been, and I the same now, and I the same for time to come, &c.* I am, [or, *I will be*, hath sent, &c. The Chaldee paraphrase called *Ionathans*, giveth both expositions: *The that was, and hereafter will be both sent me into you*.

Ver. 15. *my memoriall* [or, *the memoriall of mee*: that whereby I will be remembered and mentioned always. To this the Prophets refer us, as in Hof. 12. 5. *Iehovah* God of hosts, *Iehovah* is his memoriall: and *Iehovah* thy name is for ever: *Iehovah*, thy memoriall is to generation and generation, Pia. 135. 13. and 102. 13. *and generation*] or, of generations; that is, all generations (or ages.) The Chaldee supplieth the word *and*: (as the Hebrew elsewhere doth in Pia. 135. 13.) *laying, to every generation and generation*.

Ver. 16. *Elders*: or *Senators*: in Greeke the *Senate*: such were not only aged men, but teachers and governors of the people, as among other nations: See Gen. 50. 7. By the *Elders*, things were orderly communicated with the multitude, as Exod. 12. 3, 21. and 19. 3. 7. *visiting*] the Greeke translatheth, *with visitation*: that is, *surely or carefully visited*, and that in mercy; as Gen. 21. 1. Albeit from the word twice repeated, some of the Hebrewes gather a visitation in mercy concerning *Israell*, and a visitation in judgement, *on evening the Egyptians, for their affliction of Israell*, (as was promised in Gen. 15. 14.) *R. Menachem* on Exod. 3.

Ver. 17. *Egypt*, [or, the *Egyptians*, as ver. 8. and as the Greeke translatheth here. *Canaanites*] that is, *Canaanites*, *Chebiters*, &c. See ver. 8.

Ver. 18. *met with us* [that is, *appeared unto us*, and so called & commanded us to offer him sacrifice. Men are said to meet with God by prayer, and hee to meet them, by appearing and speaking unto them; as in Num. 23. 3, 4, 15, 16. where the Greeke translatheth it *appeare*. Here the Greeke version is, *he hath called us*. *three dayes journey*] Hebr. *three dayes way*. This was to mount *Horeb*, where they should serve God, ver. 12. which it seemeth was but three dayes journey from *Egypt*, had they gone the direct way: but because of troubles & feares, they were led about, Exo. 13. 17, 18. so that they came not thither til the third month, Exo. 19. 1. Of the mystery of this number, *three*, see the notes on Gen. 22. 4. *wildernesse*: [the globe of the earth is of three parts, inhabited land, sea, and wilderness; which is a place of wild beasts, Mar. 1. 13. without inhabitant, without way to goe in, without water, even the shadow of death it selfe, Jer. 26. Deut. 8. 15. Psal. 107. 4, 5. into such a place mult *Israell* goe, because they might not sacrifice to God in *Egypt*, Exod. 8. 25, 26. Such was the place of Christ's temptation 40 dayes, Luk. 4. 1. 2. and of *Israels* 40 yeares, Deut. 8. 2. where God fed and guided them, as hee did also the woman that fled into the wilderness, from the presence of the first per. Rev. 12. 14.

Ver. 19. *not* [Hebr. *and not*: meaning, though he should be smitten with many plagues, yet hee would not let them go willingly. Or *and not*, may be here for *If not*; that is, *but by strong hand*, as

the Greeke here translatheth it: the Chaldee also faith, *but for strong feare*. For tenne plagues were sent on *Pharaoh*, before hee would let them goe; Exod. 11. 1. So and, is put for *if*; in Exod. 4. 23. Num. 12. 14.

Ver. 20. *my hand*] the Chaldee faith, *the plague of my strength*, that is, *my strong plague*.

Ver. 21. *grace*] that is, *favour*: the Hebrew phrase is, *the grace of this people*, which the Greeke translatheth, *will give grace to this people*, that is, will cause them to be favoured. The Chaldee faith, *I will give this people to mercies*: (as in Pia. 106. 46.) See the like in Gen. 39. 21. Exod. 11. 3.

Ver. 22. *jewels* [or, *instruments of wealth*. Thus the promise made to *Abraham* in Gen. 15. 14. was now to be fulfilled. *spile*] So Eze. 39. 10, they shall spile those that spoiled them.

CHAP. IV.

1. *Moses* doubting that hee should not be believed, is confirmed by miracles; of his rod turned to a serpent; 6, and his hand leprous. 9. *Waters* should also be turned to blood. 10. *Moses* maketh excuses that hee might not be sent. 14. *God* is angry, & appointeth *Aaron* to assist him. 18. *Moses* getteth leave of *Isabba* to depart into *Egypt*. 21. *The Lord* rebearseth his message to *Pharaoh*. 24. *He* meeteth *Moses* in the time, and seeth to kill him. 25. *Zipporah* circumciseth her sonne, and hee letteth him goe. 27. *God* sendeth *Aaron* to meet *Moses*. 29. *Moses* and *Aaron* doe their message unto *Israell*. 31. *They* believe, and are thankfull.

And *Moses* answered and said; But be- hold, they will not beleeve mee, nor hearken unto my voice; for they will say, *Jehovah* hath not appeared unto thee. And *Jehovah* said unto him, What is that in thy hand? And he said, a rod. And he said, Cast it on the ground; and hee cast it on the ground, and it was (turned) to a serpent: and *Moses* fled from before it. And *Jehovah* said unto *Moses*; Put forth thy hand, & take it by the taile: and he put forth his hand & caught it, and it was (turned) to a rod in his hand. That they may beleeve, that *Jehovah* the God of their fathers, the God of *Abraham*, the God of *Isaak*, and the God of *Jacob*, hath appeared unto thee. And *Jehovah* said furthermore unto him, Put now thy hand into thy bosome; and hee put his hand into his bosome; and hee tooke it out, and behold, his hand was leprous as snow. And he said, Returne thy hand into thy bosome; and hee returned his hand into his bosome: and hee tooke it out of his bosome, and behold, it was turned as his flesh. And it shall be, if they will not beleeve thee; nor hearken to the voyce of the first signe, that they will beleeve

believe the voice of the latter signe. And it shall be, if they will not believe also these two signes, nor hearken to thy voice, that thou shalt take of the waters of the river, & powre upon the dry land, and the waters shall be, which thou shalt take out of the river, even they shall be (turned) to blood upon the dry land. And Moses said unto Jehovah; Oh my Lord, I am not a man of words, either from daies heretofore, or since thou hast spoken unto thy servant; but I am of an heavy mouth, & of an heavy tongue. And Jehovah said unto him, who hath made the mouth of man, or who maketh the dumb, or the deaf, or the open eyed, or the blind? have I not Jehovah? An: now goe, and I will be with thy mouth, and will teach thee what thou shalt speak. And he said; Oh my Lord, send I pray thee, by the hand thou shouldst send. And the anger of Jehovah was kindled against Moses; and he said, Is not Aaron the Levite thy brother? I know that speaking he can speake, and also behold he is coming forth to meet thee; and when he seeth thee, he will be glad in his heart. And thou shalt speake unto him, and shalt put the words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what you shall doe. And he shall speake for thee unto the people, and he shall be, even he shall be to thee for a mouth, and thou shalt be to him for a God. And this rod shalt thou take in thy hand, with the which thou shalt doe the signes. And Moses went, and returned to Jethro his father in law, and said unto him; Let me goe I pray thee, and return unto my brethren which are in Egypt, & see whether they be yet alive: and Jethro said to Moses, Go in peace. And Jehovah said unto Moses, in Midian; Goe, returne into Egypt, for all the men are dead that sought thy soule. And Moses tooke his wife & his sons, and made them ride upon an asse; and hee returned to the land of Egypt: and Moses tooke the rod of God in his hand. And Jehovah said unto Moses; When thou goest to returne into Egypt, see, all the woe's which I have put in thy hand, that thou doe them before Pharaoh, and I will make strong his heart, and he shall not send away the people. And thou shalt say unto Pharaoh, thus saith Jehovah, Israel is my sonne my first-borne. And I say unto thee, Send away my son, that hee may serve mee; and if thou refuse to send him away, behold, I will slay thy sonne, thy first-borne. And it was in the way, in the Inne,

that Jehovah met him, and fought to kill him. And Zipporah tooke a sharpe stone, and cut off the superfluous fore-skin of her son, and cast it at his feet, and said, Surely a husband of bloods art thou to me. And he let him goe: then hee said, a husband of bloods, for the circumcisions. And Jehovah said to Aaron; Goe to meet Moses, into the wilderness: and hee went, and met him in the mountaine of God, and kissed him. And Moses told Aaron all the words of Jehovah, who had sent him, and all the signes which he had commanded him. And Moses went and Aaron, and they gathered together all the Elders of the sons of Israel. And Aaron spake all the words which Jehovah had spoken unto Moses: and he did the signes, in the eyes of the people. And the people believed, and they heard that Jehovah had visited the sons of Israel, and that he had seene their afflictions: and they bended downe the head, and bowed themselves.

Annotations.

Behold. Hebr. and beheld: or, and if, as the Greeke translatheth it, adding this question, what shall I say unto thee? So (hēn) beheld, is used for (im) if, in Jer. 3. 1. *Moses* having experience of former refusal, Exod. 2. 14. feareth the like againe; and maketh exceptions.

Verf. 2. a rod or, a staffe; as in Gen. 38. 18. An instrument which shepherds used to guide their sheepe with, Levit. 27. 32. with it *Moses* now fed *Jethro's* flocke; but God sanctified it to worke miracles by, and to feed his people *Israel*. Therefore it is after called the rod of God, v. 20. and many great things were effected by it. To this the Prophets after, have reference; as, feed thy people with thy rod, &c. Mich. 7. 14.

Verf. 3. was (turned) 10. or, became a serpent: but the word *turned*, is expressed in Exo. 7. 15. and the Greeke here addeth it in verf. 17. As the shining of *Moses* face, and veile upon it, (Exod. 34. 30, 33.) signified the glory of his ministry, and the hiding of the end thereof, from unbelieving *Israelites*, 2 Cor. 3. 7, 13, 16. to his rod turned to a serpent, was here for a signe to such as would not otherwise believe him, verf. 5, 8, 9. signifying that his ministry should become deadly, to all that by faith saw not the end of the same, to be the redemption of *Abrahams* seed by Christ, Luke 1. 68, 74. Rom. 10. 4. Gal. 3. The feeding of Gods people with his rod, was a signe of life and grace, and comfort, Mich. 7. 14, 15. *Plā. 23. 4.* the rod turned to a serpent, was a signe of death, Gen. 3. Num. 21. 6. *Elā. 14. 29.* Jer. 8. 17. *from before* or, from the face of it: for feare: because all serpents are odious to man; and this was terrible, called a dragon, in Exod. 7. 10. So the woman fled from the face

face of the Serpent, Revelations 12. 14.

Verf. 4. by the tale which was dangerous to doe, lest hee should be bitten thereby: howbeit *Moses* obeying in faith, had no hurt; but the serpent was turned to a rod againe: so that ministrations of *Moses* which turneth to the unbelievers unto death, is to the obedient become an instrument of guiding them, as a flock, unto life & salvation by Christ, Mark. 16. 18. 2. Cor. 2. 15, 16. 8. 3. 6. 16. Gal. 3. 24. The Hebrew Doctors barely apply it to the present case thus: as the serpent biteth and killeth the fowles of *Adam*; so *Pharaoh* and his people did bite and kill the *Israelites*: but he was turned and made like a dry stick. *Pirkei R. Eliezer*, c. 40.

Verf. 5. That they may this sheweth the end of the former signe was to worke faith: and it is an imperfect speech; as if he should say, Doe this before them that they may believe. Such wants the holy Scripture often supplieth, in the beginning or end of speeches: as in Mar. 14. 49. but that the scriptures might be fulfilled: which another explaineth thus, but all this is done that the scriptures of the Prophets might be fulfilled. Matth. 26. 56. So in 2. Sam. 5. 8. these words are wanting, he shall be chiefe and Captain: which are afterwards supplied in 1. Chro. 11. 6. and sundry the like. See Exod. 13. 8. & 16. 8. and 18. 11. and 32. 32.

Verf. 6. leprous as snow that is, white as snow, as the Chaldees translatheth. The leprosie was a fore contagious disease, and by man incurable; and God laid it sometime suddenly upon persons, for their great finnes, as upon *Mary* the sister of *Moses*, Numb. 12. 10. upon *Gebazi*, 2. King. 5. 27. and lepers were shut out of other mens company: See the law herof, Levit. 13. And they that were thus leprous as snow, were as dead, their flesh halfe confirmed, Numb. 12. 10, 12.

Verf. 7. as his flesh that is, ruddy and lively: the Greeke translatheth, into the colour of his flesh. A thing done in the bosome, signifieth secrecie, and effectualnesse, Prov. 21. 14. Psal. 79. 12. So by this plague of leprosie on *Moses* hand in his bosome, and healing it againe; God seemeth to threaten unto *Moses* himselfe if he refused, and to all that should disobey the word of the Lord by his ministry, sudden, secret, and terrible judgement; but upon their returne unto him, to cure them; for he mountheth, and healeth, Deut. 32. 39. Compare Exod. 15. 26. Deut. 28. 27. 35. 59. 60. 61. And *Moses* hand, signifieth his ministry unto the sonnes of *Israel*, Psal. 77. 21. The Hebrew Doctors apply it thus; As the Leper is unclean, and maketh (others) unclean: so were *Pharaoh* and his people unclean, and made *Israel* unclean. And when hee made (his hand) cleane againe, hee said unto him, thus shall *Israel* be cleansed from the uncleannesse of the Egyptians. *Pirkei R. Eliezer*, ch. 40.

Verf. 8. the voice or at the voice: which is here given to the signe (as in Gen. 4. 10. it is unto blood.) because God by such signes speaketh unto men: and annexeth his word with the signe, that it may be heard and understood; as verf. 30. Ezek. 1. 29. Job 4. 16. So David calleth them, the words of his signes, Psal. 105. 27.

Ver. 9. to blood This third signe, was for like end as the former; to signifie unto *Israel*, if they believed not, that God would bring upon them yet more bloody afflictions: or they believing hee would avenge them, on their enemies. Of the Egyptians water turned into blood, see after in Exodus 7. 19 &c.

V. 10. Ob Jin Gr. I pray thee Lord: see this word in Gen. 43. 20. so after in v. 13. man of words: *Jonas* is eloquent: to a man of lips, that is, talkative, Job 11. 2. a man of arme, that is, mighty, Job 22. 8. a man of tongue, that is, a praiser, Plā. 140. 12. The Gr. here translatheth, I am not sufficient. So Paul faith, and who is sufficient for these things? 2 Cor. 2. 16. from daies heretofore [Heb. from yesterday, or from the day before; used for all daies past: see v. 3. 12. of an hevie rod, booke of moath; that is, slow, or troubled] in speaking hee hard to be understood of the hearers; as the latter of these two signifieth, in Eze. 3. 6. The Gr. translatheth, of a small voice & of a slow tongue: the Chaldees, of a hevie speech and of a deep tongue. This (as other things in *Moses*) may have reference to the effect of the law, which hee administered: as on the contrary, the Psalmist prophesying of Christ, had his tongue the pen of a speedy writer, Plā. 45. 2. and the Spirit (which is received, not by the works of *Moses* Law, but by the hearing of faith in Christ, Gal. 3. 2.) causeth prophesie, and other words of wisdom and knowledge, A. 2. 18. 1. Cor. 12. 8, 10. and causeth the lips of those that are asleepe, to speake, Song. 7. 9. By the Hebrew Canons, no Priest that stammered, lipped, or was of an hevie mouth or tongue, might lift up his hands to blesse the people, *Maim. in Nish. treat. of Prayer*, c. 15. f. 1. See the notes on Num. 6. 23.

Verf. 11. hath put or, as the Greeke translatheth, hath given (Hebr. put) the mouth to mine open-eyed; or, open-eyed: for the Hebr. word signifieth both these, *Elā. 42. 7. 20.* and may have reference here to both. The Greeke translatheth, the seeing, Compare *Plā. 146. 8. Elā. 61. 1. and 35. 5. 6.*

Verf. 12. I will te The Chaldees expounds it, my word shall be: the Greeke, I will upon thy mouth. will teach by my spirit, as Christ in like manner promitteth his Apotles, Matth. 10. 19, 20. Mark. 13. 11. Luke 12. 11, 12.

Verf. 13. by the hand that shouldst; that is, by his hand (or ministry) whom thou shouldst send, as being siter than I: or, by the hand (of any other whom) thou wilt send. The Chaldees, and Thargum Jerusalemic translatheth, by the hand of him whom it is meet to send: and the Greeke thus, choose another able man whom thou wilt send. *Moses* foretelling the greatness of the worke, would withdraw his shoulder, through infirmity: God hereby foretelling the imperfection of *Moses* administration, and impossibility of the Law to bring men to perfection, when *Moses* could not bring *Israel* into the promised land; Deut. 32. 24, 25, 27, 28. Rom. 8. 3. Heb. 7. 19. The hand of one, is usually put for his ministry: as *Moses* now was sent of God, by the hands of the Angel which appeared to him in the bush: Acts 7. 35. See Exodus 9. 35. *Plā. 77. 21. Hag. 1. 1. Mal. 1. 1.*

Verf. 14. speaking speake that is, speak well & eloquently. B b

- quently. Thus God diffributeth his gifts by measure: diversly; *To one is given by the spirit, the word of wisdom; to another, the word of knowledge; to another, kind of tongues; to another, the interpretation of tongues.* 1 Cor. 12.8, 10. So among the Apotiles, 2 Cor. 11.6, & 10.10. Marke 3. 17. Of this Aaron, see after in Exod. 6. 20, 26.
- 15 Ver. 15. *the words* [which I have spoken to thee; as the Greek faith, *my words*. God signifying hereby, that the Priests (which came of Aaron) should receive their Doctrine from the Law, which was given by Moses; as Ezek. 44.24. Mal. 4.4. Levit. 6. 8, 9. *I will be*] the Chaldee faith, *my word shall be*: the Greeke, *I will open thy mouth*: as ver. 12.
- 16 Ver. 16. *hee shall be*] or, *it shall be*: that he shall be: the word is doubled, for more vehemence and assurance. *a mouth*] that is, a spokesman, or as the Chaldee faith, *an Interpreter*. In Exod. 7.1. hee is called his Prophet. *a God*] the Chaldee faith (*Rab*, that is), *a Master*: and the Jerusalem Thargum addeth, *an inquirer of Doctrine from before the Lord*. The Greeke translatheth, *in things pertaining to God*: which very phrase Paul useth in Hebrews 5. 1. The Hebrew *Elohim*, God, is after attributed to Judges and Magistrates, Ex. 22. 8, 9. Pal. 82.6. and the reason is rendered by Chuldr, *because the word of God is given to them*. Joh. 10.34, 35. Here Moses, though the younger brother, (Exod. 7.7) is preferred before Aaron his elder: for God oftentimes disposed: see Genel. 25.23. & 48. 19.
- 17 Ver. 17. *this rod*] which was turned into a serpent, as the Greeke addeth for explanation: in ver. 20. it is called the *rod of God*; it was before Moses shepherds staffe.
- 18 Ver. 18. *Teber*] called after, *Tebero*: in Greeke *Teber*; see Exod. 3. 1. *in peace*] or, *with peace*: the Greeke translatheth, *with health* or welfare.
- 19 Ver. 19. *thy soule*] that is, *thy life*; as Gen. 19.17. So the Chaldee well explaineth it, *that sought to kill thee*. Though sometime to *seek the soule*, is taken in the good part; as, *now seeketh for my soule*, Pal. 142. 5. that is, *careth for me*, or for my life: yet usually it signifieth, seeking to kill one; and is sometime explained, *seeking the soule to take it away*; as 1 King. 19.10. This phrase is often used. So Mat. 2. 20.
- 20 Ver. 20. *sumer*] two, *Gerfom* and *Elietzer*, Exod. 18. 3, 4. *an affe*] the Greeke translatheth *affes*, as moe then one: and often the Hebrew putteth the singular for many. See Genesis 3. 2. This may argue Moses poore estate, as Christs, Zachar. 9. 9. *rod of God*] that is, which God had appointed him to worke miracles with, as ver. 3. 17. So the Chaldee explaineth it, *the rod whereby miracles should be done, from before the Lord*. So in Exod. 17. 9.
- 21 Ver. 21. *hee put*] or, *shall put in thy hand*, that is, give thee power to do. What wonders signifie, see on Exod. 7. 3. *make strong*: or, *make firme*, *fast*, *obdurate* and *hard*, that hee shall not remit or yield: therefore in Exod. 7. 3. God useth another word, *I will harden*; and so the Greeke translatheth this here. As before God moved

Pharaohs heart, to hate his people, (Psal. 105. 25.) so now he is said to *make strong*, and to *harden* his heart; and of King Sicho, the Lord *hardened his spirit*, and *made his heart strong* (or *obdurate*) Dentronomic 2. 30. and *hardened the hearts* of the other Canaanites, Joshua 11. 20, and *made fast*, and *hardened the hearts* of the Israelites, Eiaj 6. 10. John 12. 40. and gave them the *spirit of slumber*, Romanes 11. 8. As hardnesse is sinne, so Pharaoh hardened his owne heart, Exod. 9. 34. and so all wicked men, Pal. 95. 8. but as it is a judgement and punishment for sinne, God hardeneth: using hereto sundry meanes; sometime withdrawing his outward words and workes, Pal. 147. 19, 20. Matthew 11. 21, 23. sometime the inward working of his spirit, Genesis 6. 3. and sending outward meanes to deceive them, 1 King. 22. 20, 23. or strong delusions to blind their minds, 2 The. 2. 10, 11. Romanes 12. 8, 10. or making his word (which they abuse) to be the favour of death unto them, 2 Corinthians 2. 15, 16. 1 Per. 2. 8. or giving them over to a reprobate mind, Romanes 1. 28. or to Satan to be blinded and deluded unto destruction, 2 Corinthians 4. 4. 1 Kings 22. 22, 23. The. 2. 9, 12. So God is said to *determine* and to do those things but justly; which the wicked of their owne accord, doe also rush into most unjultly; as Act. 4. 27, 28. 2 Sam. 12. 11, 12. And hee hath mercie on whom hee will; and whom hee will hee hardeneth, Romanes 9. 18. The Hebrew Doctors, though they erre about mans free-will, yet say, *That it may be a man sineth so great a crime, or so many sinnes, as judgement is given from the Judge of Truth, that vengeance be taken on the sinner, for the sinnes which hee hath done willingly and wittingly; and that repentance be withheld from him, and leave is not permitted him to turne from his wickednesse; but that hee die and perishe in the sinne that hee hath done. This is that which the holy blisid (God) saith by the hand of Elias, Make the heart of this people fat, &c. (Eiaj 6. 10.) Likewise he saith, But they mocked the messengers of God, and despised his words, and mistreated the messengers, until the wrath of the Lord arose against his people, till there was no healing. (2 Chronic. 36. 16.) as if he should say, they sinned willingly, and multiplied their trespasses, till they were condemned to have repentance withheld from them, for that is the healing. I therefore it is written in the Law, And I will make strong the heart of Pharaoh; because Pharaoh sinned of himselfe first, and did evil unto Israel, which were strangers in his land, as it is said, Come on, let us deale wisely with them, (Exodas 1. 10.) hee gave sentence, that repentance should be withheld from him, till vengeance were taken on him: Therefore GOD hardened his heart, And why then say hee unto him by the hand of Moses, saying, Let (my people) goe, and repent thou, when as GOD had said unto him; but thou and thy servants, I know that yet will not yet feare, &c. (Exodus 9. 30.) And indeed, for this cause I raised thee up, &c. Exod. 9. 16. &c. To be end that he might make knowne to those that come into the world, that when God withholdeth repentance from a sinner, hee cannot repent; but shall die in his wickednesse, which hee did at the first of his owne accord.*

Maimony treat. of Repentance, ch. 6. sect. 3. Whereas the Rabbinic faith of Repentance, that that is the healing: wee may better say, that the *forge* except of sinnes upon their repentance and faith in God is the healing: for whereas it is written, let them should be converted and I should breake them, Mat. 13. 15, another Evangelist expoundeth it, lest they should be converted, and their sinnes should be forgiven them, Mar. 4. 12. With his other Doctrine, of God withholding repentance from some sinners, we may comprehend that of the Apotile, in Heb. 6. 4, 6. of those whom it is impossible to renew unto repentance.

Ver. 22. *my first borne*] This sheweth both the right which God had in them, and the love which he bare unto them: Gen. 22. 2. Pal. 89. 28, 1 Joh. 3. 1. This grace Israel obtained by adoption in Christ, Joh. 1. 12. Rom. 8. 14, 15. Heb. 12. 23. Hof. 11. 1. And by Israel here is meant the people, the sons or Church of Israel, as all Israel, King. 8. 62. is in veric 63. all the *sonnes of Israel*, and in 2 Chron. 7. 4, 5. called all the people. So, all Israel, 2 Chron. 10. 3, is expounded, all the Church (or congregation) of Israel, 1 Kings 12. 3. Howbeit, as the like speech in Hof. 11. 1. is applied unto Christ himselfe, Mat. 2. 15. so is this place by the Hebrew Doctors in their Midras (or Comment) on Pal. 2. 7.

Ver. 23. And I? or I therefore I: see Gen. 31. 44. *say unto thee*] This manner of speech is with authority, as commanding: so the Greeke translatheth the word, in Joh. 1. 9. and say, in Luke 9. 54. and 4. 3. is for command: and a thing spoken in Gods name, 1 Chron. 21. 19. is said to be commanded, 2 Sam. 24. 19. and that which in Mark. 7. 13. is called the word of God, is in Mat. 15. 6. called his commandment. *send away*] that is, by thy word, let my sonne goe, or suffer him to goe; to wit, willingly: as that which in Mar. 5. 12. is written, *Send us onto the swine*, is in Matthew 8. 31. and Luke 8. 32. *Suffer us to goe*. And it is meant here, of letting them goe free out of their servitude, (as after, this word is used in like cases, Exo. 21. 26, 27.) for Egypt was the house of servam, Exod. 20. 1. and 1. 13. *thy first borne*] not only of Pharaoh, but of all the Egyptians, as was fulfilled Exod. 12. 29. and upon all the host of Pharaoh, Exod. 14. 28.

Ver. 24. *the way*] towards Egypt. *I Jehovah*] the Greeke and Chaldee translatheth, the Angel of the Lord. *to kill him*: that is, Moses; who for neglect of circumcising his sonne, was guilty of cutting off by the law of God, Genesis 17. 14. This severitie God used towards Moses, who was going to take charge of the Church of God, and yet had such corruption in his owne family, as that the seale of the righteousness of faith in Christ, was therein omitted; an evill example to all Israel. So the Hebrew Doctors (as the Zobar upon this place) frame a speech from hence, that God should say unto Moses, *I have art going to deliver Israel, and to bring downe a mighty King: and thou thy selfe hast cast away my covenant from thee*. Others of them write, that except the Tribe of Levi, of whom it is said, *they kept thy covenant*, Deu-

teronomic 33. 9. all Israel besides, omitted the covenant of Circumcision in Egypt, and were circumcised there by Moses; that they might eat the Passover according to the Law, Exod. 12. 48. Maimony in Misneh, tom. 2. in *Affuribial*; chapter 13. sect. 2.

Ver. 25. *sharp stone*] or *sharp knife*: but both Greeke and Chaldee versions call it a stone: the Hebrew hath the name of edge, or sharpnesse, Pal. 89. 44. and a stone-racke is so called for the sharpnesse of it. So in Joh. 5. 2. *make thee kniver of edge*, (that is, *sharp kniver*) of stones. *cast it*] Hebrew, *made it touch his feet*: the Chaldee faith, *brought it were before him*. Hereby, Moses feet seeme to be meant: howbeit the Jerusalem Thargum expoundeth it, *the feet of the Destroyer*, meaning of the Angel that came to kill Moses. The Greeke translatheth, *hee fell at his feet*. a husband, or, a bridegroom of blood; that is, a bloody bridegroom or husband: as, a man of blood, 2 Samuel 16. 7. is a cruell bloody man: so here Zipporah seemeth in indignation against her husband, thus to call him. Some thinke the childe is thus called, because in the day of the Circumcision it is as expounded unto GOD, by the seale of the covenant. The Chaldee translatheth it, *for the blood of the Circumcision*, let my husband be given mee.

Ver. 26. *hee let him goe*] or, *left off* (*staked*) from him: by hee, meaning GOD, who fought before to kill Moses, veric 24. So the Thargum Jerusalemic faith, the Destroyer let him goe. a husband, &c.] here the Chaldee paraphraseth thus, *had it not beene for the blood of this Circumcision, my husband would needs have beene killed*. And it is like that upon this occasion and trouble, Zipporah with her children, was sent backe againe from hence, to her fathers house, as appeareth by Exod. 18. 2, 3.

Ver. 27. *of God*] that is, mount Horeb; where the glory of the Lord had beene revealed, faith the Chalde paraphrast. So Exod. 3. 1. And now God shewed that mercie to Aaron, which after hee rehearsed to Ely, one of his posteritie, 1 Sam. 2. 27, 28. Did not I plainly appeare unto the house of thy fathers, when they were in Egypt, &c.

Ver. 30. Aaron spake] as God ordained, veric 16. *hee*] that is, Moses did; as was appointed, veric 17. and the signer were those three forementioned, veric 3. &c.

Ver. 31. *heard*] that is, hearkened gladly to this joyfull tidings, as God foretold, Exod. 3. 18. therefore the Greeke translatheth it, and they rejoiced that the Lord had visited. And the Holy Ghost sheweth such force to be in the Hebrew words; for when one Prophet saith, *Ezekiel heard* (or *hearkened*) 2 King. 20. 13. another faith, *Ezekiel was glad*, Eiaj. 39. 2. *visited*] to wit, in mercie; the Chaldee faith, *remembered*. See Gen. 21. 1. Luke 1. 68. *sent*] to wit, with comiseration, Exod. 3. 7. *bended downe the head*] this was a gesture of humiliation, with the face toward the ground, as is expressed in 2 Chronic. 20. 18. Exod. 34. 8. bowed themselves; or, worshipped; *full downe prostrate*.

This was another humble gesture, used in reverence and thanksgiving; as Gen. 24. 26. Exod. 12. 27. 1 Chron. 29. 20. 2 Chron. 29. 30. Nehem. 8. 6. There were also two other gestures of honour, kneeling, 2 Chron. 6. 13, and bending (or bowing) of the body, 2 Chron. 29. 29, and these three are all mentioned in Psal. 95. 6. They differed one from another: the bending of the head was the least, and it was the bowing down of the face only. The bending of the body, was when the whole body was bent downward, the face towards the knees. Kneeling was upon the knees, a gesture commonly known. Bowing of themselves (or worship) was with falling down upon their face on the ground, their hands and feet displayed. Wherefore that which one Evangelist calleth Worshipping, Mat. 8. 2, another calleth falling on the face, Luke 5. 12. So the Hebrew Canons also distinguish them, saying: The bending of the body, spoken of in any place, is towards the knees, (the bowing of all the joints of the back-bone, so that he maketh his body as a bow: the bending of the head, is with the face (or countenance) downward: the bowing of ones self (or worshipping) is the displaying of hands and feet, till hee be prostrate with his face on the earth; Maim. in Misn. treat. of Prayer, c. 5. f. 12. 13. Here the Israelites shewed by these gestures, their reverence to Gods word, and thankfulness: the Hebrew Doctors (as in the Zohar upon this place) say, that the bending of the head, with the face towards the ground, was for to escape judgement: and the bowing of themselves (or worshipping) was for to obtaine mercie: and that the bending of the head, was before the worshipping; according to the mystery of the Sin-offering before the Burnt-offering. The order of which sacrifices may be seen in Exod. 29. 14, 18. Levit. 8. 14, 18, and 14. 19, 20, and 15. 15, and 16. 11, 15, 24.



CHAP. V.

1. Moses and Aaron doing their message to Pharaoh, are resisted and rebuked. 5. The Israelites task increased. 14. Their officers beaten. 15. Their complaints checked. 19. They cry out upon Moses and Aaron. 22. Moses complaineth unto God.

AND afterward, Moses and Aaron went in, and said unto Pharaoh; Thus saith Jehovah, the God of Israel, Send away my people, that they may keepe a feast unto me in the wilderness. And Pharaoh said, Who is Jehovah, that I should obey his voice, to send away Israel? I know not Jehovah, neither will I send away Israel. And they said, The God of the Hebrews hath met with us: let us goe we pray thee, three daies journey into the wilderness, and sacrifice unto Jehovah our God, lest hee fall upon us with pestilence, or with the sword. And the King of Egypt said unto them; Wherefore doe ye Moses and Aaron, cause

the people to cease from their works? Get ye to your burthens, And Pharaoh said; Behold, the people of the land now are many, and yee make them to rest from their burthens. And Pharaoh commanded, in that day, the taskmasters of the people, & their officers, saying, Ye shall not any more give straw to the people, to make bricks, as heretofore: let them goe and gather straw for themselves. And the tale of the bricks, which they did make heretofore, you shall lay upon them; you shall not diminish ought thereof, for they be idle, therefore they cry out, saying, Let us goe and sacrifice to our God. Let the work be made heave upon the men, and let them labour therein, and let them not regard vaine lying words. And the taskmasters of the people went out, and their officers, and said unto the people, saying; Thus saith Pharaoh, I will not give you straw. Go ye, take you straw where you can find it: yet not ought of your work shall be diminished. And the people was scattered abroad throughout all the land of Egypt, to gather stubble in stead of straw. And the taskmasters halted them, saying, Fulfill your works, every daies taske in his day, as when there was straw. And the officers of the sonnes of Israel, which Pharaohs taskmasters had set over them, were beaten, saying, Wherefore have yee not fulfilled your appointed taske to make bricke, both yesterday and to day, as heretofore? And the officers of the sonnes of Israel came, and cried out unto Pharaoh, saying, Wherefore doest thou thus to thy servants? There is no straw given unto thy servants, and they say to us, make bricks: and behold, thy servants are beaten, and it is the sin of thy people. And he said, ye are idle, ye are idle: therefore ye say, let us goe, and sacrifice to Jehovah. Now therefore, goe work, for straw shall not be given you, yet shall ye deliver the tale of bricke. And the officers of the sonnes of Israel did see them in evill, saying, Ye shall not diminish ought from your bricke, every daies taske in his day. And they lighted upon Moses and Aaron, standing to meet with them, as they came forth from Pharaoh. And they said unto them; Jehovah looke upon you and judge, because you have made our favour to stinke in the eyes of Pharaoh, and in the eyes of his servants; to give a sword into their hand, to slay us. And Moses returned unto Jehovah, and said; Lord, wherefore hast thou done evill to this people; where-

wherefore is it that thou hast sent mee? For since I came to Pharaoh, to speake in thy name, hee hath done evill to his people; and delivering thou hast not delivered thy people.

Annotations.

1. **S**end away] let goe out of thy servitude: see the notes on Exod. 4. 23. *keepe a feast*] The first signification of the Hebrew word *chagag*, is to dance, 1 Sam. 30. 16. or, to turne round, Psalm. 107. 27, and secondly it is applied to keeping a feast religiously, which was with eating, drinking, dancing, and mirth, Judg. 21. 19, 21. Deut. 16. 15. figuring out our spiritual joyes for redemption by Christ, 1 Cor. 5. 8. Nah. 1. 15. This should Israel have celebrated to the Lord; but they performed it to an Idol, the works of their own hands, Exod. 32. 6. 19. Act. 7. 41. Among the heathens, they observed also such rites, sacrificing to their gods, with dances, &c. *Sophocles* in *Electra*. Plutarch in *Theseo*.

2. **Verf. 2. Who is Jehovah**] The Chaldee paraphrase, *The name of the Lord is not revealed unto me, that I should obey his word, &c.* Such an answer God foretold, that he would give, Exo. 3. 19. *I know not* againe the Chaldee turneth it, *the name of the Lord is not revealed unto me*.

3. **Verf. 3. haib mee**] See Exod. 3. 18. The Greeke translate, *haib called us, journey* or may: see Exod. 3. 18. *fall upon* or meet us, as verf. 20. and Gen. 32. 1. but when there is added the sword, or the like, it signifieth falling upon, as Judg. 8. 20. 21. *pestilence* or *mortalitie*. The Greeke and Chaldee translate it here and oftentimes, *death*. So the holy Ghost putteth death, for the pestilence, in Rev. 6. 8. from Ezek. 14. 21. The Hebrewes (who had orders for fasting and prayer in time of pestilence) seeme also not to restrain it to that contagious sicknesse, which wee commonly call the pest or plague; but count all extraordinary and continued mortality, the pestilence; if it be among five hundred strong men, that three die in three daies one after another; and so in all number above that. Their words are; *What is the Pestilence (Deber?) A citie wherein are five hundred strongmen, (that is, strong and lusty men, as Exod. 12. 37.) if there goe out of it (that is, be buried) three dead men in three daies one after another; he, this is Deber (the Pestilence).* If they goe out in one day, or in four daies, it is not the Pestilence. If there be in it a thousand, and there goe out of it sixe dead men in three daies one after another, this is the Pestilence: if they goe out in one day, or in four, it is not the Pestilence. And so (in others) according to this computation. But no women, or children, or old men that have left off working, are at all reckoned for men in this case. *Maimony* in *Milchin* in *Tagnanib* (or treat. of fasting) ch. 2. f. 5. *sword*] This signifieth warre, Mich. 4. 3. and as the Greeke and Chaldee translate it, *slaughter*; the Apostle joyneth

both in one, mentioning the slaughter of the sword, Hebrewes 11. 37. it was one of Gods sword fore judgements, wherewith hee used to chastise his people for their sins, Ezek. 14. 17, 21. And not the Egyptians only, but Israel might also feare these plagues, for their Idolatry in Egypt, Ezek. 20. 7, 8. Which therefore they sought to turne away, by humiliation and sacrifice to God in the wilderness. And it is a rule among the Jewes, to fast and pray in the time of warre; yea though it be (as they say) the sword of Peace; as when barabbas make warre with barabbas, and they passe by the place of Israel, although there be no warre betwixt them and Israel, yet this is a distress, and they humble themselves for it: for it is said, And the sword shall not passe through your land, (Leviticus 26. 6.) It is a general rule, that the sight of warre is a distress. *Maimony* in *Tagnanib*; chapter 2. section 4.

Verf. 4. asse] as free, and as liberly: the Greeke translate, *doe ye turne away the people*. The Ministers of God, are charged by Pharaoh, as authors of sedition among his subjects. So were Christ and his Apostles, Luke 23. 2, 5. Acts 24. 5. *your burdens*] the Chaldee faith; your service; the Greeke, every one of you to his work.

Verf. 5. of the land] meaning the Israelites in the land: therefore the Greeke explaineth it thus, *behold now this people is multiplied on the land*.

Verf. 6. I taskmasters of the people or, *Exactors among the people*; but both Greeke and Chaldee translate it, of; and so Moses speaketh in verf. 10. *Officers*] the Greeke translate them *Scribes*: so in verf. 10. 14. and usually.

Verf. 7. my more give] Hebrew, *adde to give*. Here the word of GOD caused afflictions to increase. And in Israel we may see a figure of our calling, (for all these things happened unto them for types, 1 Corinthians 10. 11.) the first had the word of Promise, which caused them to beleve, (Exodus 4. 30, 31.) then followeth affliction, greater then ever before; which almost discourageth them, Exodus 5. 21, 23. after that came their deliverance with great glorie, for which they sang the praises of GOD, Exodus 13. and 14. and 15. So by the word preached, the Church of Christ was gathered, Act. 2. 41. &c. Then followed great perfection, Act. 8. 1. & 9. 1. & 12. 1. &c. Against which they were confirmed in grace, by expectation of glorie in the Kingdom of God, Acts 14. 22. And this is the continual course of the Gospel; 1 Thessal. 1. 6, 10. and 2. 14. and 3. 2, 3, 4. 2 Thessal. 1. 4, 5; 6, 7. 1 Pet. 1. 3, 9. and 4. 13, 13, &c. *heretofore*] Hebrew, yesterday, and the third day before: see Gen. 31. 2. so after, verf. 8. 14. &c.

Verf. 8. idle] or *lazier, sloake*: so verf. 17. and *sacrifice* or, *let us sacrifice*: which manner of speech noeth their importunitie: but the Greeke supplieth the word *and*. So after, verf. 17.

Verf. 9. labour] or, *doe*; that is, be doing, or, *busie themselves*; and so the Chaldee faith, let them busie themselves therein, and not lase themselves in idle words: So in Matthew 20. 12. *these last have*

have done (that is, have laboured) but on bowe. Likewise in Exo. 31. 4, 5. where *doing*, is used for working. The Greeke here translateth it, *care*. *vaine* *being words* [Hebr. words of lying: which the Greeke translateth, *vaine words*. *Vanity* and *falsehood*, are used one for another, as is noted on Exod. 20. 7.]

13 Ver. 13. *task* [Hebr. word, or thing: which in this case, was their appointed task. So ver. 19.]

14 Ver. 14. of the *sonnes of Israel* that is, which were Israelites; and the Greeke explaineth it thus, the *Scribes of the lineage of the sonnes of Israel*. The *Task-masters* therefore, were Egyptians, the *Officers* were Israelites, appointed to oversee, and hold the people to worke; as the 15. and 16. verses also manifest: these were oppressed and beaten; so the bondage was great, and universal. *saying* [that is, and *said unto*, by *Pharaoh's* Task-masters. An Hebrew phrase, wherof see the Annotations on Gen. 2. 3. and 6. 20.]

16 Ver. 16. it is the *sinne* &c.] or, *sinne* is laid upon thy people: it may be understood of the Egyptians, as if the *sin* or fault were theirs; and so the Chaldee explaineth it, *Thy people sineth against them*; that is, against thy servants the Israelites. Or, *sin* (and so, *punishment*) is laid upon thy people, us the Israelites, without cause: and so the Greeke translateth, *with* *thou therefore wrong thy people?* *Sin*, is often used for *punishment*. See Gen. 4. 7.]

19 Ver. 19. *them in evil* [that is, both themselves, (as the Greeke translateth it) and the people over whom they were, to be in an evil case. *saying* [understand from ver. 13. and 18. the *Task-masters*, and the King also *saying*: or, *after it was said*: see ver. 14.]

20 Ver. 20. *lighted upon*] that is, *met with* as unlooked for, or *fell upon* them, with hard words: as ver. 21. It is the word used before in ver. 3. and Gen. 28. 11.]

21 Ver. 21. *judge*] the Chaldee saith, *be avenged*. An imtemperate speech, and an example of great infirmity; imputing the cause of their troubles, to Gods ministers; forgetting their former faith and thankfulness, Exo. 4. 31. *to sinke*] that is, as the Greeke explaineth it, *to be abhorred*: see Gen. 34. 30. *to give* or, *and hath given*: as, *to hold the Ark*, 1 Chron. 13. 9. is expounded, and *beld it*, 2 Sam. 6. 6.]

23 Ver. 23. *deceiving thou, &c.*] that is, *thou hast not at all delivered*, nor shewed any likelihood as yet thereof. And here *Moses* himself bewaileth the remnants of his former infirmity, Exodus 4. 10, 13.

CHAP. VI.

1. God comforteth *Moses*, renewing his promise by his name *Jehovah*; 5. and remembrance of his covenant. 6. He sendeth him with these comforts unto *Pharaoh*: 9. but they hearken not unto him. 11. He comforteth him againe to *Pharaoh*, though *Moses* is loath to goe. 14. The genealogie of *Reuben*, 15. of *Simcon*,

18. of *Levi*, of whom came *Moses* and *Aaron*. 28. A repeating of *Moses* mission to *Pharaoh*, and his exception against it.

And *Jehovah* said unto *Moses*; Now shalt thou see what I will doe to *Pharaoh*; for by a strong hand shall he send them away, and by a strong hand shall he drive them out of his land.

And God spake unto *Moses*, and said unto him, I am *Jehovah*. And I appeared unto *Abraham*, unto *Isaac*, and unto *Jacob*, by (the name of) God Almighty: but by my name *Jehovah* was I not knowne to them. And also, I established my covenant with them, to give unto them the land of Canaan, the land of their sojournings, in the which they sojourned. And also, I have heard the groaning of the sonnes of *Israel*, whom the Egyptians keep in servitude; & I have remembered my covenant. Therefore say thou unto the sons of *Israel*; I am *Jehovah*, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their servitude, and I will redeem you with a stretched-out arme; and with great judgements. And I will take you to me for a people, and I will be to you a God, and ye shall know that I am *Jehovah* your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, which I did lift up my hand to give it to *Abraham*, to *Isaac*, and to *Jacob*: and I will give it to you for an heritage, I am *Jehovah*. And *Moses* spake so unto the sons of *Israel*: but they hearkened not unto *Moses*, for anguish of spirit, and for hard servitude. And *Jehovah* spake unto *Moses*, saying; Goe in, speake unto *Pharaoh* King of Egypt; that hee send away the sonnes of *Israel*, out of his land. And *Moses* spake before *Jehovah*, saying, Behold, the sonnes of *Israel* have not hearkened unto mee; and how shall *Pharaoh* heare mee, and I am of uncircumcised lips? And *Jehovah* spake unto *Moses* and unto *Aaron*, and gave them a charge unto the sonnes of *Israel*, and unto *Pharaoh* the king of Egypt, to bring forth the sonnes of *Israel* out of the land of Egypt. These be the heads of their fathers houses: the sons of *Reuben* the first borne of *Israel*; *Enoch* and *Phallu*, *Hezron* and *Carmi*; these be the families of *Reuben*. And the sons of *Simcon*; *Jemuel*, and *Jamith*,

and *Ohad*, and *Jachin*, and *Zohar*, and *Saul*, the son of a Canaanite; these are the families of *Simcon*. And these are the names of the sons of *Levi*, according to their generations; *Gershon*, and *Kohath*, and *Merari* and the yeers of the life of *Levi* were an hundred seven and thirtie yeeres. The sons of *Gershon*, *Libni* & *Shimei*, according to their families. And the sons of *Kohath*, *Amram*, and *Ishar*, and *Hebron*, and *Vzziel*: and the yeers of the life of *Kohath* were an hundred three and thirtie yeers. And the sons of *Merari*, *Mahali* and *Mushi*: these are the families of *Levi*, according to their generations. And *Amram* tooke *Jochebed* his Aunt unto him to wife, and she bare to him *Aaron* and *Moses*: and the yeeres of the life of *Amram* were an hundred seven and thirtie yeers. And the sons of *Ishar*; *Korah* and *Nepheg* and *Zichri*. And the sonnes of *Vzziel*; *Misael* and *Elaphan*, and *Sithri*. And *Aaron* tooke *Elisabet*, daughter of *Amminadab*, sister of *Naafson*, unto him to wife, and shee bare unto him *Nadab*, and *Abihu*, *Eleazar*, and *Ithamar*. And the sonnes of *Korah*; *Afsir* and *Elkanah*, and *Abiasaph*: these are the families of the *Korhite*. And *Eleazar* sonne of *Aaron*, tooke unto him one of the daughters of *Putiel*, unto him to wife, and she bare unto him *Phinehas*: these are the heads of the fathers of the *Levites*, according to their families. This is that *Aaron* and *Moses*, unto whom *Jehovah* said, Bring out the sonnes of *Israel* from the land of Egypt, according to their armies. These are they which spake to *Pharaoh* King of Egypt, to bring out the sonnes of *Israel* from Egypt; these *Moses*, and *Aaron*. And it was, in the day when *Jehovah* spake unto *Moses*, in the land of Egypt: That *Jehovah* spake unto *Moses*, saying, I am *Jehovah*: speake thou unto *Pharaoh* King of Egypt, all that I speake unto thee. And *Moses* said before *Jehovah*; Behold, I am of uncircumcised lips; and how shall *Pharaoh* hearken unto mee?

Annotations.

1 B T a strong hand] that is by force and constraint. God even compelling him thereto by his judgements: as ver. 6. and Exodus 3. 20. This was fulfilled, Exodus 12. 31, 33. and 13. 3-9. celebrated alwaies after, Deuteronomie 6. 21, 22. and 26. 7, 8. Psalm. 136. 10, 11, 12. Jer. 32. 20, 21. Dan. 9. 15.

555] Here beginneth the fourteenth Section or Lecture of the Law: called of the beginning of the third verſe, And I appeared. See Gen. 6. 9. and 28. 10.

Verſ. 3. Almighty] or Alſufficient: ſee Gen. 17. 1. The Greeke tranſlateth, *being their God*. The two titles here expreſſed, *Al*, *God*; and *Shaddai*, *Almighty*, are not uſed in Scripture till *Abraham's* time, and in ſpeech to him, Gen. 14. 18. & 17. 1. name *Jehovah*:] which name denoteth both Gods being in himſelf, and his giving of being unto (that is, the performance of) his word and promiſes; as is obſerved on Gen. 2. 4. in which latter reſpect he here ſaith, *he was not knowne to their fathers by this name*; (or as the Greeke and Chaldee tranſlate, *he maniſeſted not, nor made knowne this name*.) They being ſuſtained by faith in Gods almighty power, without receiving the thing promiſed, Act. 7. 5. Heb. 11. 9, 10. But now their children ſhould receive their promiſe, and ſo have full knowledge and experience of Gods power and goodneſſe, and of the efficacy of that his name *Jehovah*, which therefore they ſung to his praife, upon their full deliverance from the Egyptians, Exod. 15. 3. So upon performance of further promiſes or judgements, he ſaith, they ſhall know him to be *Jehovah*, *Eſay* 49. 23. & 52. 6. & 60. 16. *Ezek.* 28. 22, 23, 24, 26. & 30. 19, 25, 26. And Chriſt, in whom all Gods promiſes are yea and Amen, 2 Cor. 1. 20. having fulfilled all things for our redemption, maniſeſteth himſelf by this name in the interpretation thereof, as that he is *Alpha* and *Omega*, the beginning, and the ending, the Lord who *is*, and who *was*, and who *is* to come, even the *Almighty*, Rev. 1. 8, 17, 18. Otherwiſe, neither *Abraham*, nor *Isaac*, nor *Jacob* was without the knowledge of this name *Jehovah* altogether; for by it alſo in part, God revealed himſelf to them: as Gen. 15. 7, 8. & 26. 24, 25. & 28. 13. But as the glorious miniſtration of the Law, is ſaid to have, no glory, in reſpect of the excellent glory of the Goſpel, 2 Cor. 3. 10. ſo this is ſpoken by comparison here. The Jewes of a long time have not uſed this name, but for it they reade *Adnai*, that is, Lord. One of themſelves hath written thus; *Why doe the Iſraelites pray in this world, and are not heard? Becauſe they know not the plaine name* [of God, which is *Jehovah*] *in the world to come*, [this world] of the Meſſias; God will make it knowne unto them, and then they ſhall be heard. *Iſaiah*, in *Pſal.* 91. This teſtimonie is true upon them, not for the ſound of the letters, but for the want of faith in Chriſt, who is called *Jehovah our Luſtice*, Jer. 23. 6. when they ſhall be converted unto him, God will heare them, *Ioh.* 16. 23.

Verſ. 4. *established*] or, *erected firme* and ſure: ſee Gen. 6. 18. This was done to *Abraham*, with expreſſe limitation of the time of *Iſraels* releaſe out of Egypt; Gen. 15. 13, 18. ſojournings, or peregrinations, pilgrimage; ſee Gen. 17. 8. and 26. 3. and 35. 27.

Verſ. 6. the burdens:] the Greeke ſaith, from the power: the Chaldee, from among the tribulation of the ſervitude of the Egyptians: ſo in verſ. 7. This mercie

mercies is remembered in Plal. 81. 7. *stretch out* that is, *lifted up on high*, as both the Gr. and Chaldee do explain it: and it signifieth Gods might, and open manifestation, with continuance of the time against Egypt, till the redemption of Israel was fully performed, Deut. 4. 34. 2 King. 17. 36. Ely. 9. 12. 17. 21.

7 Ver. 7. *a God* [or, *for a God*: that is, the covenant with Abraham:] see Gen. 17. 7.

8 Ver. 8. *lift up my hand* [that is, *swear*: as the Chaldee explaineth it, *I swear by my word to give it*. Of this sign, see Gen. 14. 22. Hereof it that speech, *Jehovah hath sworn with his right hand*, &c. Ely. 62. 8. *will give it*] under which figure, eternal life in heaven was implied also to the faithful; as is noted on Gen. 12. 5. which Paul confirmeth in Heb. 11. 10. 16. and the Hebrew Doctors say of this, that it signified the Jerusalem that is above. R. Menachem on Exod. 6.

9 Ver. 9. *anguish* [Hebrew, *storminess*; that is, *anger, grief, and discouragement of spirits*: that they could not patiently endure their troubles: the Greeke translatheth it, *passionimie or feibleness of mind*. So the *storm of spirit*, is opposed to the man *slow to wrath*, Prov. 14. 29. and *storminess of spirit* in Job, was trouble and discouragement, Job 21. 4. A like phrase is, of *storminess of spirit*, whereof see Numb. 21. 4. And this grief and discouragement of Israel was so great, that they wished rather to be *less alone*, that they might force the Egyptians, than to have any further proceeding in this business, Exod. 14. 12. *servitude* or *bondage*, which was upon them, as the Chaldee addeth: the Greeke translatheth, *for hard workers*. And this was the outward cause, added to their inward discouragement and little faith.

12 Ver. 12. of *uncircumcised lips* [Hebrew, *superfluous* (or *uncircumcised*) of *lips*: that is, as the Greeke translatheth, *not eloquent*: as the Chaldee faith, of an *heavy speech*, the same which Moses complained before, in Exod. 4. 10. but figuratively spoken: as having *uncircumcised lips*, that is, many *superfluous words*, or *unskilful*: and so unfit to speake to the King. So Esai. complained of *polluted lips*, Eia. 6. 5. Of this word *superfluous*, see Gen. 17. 11.

13 Ver. 13. *into* [that is, as the Greeke addeth, *to go into*. *to bring forth*] that is, *that they might bring forth*, so ver. 27. see the notes on Gen. 6. 19. Thus Gods word and faithfulness was not hindered by mens unfaithfulness: neither was Israel saved for their owne righteousness: who from the first to the last, shewed themselves rebellious, as Moses after telleth them, Deut. 9. 4. 5. 6. 7. 24.

14 Ver. 14. *head* [that is, as the Greeke translatheth, *chief governors, or captains*. This Genealogie following, is to shew the naturall stocke of Moses and Aaron Levites, 26. 27. and the time of Israels deliverance, according to Gods promise, ver. 16. 18. 20. *Enoch*] Hebrew, *Chanuch*: in Greeke Exod. see Gen. 46. 9. &c.

16 Ver. 16. *37. years*] This mans age, with his sonnes, ver. 18. and Nephewes, ver. 20. serve for the opening of that speech concerning Israels perregination, Exo. 12. 40. see the notes there.

Ver. 20. *his Aims* [that is, *his fathers sifter*, as faith the Chadee paraphrase in the Masorites Bible: but the Chaldee set out by *Aria* Monb. *hath the daughter of his fathers sifter*: and the Greeke faith, *the daughter of his fathers brother*: neither of them well; for she was the daughter of Levi, Exod. 2. 1. and so sister to Amram his father.

Ver. 21. *Korah*] he proved a rebell against Moses, Numb. 16. 1. &c.

Ver. 22. *Uzziel*] of him and his two sonnes mention is made in Levit. 10. 4. where he is called *Aarons uncle*.

Ver. 23. *Elisabet*] so the Greeke writeth this name, and the new Testament, Luke 1. 5. and so we in English: the Hebrew foundeth it, *Elisabet*, She was of the Tribe of *Judah*, being the Prince Naassims sifter; Numb. 2. 3. 1 Chron. 2. 3. 10. *Nadab and Abihu*] these died before the Lord by a fire, Levit. 10. 1. 2. *Eliazar*] hee succeeded his father Aaron in the high Priesthood, Numb. 20. 25. 26. &c. Of the Priests that were of him and his brother *Ithamar*, see 1 Chron. 24.

Ver. 25. *Phinehas*] of him, see Numb. 25. 7. &c.

Ver. 26. *their armies*] or, *their hosts*: that is, not confusely, but their ordered troops, being increased to many thousands, and called the *hosts of the Lord*, Exod. 12. 37. 41. & 7. 4. These were after ordered according to their Tribes, Num. 10. 14. 15. &c. Of the word *host* or *army*, see Gen. 2. 1.

Ver. 27. *to bring*] that is, *that they might bring*, as ver. 12.

Ver. 30. of *uncircumcised*] Greeke, of a *small voice*, Chaldee, of an *heavy speech*; see before ver. 12. and Exod. 4. 10.



CHAP. VII.

1, *Moses is made Pharaohs God*, and *Aaron his Prophet*. 3, *Pharaohs heart should be hardened against their words and signes*. 6, *Moses and Aaron doe as their are bidden*. 7, *Their age*. 10, *Aarons rod is turned to a Serpent*. 11, *The Sorcerers doe the like*. 13, *Pharaohs heart is hardened*. 14, *Moses is sent againe unto him with word and signe*. 19, *The waters of Egypt are turned into blood*. 21, *The fishes die*. 22, *The Magicians doe the like miracle, whereupon Pharaoh is hardened still*.

AND Jehovah said unto Moses; See, I have made thee a God to Pharaoh; and Aaron thy brother shall be thy Prophet. Thou shalt speake all that I command thee; and Aaron thy brother shall speake unto Pharaoh, that hee send the sons of Israel out of his land. And I will harden Pharaohs heart; and will multiply my signes and my wonders in the land of Egypt. And Pharaoh shall not hearken unto you; and I will lay my hand upon Egypt, and will bring forth mine armies, my people the sonnes of

[Israel]

Israel, out of the land of Egypt, by great judgements. And the Egyptians shall know that I am Jehovah, when I stretch forth my hand upon Egypt: and I will bring out the sonnes of Israel from among them. And Moses and Aaron did as Jehovah commanded them, so did they. And Moses was fourscore yeeres old, and Aaron fourscore and three yeeres old, when they spake unto Pharaoh. And Jehovah said unto Moses and unto Aaron, saying; When Pharaoh shall speake unto you, saying; Give a wonder for you, then thou shalt say unto Aaron, take thy rod, and cast it before Pharaoh, it shall be *(turned)* to a dragon. And Moses and Aaron went in unto Pharaoh, and they did so as Jehovah had commanded: and Aaron cast his rod before Pharaoh, and before his servants, and it was *(turned)* to a dragon. And Pharaoh also called the wife *men*, and the forcerers; and they also, the magicians of Egypt, did with their incantments so. And they cast down every man his rod, and they were turned to dragons: and Aarons rod swallowed up their rods. And Pharaohs heart waxed strong, and he hearkened not unto them, as Jehovah had spoken. And Jehovah said unto Moses; Pharaohs heart is *heavy*; he refuseth to send away the people. Go unto Pharaoh in the morning; loe, he goeth out unto the waters, and thou shalt stand to meet him by the rivers brink: and the rod which was turned to a serpent shalt thou take in thy hand. And thou shalt say unto him; Jehovah the God of the Hebrews hath sent mee unto thee, saying, Send away my people, that they may serve mee in the wilderness: and behold thou hast not heard hitherto. Thus faith Jehovah; in this thou shalt know that I am Jehovah: behold, I smite with the rod which is in my hand upon the waters which are in the river, and they shall be turned into blood. And the fish which is in the river, shall dye, & the river shall stink, and the Egyptians shall be wearied to drink the waters of the river. And Jehovah said unto Moses; Say unto Aaron, take thy rod, and stretch out thy hand upon the waters of Egypt, upon their streams, upon their rivers and upon their ponds, & upon every gathering together of their waters, and they shall be blood: and there shall be blood in all the land of Egypt, both in vessels of wood, & in vessels of stone. And Moses & Aaron did as Jehovah commanded; & he lift up the rod, and smote the waters which were in the ri-

ver, in the cics of Pharaoh, and in the cics of his servants, and all the waters which were in the river, were turned to blood. And the fish which was in the river, died, and the river stunk, and the Egyptians could not drink the waters of the river, and there was blood in all the land of Egypt. And the magicians of Egypt did so by their incantments: and the heart of Pharaoh waxed strong, and hee hearkened not unto them, as Jehovah had said. And Pharaoh turned, and went into his house; and hee set not his heart to this neither. And all the Egyptians digged round about the river for waters to drink, for they could not drinke of the waters of the river. And seven daies were fulfilled, after that Jehovah had smitten the river.

Annotations.

Made] or, given thee for a God: that is, one to whom the word of God shall come, and by whom it shall be made knowne unto Aaron, and so to Pharaoh. This reason Christ rendreth of the like speech, Joh. 10. 35. The Chaldee, for God, translatheth a *master*: see Exod. 4. 16. Prophet] to speake for thee, (as the next verse manifesteth) the Chaldee faith, *thy Interpreter*: before, God called him his *mouth*, Exod. 4. 16. A Prophet hath the name of speaking or interpreting Gods word: see the notes on Gen. 20. 7. Thus God confirms Moses against his feares, Exod. 6. 12. 30.

Ver. 2. *speake*] the Greeke addeth, *to him*, meaning Aaron, as Exod. 4. 15.

Ver. 3. *harder*] as before he said, he would make strong: Exod. 4. 21. wonders] or, *persuading-miracles*: for to draw men to beleve and obey, as Deut. 13. 1. 2. Joh. 4. 28. Rom. 15. 18. 19. By such God beareth witness to his word preached, Heb. 2. 4. and they portend, either good, 2 Chron. 32. 24. or evil. Deut. 6. 2. 22. and 28. 46. yet can they not perfwade any without the speciall grace of God, Deut. 29. 2. 3. 4.

Ver. 4. *lay*] Hebrew, *give my hand*; which the Chaldee expoundeth, *lay my powerful plague*: so ver. 5. *armies* or *hosts*: see Exod. 6. 26. The Greeke translatheth, *with my power*.

Ver. 7. *old*] Hebrew, *some of 80. yeeres* of which phrase see Gen. 5. 32. By this it appeareth Moses had bene 40. yeeres in the land of Midian, as Stephen avoucheth, Act. 7. 30. See Exod. 2. 23.

Ver. 9. a *wonder*] or, *persuading-miracle*, that I may know ye are sent of God: see ver. 3. The Greeke addeth, *a signe* or *wonder*. thy rod] because Aaron now used it: before it was Moses rod and Gods: Exod. 4. 2. 20. a *dragon*] that is, a *great serpent*: and therefore in ver. 15. it is called a *serpent*, as also before in Exod. 4. 3. So the Devil is called the *dragon* the *old serpent*, Rev. 20. 2. And Pharaoh himselfe, with his Egyptians, are called dragons,

CHAP. VIII.

1, God threateth Pharaoh, if hee send not Israel away, 2, to plague his Realme with Frogs. 3, Aaron stretcheth out his hand, and (the second plague) Frogs come out of the waters, over all the land. 4, The Magicians doe the like. 5, Pharaoh speaketh to Moses, 12, And Moses by prayer removeth the Frogs away. 15, Pharaohs heart is hardened. 16, The third plague: Dust is turned into Lice, on man and beast. 17, The Magicians could not doe so; yet Pharaoh is hardened. 18, God threateth the fourth plague; Swarms of Flies upon the Egyptians. 22, exempting Israel in Goshen. 24, The land is corrupted with the swarms. 25, Pharaoh inclineth to let the people goe. 30, Moses by prayer removeth the swarms away. 32, Pharaoh is hardened againe.

And Jehovah said unto Moses; Goe in unto Pharaoh, and say unto him, thus saith Jehovah; Send away my people, that they may serve me. And if thou refuse to send them away, behold, I will smite all thy border with frogs. And the river shall abundantly bring forth frogs, and they shall come up, and enter into thy house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thy ovens, and into thy troughs of dough. And the frogs shall come up upon thee, and upon thy people, and upon all thy servants. And Jehovah said unto Moses, Say unto Aaron, stretch forth thine hand with thy rod, over the streames, over the rivers, and over the ponds, & cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. And the Magicians did so with their enchantments, and caused frogs to come up upon the land of Egypt. And Pharaoh called for Moses and for Aaron, and said, Intreat ye Jehovah that he may take the frogs from me, and from my people, and I will send away the people, that they may sacrifice unto Jehovah. And Moses said unto Pharaoh, Glory over me, when I shall intreat for thee, and for thy servants, and for thy people, to cut off the frogs from thee and from thy houses: only in the river they shall remain. And he said, to morrow: and he said (be it) according to thy word, that thou maist know that there is none like Jehovah our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people: only

which is used in Gen. 1. 10. and implieth lakes, pools, pits, ditches and vessels: as after is explained in the end of this verse. See also Leviticus 11. 36. *versis* this word is expressed in the Chaldee, and is necessarily implied in the Hebrew, as a thousand, 2 Sam. 8. 4. for, a thousand chariots, 1 Chronicles 18. 4. the first, Matthew 26. 17. for, the first day, Marke 14. 12. and many the like.

Verf. 20. he lift up] the Greeke explaineth it, *Aaron lift up his rod, to blood*: as the Egyptians had drew the blood of the children of Israel, drawing them in the river, Exod. 1. 22. so in this first plague, God rewardeth that, by turning their waters into blood, which R. Menachem (on this place) saith, *signified mercie turned unto them to judgement*. So upon the spirituall Egyptians, (by whose sin, the third part of the sea became blood, and of other waters, became wormewood, Revel. 8. 11.) there be the like plagues, from the phials (or cups) of Gods Angels, as are here by the rod of Gods messengers: their sea, rivers and fountains becoming blood: they having sinned the blood of Saints and Prophets, and God giving them blood to drinke, for they are worthy, Revel. 16. 3, 6. Of this plague the Psalmist also speaketh, Psalm. 78. 44. and 105. 29. Contrariwise, God blest his people, by turning, for them, the rocks to rivers and fountains of waters, Psalm. 78. 15, 16. and 114. 8. and giving them the water of life to drinke, John 4. 10, 14. Revelations 22. 1. 17.

Verf. 21. died:] so in Antichrists sea, every living foule dieth, Revel. 16. 3. as by their impietie, they had caused the third part of such to die before, Revel. 8. 9. Contrariwise, in the holy land, corrupt waters are healed, the creatures in them live, and fish are multiplied, Ezek. 47. 8, 9. *smoke*] whereas the waters of Egypt served them for drinke, Jer. 2. 18. (there being no raine in the country, Deuteronomie 11. 10, 11.) God turning them to sinking blood, and killing the fish: the plague was more grievous. For, fish were their common food, Numb. 11. 5. the flesh of many beasts, they through superstition would not eat of, Exodus 8. 26. so that which the Prophet after threateth, was now upon them: The fishers mourned, and all they that cast angle into the brookes lamented: and they that spread nets upon the waters languished, E. say 19. 8.

Verf. 22. did so] as before in verse 11. They could by enchantments increase their owne plagues, but not ease themselves: see Exodus 8. 7, 8. But where had they water to turne into blood? either they found some by digging about the river, ver. 4. or they had some fetched from another place, as Goshen, see the notes on v. 18. *waxed strong*] the Greeke saith, *was hardened*: see verf. 17.

Ver. 23. set me] that is, regarded not, nor cared for this wondrous plague: for the setting of the heart signifieth carelesse regard, Exod. 9. 21. Prov. 22. 17. 2 Sam. 18. 3.

also figures of the signs and lying wonders, that Antichrist worketh, 2 Thessa. 2. 9. whose Church is called Egypt, Revel. 11. 8. their rod:] that is, their dragons made of rods: or, if they were all turned to rods againe, it was the greater miracle. But by comparison with Ex. 4. 4. it is most likely it was a serpent till Aaron tooke it into his hand againe. And here Moses and Aaron doe overcome Iannes and Jambres at the first, in that wherein they most excelled: so they that are of God, overcome Antichrist; for greater is he that is in them, than he that is in the world, 1 Job. 4. 3, 4.

Verf. 13. waxed strong] or hard; both by his owne impenitencie, Rom. 2. 5; and Gods just worke in him, Exod. 4. 21.

Verf. 14. heavie:] by reason of the hardnesse of it: and so unfit to be lifted up unto the obedience of my word. This heavinesse when it is spoken of eyes, eares, hands, heart, or the like; signifieth the dullnesse and unfitness to do that which men ought: Gen. 48. 10. Zach. 7. 11. Exod. 17. 12. Luke 21. 34. And this in Pharaoh is said, both to be done of himselfe, Exodus 8. 32, and of God, Exod. 10. 1.

Verf. 17. I smite:] Aaron it was that smote, verf. 19. but God by Moses commanded it: therefore he principally smote, and the rod is said to be in his hand. The Scripture sometime explaineth this, as he called, Mat. 20. 32. that is, he commanded to be called, Mark. 10. 49. and he gave, Mark. 15. 45. that is, he commanded to be given, Mat. 27. 58. See also the notes on Gen. 39. 22, and 48. 24. And God foretelleth the plague before hee brings it, to warne him in mercie: but useth the time present, I smite, (or, am smiting): to signifie judgement to be at hand. So Exod. 8. 2.

Ver. 18. be wroth:] both by diging round about the river for waters, as verf. 24. and being grieved, and loathing the waters turned to blood, which they shall not be able to drinke, as in verf. 21. and so the Greeke here translateth, *they shall not be able to drinke*. And this plague being threatend to the Egyptians only: it is to be thought, the Israelites in Goshen were free from this, as from other plagues following, Exod. 8. 22. & 9. 26. & 10. 23. And so the Hebrew Doctors say, the plague of blood, was blood to the Egyptians, and water to the Israelites: R. Elias in Sepher Joseph ebensab, treat. of Love, c. 7. Here God proceedeth in his worke, from signes and wonders, to plagues and punishments: tenne whereof he bringeth upon Egypt, before the Israelites were let goe out of their bondage, (as there are seven plagues, wherewith the spirituall Egypt of Antichrists Church is smitten, in Revel. 16.) These ten plagues, the Hebrew Doctors summe up in ten letters, the first of all their names, **אחרי כן** whereby they meane,

Blood: Frogs: and Lice: a Mixed swarme:

Murraine that beasts amoyd:

Boyle: Haile: and Locusts: Darknesse thicke:

and Firrly-borne all destroyd:

Verf. 19. gathering together] that is, place of gathering, as the Chaldee expounds it: the word which

dragons, Ezek. 29. 3. Psal. 74. 13. But this wonder was a signe of their destruction, if they obeyed not: for the desolation of a Country is signified by the dwelling of dragons there, Mal. 1. 3. Esa. 13. 20, 22. Psalm. 44. 20. See also the notes on Exodus 4. 3.

Ver. 11. wise men] Philosophers: of these see Genes. 41. 8. Sorcerers] or, Witches: such as doe bewitch the senses and minds of men, by changinge the formes of things to another huc. And from the Hebrew *Casphas*, (which hath the signification of changing or turning) the Greekes have formed their word *Basimoi*, and the Latines *Fascini*, which is to bewitch, and it used for unlawfull devilish Arts and Artizens, such as Gods Law condemneth, and punisheth with death, Deut. 18. 10. Exo. 22. 18, and applied to false teachers, and their crails, Gal. 3. 1. Rev. 18. 23, and these Egyptian Sorcerers, were types of seducers, who resist the truth, as Jannes and Jambres withstood Moses, here 2 Timothy. 3. 8. where Paul setteth downe the names of the chiefe of their Sorcerers, as they were kept in the Jews private Records. For so to this day, in their Babylonian Talmud, tract. Menachoth, chap. 9. they shew how Iohanne and Mamre, chiefe of the Sorcerers of Egypt, withstood and mocked Moses, saying, I have brought straw into Asphraim, (as water into the sea) for they thought, he did his miracles by sorcery, whereas the land of Egypt was full of Sorcerers. This Mamre, was also an Amoritic name, Gen. 15. 18. called in Greeke, *Mambres*, and by Paul, *Jambres*, in 2 Tim. 3. 8. where the Syriack writeth *Jambres*: for letters are often changed even in the same tongue, as Merodach, E. say 39. 1. or Barodach, 2 King. 20. 12. Nemuel, 1 Chron. 4. 24. or Lemuel, Exod. 6. 15, and many the like. And that not Paul only, but the Jewes commonly fo named them, appeareth also by a Chaldee paraphrase of the Law, that goeth under the name of *Iouatubim*; there upon this place of Exodus, their names are written *Iamris* and *Jambres*: and in another Hebrew Commentarie on the Law, called *Tanchuma*, in fol. 40. they are named *Iamris* and *Jambres*. Among the heathens also, their memorie continued, though corrupted; for *Plinie* in nat. hist. lib. 30. cap. 1. speaketh of *Moses* and *Jannes*, and *Cabala*, (or as some reade it *Iotape*) whom he calleth *Jewes*, by whom *Magicks* was used. And *Origen* against *Celsus*, lib. 4. sheweth how *Numenius* a Pythagorean Philosopher, speaketh of *Moses* miracles in Egypt, and his resistance by *Jannes* and *Mambres*, magicians: *Apuleius* also, a Latine Philosopher, (in his second *Apologie*) mentioneth one *Jannes*, among the chiefe Magicians: that their names, as it seemeth, were renowned over all. *magicians*] see the notes on Gen. 41. 8. *instruments*] or, secret sleights, jugglings. A word not used in this sense, save here, and in verf. 22. and it hath the signification, of secret and close conveyance, or, of glistering like the flame of a fire or sword, as Gen. 3. 24. wherewith mens eyes are dazzled. And by this word, God putteth difference betwene *Moses* miracles which were done in truth; and theirs done by sleight or sorcery: which were

12 onely in the river they shall remaine. And
 13 Moses and Aaron went out from Pharaoh,
 14 and Moses cried unto Jehovah, because
 15 of the frogs which he had put upon Pharaoh.
 16 And Jehovah did according to the word of
 17 Moses; and the frogs died out of the houses,
 18 out of the villages, and out of the fields.
 19 And they gathered them together upon
 20 heapes, and the land stank. And Pharaoh
 21 saw that there was a breathing, and he made
 22 his heart heave, and hearkened not unto
 23 them, even as Jehovah had spoken. And
 24 Jehovah said unto Moses; Say unto Aaron,
 25 stretch out thy rod, and smite the dust of the
 26 land, and it shall be (turned) to lice in all the
 land of Egypt. And they did so, and Aaron
 stretched out his hand with his rod, and
 smote the dust of the land, and there were
 lice on man and on beast; all the dust of the
 land was lice, in all the land of Egypt. And
 the Magicians did so with their enchant-
 ments, to bring forth lice, but they could
 not; and there were lice on man and on
 beast. And the Magicians said unto Pha-
 roah, *This is the finger of God*: and Pha-
 roah's heart waxed strong, and he hearkened
 not unto them, even as Jehovah had spoken.
 And Jehovah said unto Moses, Rise up early
 in the morning, and stand before Pharaoh;
 loe, hee cometh forth to the waters; and
 say unto him, thus saith Jehovah, Send away
 my people, that they may serve mee. Else,
 if thou wilt not send away my people, be-
 hold, I will send a mixed swarve upon thee,
 and upon thy servants, and upon thy people,
 and into thy houses; and the houses of the
 Egyptians shall be full of the mixed swarve,
 and also the ground whereon they are. And
 I will marvelously sever in that day the land
 of Goshen upon which the people standeth,
 that there shall be no mixed swarm there;
 to the end thou mayst know that I am Jehovah,
 in the midst of the earth. And I will put a
 redemption betwene my people and thy
 people: to morrow shall this signe be. And
 Jehovah did so; and there came a heave
 mixed swarve into the house of Pharaoh,
 and the house of his servants, and into all the
 land of Egypt; the land was corrupted by
 reason of the mixed swarve. And Pharaoh
 called for Moses and for Aaron, and said,
 Goe yee, sacrifice to your God, in the land.
 And Moses said, It is not meet so to doe;
 for the abomination of the Egyptians, shall
 we sacrifice to Jehovah our God: loe, shall
 we sacrifice the abomination of the Egyp-

tians before their eies, & will they not stone
 us? Wee will goe three daies journey into
 the wilderness, and sacrifice to Jehovah our
 God, as he shall say unto us. And Pharaoh
 said, I will send you away, that yee may sa-
 crifice to Jehovah your God in the wilder-
 nesse; onely in going, you shall not re-
 move very farre away: intreat yee for mee.
 And Moses said; Behold, I goe out from
 thee, and will intreat Jehovah that the mix-
 ed swarve may depart from Pharaoh, from
 his servants, and from his people, to mor-
 row: onely let not Pharaoh any more de-
 ceive in not sending away the people, to sa-
 crifice unto Jehovah. And Moses went out
 from Pharaoh, and intreated Jehovah. And
 Jehovah did according to the word of Mo-
 ses; and hee removed the mixed swarve
 from Pharaoh, from his servants, and from
 his people; there remained not one. And
 Pharaoh made his heart heave at this time
 also, and sent not away the people.

Annotations.

A *Bundantly bring*] This word is used in the
 creation, Gen. 1. 20. that which then was as
 a blessing, is here turned to a curse. And this se-
 cond plague, even as the former, God raiseth
 from the waters: the next is from the earth, ver.
 16. this is threatened before it was inflicted, the
 next is not so. *house*] The Greeke Interpre-
 ters understood one for many, translating *houses*,
chambers, &c. which the Hebrew also may im-
 ply: see Gen. 3. 2. and upon] or, and into (the houses
 of) thy people: in this sense the Greeke translate
 it. *troups of dough*] or (as the Greeke ex-
 pounds it) *lumps of dough*: which the word seemeth
 properly to meane, in Exodus 12. 34. This was
 one of the particulars in which God threat-
 neth the transgressors of his law, to curse them,
 Deut. 28. 17.

Verf. 4. *upon thee*] or, *against thee*: This signifieth
 the greatness of this plague, invading not only
 their houses, beds, pantries, &c. but the Egyp-
 tians themselves: whom neither doores, gates,
 walls, nor weapons, could defend from those fil-
 ly creatures. By expresting these persons, the ex-
 cepting of Israel seemeth to be implied: as after
 in plaine words, verf. 22. And in Pal. 78. 12-43.
 these wonders are said to be done in T^{ra}ns (or
 T^{ra}ns) a region of Egypt, which was distinct from
 Goshen, where Israel dwelt.

Verf. 6. *the frog*] put generall for frogs: with
 multitudes whereof God plagued the Egyptians,
 and as it said in Psalm. 78. 45. *corrupted* (or de-
 stroyed) them. Frogs are loathsome and trouble-
 some creatures, and by Gods law unclean, and
 abominable, Levit. 11. 12, 23. and by frogs, etc.
 where the holy Ghost signifieth, the unclean

ness of devils, which coming out of the mouth
 of the Dragon, Beast, and False Prophet, (as here
 they came out of *streams, rivers, and Ponds*), goe
 to the kings of the earth, (as these did into *kings cham-
 bers*, Pal. 105. 30.) to gather them to the battle
 of the great day of God Almighty, Rev. 16. 13.
 14. *Phne* (in his *nat. Hist.*, booke 8. c. 29.) speak-
 ing of notable documents of destruction by
 contemptible creatures, mentioneth a *cicic* in
 France, that was (of old) driven away by frogs.

Verf. 7. *did so*] or, *did likewise*: see Exod. 7. 11. 22.
 Verf. 8. *that he may take away*] or, *and let him re-
 move*: by this Pharaoh acknowledgeth both the
 grievousness of this plague (for he requested not
 the like for the first of the blood, Exod. 7. 23.)
 and that his Magicians could adde unto his
 plagues, but were not able to deliver him from
 any. Wherefore hee is now forced to seeke helpe
 of that God, whom before he would not know,
 Exod. 5. 2. And when the Philistines land was
 plagued with mice, (as Egypt was now with
 frogs) they counsell of their soothsayers, sent
 an offering to the God of Israel, that they might
 be healed: and thinned hardnesse of heart, taking
 warning by this Pharaoh and the Egyptians,
 1 Sam. 6. 2, 3, 6.

Verf. 9. *Glory over me*] in appointing mee the
 time when I shall intreat for thee: so the Greeke
 translate it. *Appoint unto me when I shall pray*, and
 the Chaldee paraphraseth, *Aske for thee a powerfull
 worke, and give thou the time, &c.* The Hebr. properly
 signifieth to glory over, or, to vaunt ones self against
 another: as Iudg. 7. 2. Elay 10. 15. In this speech
 Moses shewed both great faith in God, & humi-
 lity towards to the King. *cut off*] that is, *despoyle*,
 or *kill*, ver. 13. *only*] or, as the Gr. translate, *but*
 in the river. So Moses limiteth the measure of
 the release, of the time hee leaveth to Pharaoh's
 choice, who by seeing the remainders of both
 plagues (that frogs were in the river where fish had
 bin before, Ex. 7. 21.) might be the more moved
 to keepe his promise, in letting Israel goe. There-
 fore this deliverance is called *but a breathing*, v. 15.

Verf. 12. *because of*] or, *concerning the word* (or *business*,
 as the Chaldee translate it) of the frogs: which
 the Greeke interpreteth, *for the limited ending of the
 frogs*, as he had appointed to Pharaoh. *he had put*]
 that is, God had laid as a plague: or, which Moses
 had put into Pharaoh, for choice of the time, ver. 9.
 The Greeke favoureth this latter sense; for doe the
 words following.

Verf. 14. *upon heaps*] or, *many heaps*: Hebr. *heaps*,
 becaus of which phrase, see Gen. 14. 10.

stank] with dead frogs, as the river did before
 with dead fish, Exod. 7. 21. The Chaldee transla-
 teth, *they stank upon the land*. Hereby God recom-
 pensed the Egyptians sin, in whose eyes the fa-
 vour of Israel did stinke before, Exod. 5. 21. and
 there remained as yet a memorial of their plague,
 the stink whereof came up into their nostrils: &
 the ill favour of such unclean spirits as were figu-
 red by these frogs (Rev. 16. 13. 14.) is signified.
 The like is prophesied concerning the Locusts, in
 Isai. 2. 20. and the armie of Gog, Ezek. 39. 11. and

all other enemies of the Church, Elay 34. 3.
 V. 15. *a breathing*] or *respiration*, in Gr. *a refresh-
 ing*: that is, some enlargement and respite from the
 plague, wherewith he was before so itraicly afflic-
 ted. The like word is used in Eth. 4. 14. *heavy*]
 unfit to understand, or yeld to the word of God: see
 Exod. 7. 14. Thus neither the laying on of
 the plague, nor taking it off, could worke any
 good in Pharaoh: let favour be turned to the wicked,
 yet will hee not learne rightnesse, Elay 26. 10.

V. 16. *thy rod*] the Greeke addeth, *with thy hand*,
 which the H. b. also expresth it v. 17. And so in
 Exod. 10. 21. where Moses is bidden stretch out
 his hand, seemeth to be meant his rod withall. Of
 this third plague, God gave Pharaoh no warning
 beforehand, as he did of the other two: but hat-
 tened his punishment, as his sins increased, & bring-
 eth this plague from the earth, which was nearer
 unto them than the waters. So of the fourth and
 fifth plagues, God gave them warning before
 hand; but not of the sixth, Exod. 9. 8. againe, of the
 seventh and eight plagues, hee warned them, but
 not of the ninth, Exod. 10. 21. and at the tenth
 plague, the Israelites are sent away, Ex. 12. More-
 over, these three first plagues, which were from
 the waters & earth, came by Aarons hand stretch-
 ing out the rod, Ex. 7. 19. & 8. 5. 16. three which
 were from the heavens and aire, came by Moses
 stretching out his hand and rod, as the Haile, Ex.
 9. 22. 23. the Locusts, Exod. 10. 12. 13. and the
 Darknesse, Exod. 10. 21. 22. Three came without
 the hand, either of Moses or Aarons; as the mixed
 swarve, Exod. 8. 21. 24. the Murraine, Exod. 9. 3.
 and the death of the first-borne, Exod. 12. 29.
 and one was by Moses hand, but not with the
 rod; as the plague of Boiles, Exodus 9. 8. 10.

V. 17. *there were lice*] Hebr. *there was the lowse*,
 put generally for the multitude of this vermine;
 which being of the least sort of Gods creatures,
 did greatly plague the proud nation. This David
 rehearseth, among other Gods wonders in E-
 gypt, Psal. 105. 31. Humane writers doe record,
 that the Priests of Egypt did *save their whole bodies*,
every third day, left any himself, or other filth, should breed
upon them that served their gods, Herodotus, in Enterpe.
 So, with things which they superstitiously loath-
 ed, did God plague them. The Greeke calleth
 this plague *skippers*, which are a kind of small
 stinging gnats: but by the Chaldee and others,
 they were lice.

V. 18. *did so*] that is, *endeavored to doe so*, but could
 not: and when men are said to doe things above
 their ability, it meaneth their labour and endea-
 vour thereto: as Mat. 7. 13. *enter in at the strait gate*:
 that is, *strive to enter*, Luke 13. 24.

V. 19. *the finger*] that is, *the worke*, Spirit and
 power of Gods, who is said, after the manner of men
 to doe things by his hand and finger, Pal. 102. 26.
 & 84. & 109. 7. 1 Sam. 6. 9. To this speech Christ
 hath reference, when hee reituted those that with-
 stood his miracles, as these Magicians did Moses;
 If I with the finger of mine hand cast out devils, Luke 11. 20.
 which another Evangelist explains to bee the spi-
 rit of God, Mat. 12. 28. Here the confession of Iames

and Iambres (of whom see before in Exodus 7. 11.) condemned Pharaoh and themselves: that in further resistance, they manifested their folly unto all men, as 2. Tim. 3. 8. 9. The Chaldee expoundeth their speech thus; it is a plague from before the Lord.

20 Ver. 20. *And* [or present thy life].

21 Ver. 21. a mixed *swarme* [of flies, wasps, hornets, or as some thinke, of wild beasts, serpents, mice, and the like. The Hebrew and Chaldee words, signifie onely a mixed multitude; but shew not of what creatures. The Greeke now extant, hath *Knemosis*, that is, the Dog-flye; Hierom faith, of old the Lxxij. Interpreters called it *Koinomia*, and Aquila translated it *Tammia*; that is, the common, or all sorts of flies. The Chaldee paraphrase on Psalm. 78. 45. expoundeth it a mixed *swarme* of wild beasts of the fields; so the latter Hebrewes, as *Aben Ezra* and *Sol. Isidore* (on Exodus 8.) name them, *Lions, Wolves, Beares, Leopards*; and all kinds of wild beasts, *Serpents, and Scorpions*. With whom accordeth *Philo*, (or the Author of the booke of *Wildome*) who faith, that as the Egyptians worshipped *Serpents* void of reason, and vile beasts; so God sent a multitude of unreasonable beasts upon them for vengeance, for the Lord wanted not means (as hee faith) to send among them a multitude of Beares, or fierce *Lions*, or unknowne wild beasts full of rage never created, breathing out either a fiery vapour, or filthy fumes of scattered smoke. &c. *Wild. 11. 15. 17. 18.* As in Exodus 12. 38. *gheeb* is used for a mixed multitude of people of sundry nations: to *gheeb* here seemeth to intend, not one, but many sorts of creatures, flying, or running, and such they were as did eat (or devour) the Egyptians, *Psalm. 78. 45. and corrupted* (or destroyed) the land, Exodus 8. 24. and because hee faith, their bodies should be full of them, I thinke rather they were small creatures, than *Lions, Beares*, or the like.

22 Ver. 22. *will marvellously sever* [will separate and exempt in a marvellous and glorious manner: wherefore the Greeke expoundeth it, *paradoxa*, that is, I will marvellously glorifie, or miraculously honour. See Exodus 33. 16. *Giffen* in Greeke *Giften* a province in Egypt, where Israel dwelt: see Gen. 45. 10. *standeth* that is, *standeth or tarieth*, from being sent away to serve me: as Exodus 9. 28. or *standeth*, that is, *dwelleth in the midst*] the Greeke translatheth, ruling all the earth, (or land.)

23 Ver. 23. a redemption: [that is, as the Greeke translatheth, a *distinction* (or distinction):] whereby it shall appeare that I doe redeeme and save them from this plague. The Chaldee explaineth it thus, *I will put a redemption to my people, and upon thy people I will bring a plague*. So in *Psalm. 111. 9.* hee sent a redemption to his people: and herein Gods grace in Christ was figured; for by him, God hath made a redemption for his people, *Luk. 1. 68.*

24 Ver. 24. *didst* [see said, and there came a mixed swarme, *Psalm. 105. 31.* which here Moses calleth *beast* or *grievous*: both for the multitude of these noysome creatures (as the Gr. interpreteth the

words,) and for the hurt which they did to the people and land which was corrupted, or, (as the Greeke faith) destroyed by them.

Ver. 26. *not meet* [or, not right, as being not appointed of God, who called into the wilderness, Exodus 3. 18. The Greeke translatheth it *contra so be done*. the abomination: that is, the beasts which the Egyptians doe worship, and doe abhorre to kill or to see killed for sacrifice. And the sentence twice repeated, may imply two senses; 1. Shall we sacrifice to our God such things as the Egyptians sacrifice? that would be abomination to the Lord. 2. Or shall we sacrifice such things as God requireth? that would be an abomination to the Egyptians. The Greeke translatheth plurally, *abominations*; and the Chaldee explaineth it thus; for the beasts which the Egyptian worshippeth, we shall offer for sacrifice: we shall not sacrifice the beasts which the Egyptians worship, &c. The Scripture often calleth the Gods, and services of the heathens, *abominations*; as *Deut. 7. 25. & 12. 30. 31. 2 King. 23. 13.* *Ezra 9. 1.* *Eliay 44. 19.* Now the principall sacrifices of the Hebrewes, were Oxen and Sheep, Gen. 15. 9. and all sheep-keepers were an abomination to the Egyptians, Gen. 46. 34. (as humane writers doe record) they that kept in the Temple of *Iupiter Ibebanus*, or dwelt in that province (in the land of Egypt) they all abstained from sheepe, and sacrificed goats: and those Thebanes Egyptians killed no rams, but counted them holy; and they had an image of *Iupiter* with a rammes face. Likewise the Egyptians might sacrifice no oxen, because they were consecrated unto Isis; whose image also they had, like a woman with oxen horns; and all the Egyptians revered her above all other cattell, as witnesseth *Herodotus* in his history, booke 2. and other writers testifye the like things of them: as *Pharaos* in his booke of *Isis and Osiris*. will they not flinze? meaning, doubtlesse they will. Therefore the Greeke translatheth, *wee shall be stoned*: and the Scripture it selfe often resolveth such questions, by affirmations: as is shewed on Gen. 4. 7. and 13. 9.

Ver. 27. *shall say*: [for they knew not how they should serve the Lord, till they came thither, Exodus 10. 26. The Gr. translatheth, *butt shal*, referring it to that generall precept, in Ex. 5. 1. 3. Ver. 28. *not remove very farre*: [or, not in any case remove farre: Hebrew, *removing farre, not remove farre*: in Greeke, *frae* Gen. 2. 17. *intreare* in] Greeke, *pray see therefore for me unto the Lord*: meaning that the plague might be taken away, as ver. 8. and 29. So *Simon Magus* requested the prayer of *Peter*, *Act 8. 24.*

Ver. 29. *that the mixed swarme may* [or as the Greeke translatheth, and the mixed swarme shall depart: for these two phrases are used indifferently, as one Evangelik writeth, and the inheritance shall be ours, *Marke 12. 7.* another faith, *that the inheritance may be ours*, *Luke 20. 14.* See also the notes on Gen. 27. 4. & 12. 12. Herein Moses shewed great faith, that his prayer should be granted. more deceit] Heb. *ad to deceive*; or, so much, as the word signifyeth, 1. *King. 18. 27.* this hee said, because he had promised

promised the like before, ver. 8. but *God will not be mocked*, *Gal. 6. 7.* *Iob 13. 9.*

Ver. 32. *made be wile* [by hardning his heart against the Lord: see ver. 15. and chap. 7. 14. *sent me*] as the Greeke faith, he would not find. And to Moses speaketh also in Exodus 10. 27. And often when things are denied to be done, it implieth an unwillingnesse: which the Holy Ghost sometime explaineth; as *David removed not the Arkes*, 1. *Chro. 13. 13.* that is, hee would not remove it, 2. *Sam. 6. 10.*

CHAP. IX.

1. God threateth the fifth Plague, the murraine of cattell: 4. but exempteth Israel. 6. The Egyptians cattell die: 7. yet Pharaoh is hardened. 8. God bringeth the sixth plague, boyles upon man and beast: 11. So that the Magicians cannot stand before Moses: 12. yet Pharaohs heart is hardened. 13. God threateth Pharaoh more severely. 22. The seventh plague of haile and fire, falleth upon men and beasts, and fruits of the earth. 27. Pharaoh confesseth his sinne, and speaketh to Moses, 33. who prayeth to God, and the plague ceaseth: 34. whereupon Pharaohs heart is hardened yet more.

AND Iehovah said unto Moses; Goe in unto Pharaoh, and speake unto him, Thus faith Iehovah the God of the Hebrewes, Send away my people, that they may serve mee. For if thou refuse to send them away, and thou still wilt hold them: Behold, the hand of Iehovah is upon thy cattell, which is in the field, upon the hories, upon the asses, upon the camels, upon the oxen, and upon the sheepe: a very grievous murraine. And Iehovah will marvellously sever betweene the cattell of Israel and the cattell of Egypt; and there shall not dye any thing of all that is the sons of Israel. And Iehovah appointed a fete time, saying, To morrow Iehovah will doe this thing on the morrow, and all the cattell of the Egyptians dyed, but of the cattell of the sons of Israel died not one. And Pharaoh sent, & behold, there was not any one of the cattell of Israel dead: and the heart of Pharaoh was made heavie, and hee felt not away the people. And Iehovah said unto Moses and unto Aaron, Take to you your hands full of ashes of the furnace, and let Moses sprinkle it towards the heavens, in the eyes of Pharaoh. And it shall be (turned) to small dust, upon all the land of Egypt; and it shall be upon man and upon beast, to a boile breaking forth with scalding blaines, in all the land of Egypt. And they tooke ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it towards

the heavens, and it was a boyle with scalding blaines breaking forth upon man and upon beast. And the Magicians could not stand before Moses, because of the boyle, for the boyle was upon the Magicians, and upon all the Egyptians. And Iehovah made strong the heart of Pharaoh, and he hearkened not unto them, even as Iehovah had spoken unto Moses. And Iehovah said unto Moses, Rise early in the morning, and stand before Pharaoh, and say unto him, Thus faith Iehovah, the God of the Hebrewes; Send away my people, that they may serve me. For at this time I will send all my plagues into thy heart, and upon thy servants, and upon thy people, that thou maist know that there is none like me in all the earth. For now I sent out my hand, and I had smitten thee and thy people with the pestilence, and thou hadst bene cut off from the earth. But in very deed, for this have I raised thee up, for to shew in thee my power, and that my name may be declared in all the earth. As yet exaltest thou thy selfe against my people, that thou wilt not send them away: Behold, I will rain, about this time to morrow, a very heaveie haile, such as hath not bene the like in Egypt since the day it was founded, even until now. And now send and speedily gather thy cattell and all that thou hast in the field: every man and beast which shall be found in the field, and shall not be gathered into the house, the haile shall even come downe upon them, and they shall dye. He that feared the word of Iehovah, amongst the servants of Pharaoh, made his servants and his cattell fly into the houses. And hee that set not his heart unto the word of Iehovah, he left his servants and his cattell in the field. And Iehovah said unto Moses, Stretch forth thine hand towards the heavens, and there shall be haile in all the land of Egypt, upon man and upon beast, and upon every herbe of the field, in the land of Egypt. And Moses stretched forth his rod towards the heavens, and Iehovah gave voices, and haile; and fire went upon the ground: and Iehovah rained haile upon the land of Egypt. And there was haile, & fire catching it selfe among the haile, very heaveie, such as there was not the like in all the land of Egypt, since it was a nation. And the haile smote in all the land of Egypt, all that was in the field, from man even unto beast: and the haile smote every herbe of the field, and brake every tree of the field. Onely in the

26 land of Goshen, where the sonnes of Israel
27 were, was there no haile. And Pharaoh sent,
and called for Moses and for Aaron, and said
unto them, I have sinned *this time*: Iehovah
28 is just, and I and my people are wicked. In-
treat ye Iehovah, for it is enough, that there
be no more voices of God, and haile, and I
will send you away, and ye shall no longer
29 stay. And Moses said unto him; When I
am gone out of the citie, I will spread abroad
my hands unto Iehovah, the voices shall
cease, and the haile shall be no more; that
thou maist know that the earth is Iehovahs.
30 But thou and thy servants, I know, that ye
will not yet feare before Iehovah God.
31 And the flaxe and the barley was smitten;
for the barley was in the ear, and the flaxe
32 was bolled. But the wheat and the rye were
not smitten, for they were hidden. And
33 Moses went out of the citie, from Pharaoh,
and spread abroad his hands unto Iehovah;
and the voices and the haile ceased, and the
34 raine was not poured upon the earth. And
Pharaoh saw that the raine, & the haile, and
the voices were ceased; and he added for to
sinne, and made heavie his heart, and he and his
35 servants. And the heart of Pharaoh waxed
strong, and he sent not away the sonnes of
Israel, even as Iehovah had spoken, by the
hand of Moses.

Annotations.

- 1 **H**ebrewes, in Chaldee, *Ivres*: so in verſ. 13.
And uſually in other places. For they which
of old were called *Hebrewes* of *Heber* the Patri-
arch, Gen. 14. 13. were after called *Ivres*, Eth.
3. 6. of Iudas the Patriarch, Iakobs fourth ſon:
ſee Gen. 29. 35. and 49. 8.
- 3 Verſ. 3. the *band*: The Chaldee expounds it, a
plague from before the Lord. *ſweep*: or ſtooke, both
theepe and goats. *grievous murraine*: for *heavie*
peſtilence: the Chaldee and the Greeke calleth it,
a very great death. See the notes on Exod. 5. 3. for
it is the ſame word there uſed.
- 4 Verſ. 4. *ſee*: The Chaldee, *will gloriſie*: ſee
Exo. 8. 22. *any thing* Heb., a word, that is, ought
which may be ſpoken of; ſo *word*, is for *thing*, in
verſe 5. & 6.
- 6 Verſ. 6. *all the cattell*: that is, of all ſorts ſome:
for other ſome remained for an after plague, verſ.
19. 25. And this was the ſift judgement, of which
Aſaph ſaith, God weighed out a path to his anger, &c.
and gave up their beaſts to the murraine. (Or peſtilence.)
Pſal. 78. 50.
- 7 Verſ. 7. *made hevie*: and ſo, *obſcure*: ſee Exo-
dus 7. 4.
- 8 Verſ. 8. *your hands ſhall*: Hebrew *ſhe ſuſſeſt of your*
ſiſt. Here againe the ſixt plague is brought upon
Egypt, without warning given them before: ſee

the notes on Exodus 8. 16. *ſweep*, or, *embre*.
The matter of this plague is from the fire; as of
the former, from the earth and water; of the
next from the aire. *the heaven*: ſignifying this
punishment to come upon them from God
above, in ſpeciall manner. *to a boyle*: or, as the
Greeke tranſlateth, *boyles*, or *ſores*, *boiles*. Of ſuch
off-times leproſie did breed, as Lev. 13. 18. 19. 20.
ſcalding blaiſes: or, *boylng bliſters*: a word
not uſed but in this Egyptian plague, and it was
an extraordinary and incurable byle, ſuch as
Moses threatned among other curies, for the
breach of Gods law, Deut. 28. 27. *the Lord will*
ſmitte thee with the boyle of Egypt, &c. *whereof thou*
canſt not be healed. The Holy Ghoſt expreſſeth it in
Greeke, by an evil and a malignant boyle, Rev. 16. 2.
Verſ. 10. *it was*: or *there was*, as the Greeke tranſ-
lateth *there were boyles*. Thus the plagues come
neerer unto Pharaoh, to his ſkin and fleſh: but
greater follow, even unto his heart, v. 14. Unto
this fixt plague of Egypt, answereth the firſt
plague of the ſpiritual Egypt, where *there was*,
an evil and malignant boyle, upon the man which had
the mark of the beaſt, & which was ſhiped his image, Rev. 16. 2.
Verſ. 11. *could not ſtand*: as hitherto they had
withſtood Moses, and Pharaoh would have had
them done to ſtill: but now their *ſilly* *was mani-
feſt* unto all men: ſee 2. Tim. 3. 8. 9. Exod. 7. 11. 12.
and 8. 18. Compare alſo herewith, Rev. 6. 17,
where it is ſaid, the great day of (the Lambes)
wrath is come, and *who ſhall be able to ſtand*?
Verſ. 12. *made ſrong*: and as the Greeke tranſ-
lateth it, *hardened*. See Exod. 4. 21. A like event
is ſcene in the latter Egyptians; *they blaſpheme*
the God of heaven, for their paines and for their boyles; but
repent not of their wickednes, Rev. 16. 11.
- 13 Verſ. 15. *I ſend out my hand*: by the peſtilence or
murraine among the beaſts, v. 3. 6. and I had ſmit-
ten thee with the ſame peſtilence; and thou haſt
been cut off, for ſo thy ſinnes deſerved; but for a
another cauſe, (which after is declared in v. 16.)
I have ſpared thee. This ſeemeth to be the proper
meaning of theſe words. Otherwiſe taking the
time paſt, for that which is to come, (for more
certainly it may be read, *I will ſend*, namely, if
thou ſubmit not. And ſo the Greeke expounds
it, *I will ſend*; and the Chaldee thus, *for now it is*
were before me, that *I will ſend* *upon my power* *all plagues*
peſtilence in Greeke and Chaldee, *death*.
Verſ. 16. *But in very deed*: or, *and verily*.
for this] the Apoſtle (Rom. 9.) addeth a word of
intention, for this ſame: meaning cauſe, or pur-
poſe; as the Greeke expounds it, *for this cauſe*.
raiſed thee up: ſo the Apoſtle (in Rom. 9. 17.)
expounds the Hebr. *I have made thee ſtand up*; or *I*
have conſtituted (and ſit) thee. The common Er-
reſion hath, *thou haſt been reſerued*, or kept alive; which
though it be true, yet doth it not expreſſe the
whole meaning of God, who had not only kept
him alive from the former plagues, but eve raiſed,
ſet & conſtituted him for a veſſel of wrath, & an
example of Gods juſtice & ſeverity; as Paul appli-
eth it to that argument. And that ſtanding may im-
ply the conſtitution or being of a thing, the Scrip-

ture ſaith elsewhere; as where one Pro-
phet ſaith, the Angell of the Lord ſtood by the
threshing floore; Chro 2. 1. 5. another ſaith, the
Angell was by it, 2 Sam. 24. 16. for to ſtood] or,
that *I may ſtand* as Paul explaineth it. See the notes
on Genet. 6. 19. in thee] or, *from thee*: but both
the Greeke tranſlation and the Apoſtle (Rom. 9.
17.) addeth the word *in*. Which is often to be
obſerved in words compounded as this is, as Gen.
30. 20. dwell with me, Pſal. 5. 5. ſignifie with thee,
Pſal. 42. 5. reſerved with them; Sam. againſt me, Prov.
8. 36. and ſundry the like. I declared] Hebr.
for to declare (or tell) my name: See the notes on
Genet. 6. 20. The Chaldee tranſlateth, that they
may declare the power of my name. From hence the Apo-
ſtle inferreth, Therefore God hath merie on whom
he will; and whom he will he harden, Rom. 9. 18.
Verſ. 18. about this time:] Greeke at this boure,
(or time) for the Greeke uſeth theſe two indiffer-
ently; as, In that boure, Luke 10. 21. whereas
Matthew ſaith, In that time, Matt. 11. 25.
very hevie] or, *exceeding mighty*; that is, ſore and
grievous. This plague proceedeth from the ayre
as the former did from the elements. founded]
that is, the foundation of it laid: as the Greeke ſaith,
created.
Verſ. 19. ſpeedily gather] gather for to flee, or to re-
ſtore, as the word ſignifieth, ler. 4. 6. & 6. 1. This
warning, as it implied great danger to come; ſo
no leſſe merie in God, towards ſuch ill deſerving
people. even come downe] Hebrew, and ſhall come
downe, and they ſhall fly; meaning with the haile ſo
ſoone as it ſhould fall.
Verſ. 20. made to flee,] the Greeke and Chaldee
tranſlate, gathered; this explaineth the former
word, in verſe 19.
Verſ. 21. ſet not bin beare] that is, regarded not, See
Exod. 7. 23. be iſſe] or, be alſo left. But the
word alſo (or and) may be omitted, as is ſhewed
on Gen. 8. 6.
Verſ. 23. gave voices] that is, ſent noyſe of thun-
der: ſo the Scripture elsewhere ſpeaketh of the
voice (or noyſe) of thunder, Rev. 6. 1. and thunders
mixed their voices, Revel. 10. 3. And although
ſometimes voices and thunders are mentioned diſ-
tinctly, as in Rev. 4. 5. & 8. 5. yet hereby voices
ſeeme to be meant in thunders. So at the giving of
the Law, Exod. 19. 16. and 20. 18. Iſaiah ſaith
ſuch God killed alſo the Canaanites, Iſa. 10. 11.
And unto Iob he ſaith; Haſt thou ſene the treaſures
of bin Haile, which I have reſerved againſt the time
of trouble, againſt the day of battell and war? Iob 38. 22.
23. Unto this ſeventh plague of Egypt, the Lord
compareth the ſeventh plague of the Antichriſti-
ans; where, upon the viall poured out into the ayre,
there were voices and thunders, and lightning, and earth-
quake, and ſuch as was not ſince man was upon the earth,
and a great baile of a ſton weight ſet upon men, for which
they blaſphemed God, Revel. 16. 17. 18. 21.
Verſ. 24. that is, run along on the ground, as the
Greeke tranſlateth it; which was extraordinary
and moſt terrible: ſo that not the haile only, but
the lightning and fiery flamer, conſumed their cat-
tell, as the Pſalmiſt witneſſeth, Pſal. 78. 47. 48. and

105. 32. 33. So in other judgements, haile and fire
is mentioned, in the deſtruction of Davids ene-
mies, and of the Aſſyrians, Pſal. 18. 13. 14. 15.
Eſay 30. 30. 31.
Verſ. 24. catching it ſelfe:] that is, one ſlaſh of
lightning taking hold of another, & ſo the flames
inſouling themſelves, did increaſe and burne
more terribly. This word is uſed only here, and
in Ezek. 1. 4. The Greeke tranſlateth it, inflaming,
(or ſetting on fire, which word the Apoſtle uſeth,
1am. 3. 6.) and ſo the Chaldee ſaith, inflaming
it ſelfe. And David calleth it, fire of flames, Pſal. 105.
32. *anation*] or, *to anation*: which the Greeke
explaineth, ſine there was anation upon it. A like
phraſe is in Rev. 16. 18. ſince men were upon the earth.
Verſ. 25. from man & ſcatt. [that is, both men and beaſts].
every tree] the Gr. ſaith, all the tree, meaning
of all ſorts; for there was ſome left remaining for
an after plague, Exod. 10. 5. A like phraſe is in
Act. 10. 12. all four-footed beaſts &c. & before in v. 6.
Verſ. 26. no haile.] So God had preſerved them
from former plagues, v. 6. and ch. 8. ver. 2. and ſo
God promiſeth to preſerve his people in quiet re-
ſiding places, when it ſhall haile on the foreſt, Eſay 34.
18. 19.
Verſ. 28. for it is enough] or, and let it be enough:
ſo the Greeke Interpreters tooke it, tranſlating
and let it ceaſe. voices of God,] that is, thunders
from God, or mightily loud thunders: as mountains
of God, Pſal. 36. 7. are high and ſtrong mountains; ſee
the notes on Gen. 30. 5. and 23. 6. The Greeke retaineth
the Hebrew phraſe. no longer ſtay] Hebr.
ye ſhall not add to ſtand: that is, ſtoy, or remaine, as
the Greeke tranſlateth: or as the Chaldee ex-
pounds it, be delayed.
Verſ. 29. my hand:] Hebr. my palmes; that is, as
the Chaldee explaineth it, my hands in prayer. So in
v. 33. The ſpreading out of the palmes of the hand, was
a common geſture uſed in prayer, as kneeling alſo
was; ſignifying a deſire that they might receive
from God, the things they craved: ſo Salomon
did when he prayed, 2. Chro. 6. 13. and David, Pſal.
143. 6. and Ezra, Ezr. 9. 4. and others, Iob 11. 13.
Like this was the lifting up of the hands, whereof
ſee Exod. 17. 11. *in Iehovahs* for belonging to
Iehovah, as the Creator, Proteſſor, Governor of all
things: doing whatſoever he pleaſeth, in heaven, earth,
ſea, &c. Pſal. 135. 6. Or this ſentence there is of-
ten mention and great uſe in the Scriptures: ſee
Deut. 10. 14. 15. Pſal. 24. 1. &c. 1 Cor. 10. 26. 28.
Verſ. 30. will not yet feare] this the event ſhewed
to be true, v. 35. Hereby it appeareth, that the
prayers of the faithfull may remove temporary
plagues, even from the wicked and impenitent.
Compare 1 King. 18. 42. 45. Ec. 32. 11. 14. 34. 35.
Verſ. 31. in the eve:] the Hebrew *Aib*, ſignifieth
a green ear of come with the ſtalke, Levit. 2. 14. Of
it, the month when come was newly ripe is cal-
led *Aib*, whereof ſee Exod. 13. 4. bulled] or, in
the ſtalke: the Greeke tranſlateth it ſiding.
Verſ. 32. rye:] or the graine called *Zea*, or *Spelt*,
in Hebrew *Cuſſum*: of this is mention alſo in
Ezek. 4. 9. Eſay 28. 25. The Hebrew Doctours
count it a kind of wheat: as *Maimon* ſheweth in
Cc 3

treat. of Leven, ch. 5, S. 1. *bidden*] Hebrew, *darke*, or, *obscure*, that is, hid under night, not to be seen: the Greeke translatheth it, *laid out*.

33 Ver[33. *hark cease*] This sheweth the effect of Moses faith and prayer: the Apollo noteth the like of Elias, who prayed, and it rained not on the earth by the space of three yeeres and five moneths: and he prayed againe, and the heauen gave raine, 1am. 5. 17. 18. This is written for our comfort, for they were men, *subject to like passions as we are*. The same is to be observed in Exod. 10. 18. 19. and the other plagues which Moses by prayer took away.

34 Ver[34. *made heare*] that is, *obscure* and *hard*. See Exod. 7. 14.

35 Ver[34. *made strong*] was made fast and hard: see Exod. 4. 21. *by the hand*] that is, by the *ministry* or *prophesie* of Moses, who had ligned to much before, ver[30. So Gods word came by the hand of Haggai, Hag. 1. 1. by the hand of Malachi, Mal. 1. 1. and by the hand of all the Prophets, 2. King. 17. 13. that is, by them as his *ministers* and instruments. And the hand of the Lord, sometime is the spirit of prophesie, 2. King. 3. 15.



CHAP. X.

1, God steeleth Moses wherefore hee hardened Pharaohs heart. 3, Locusts are threatened to bee sent. 7, Pharaoh, moved by his servants, inclineth to let Israel goe, but changeh his mind. 12, The eighth plague, Locusts come upon Egypt. 16, Pharaoh confesseth his sinne, askeh forgiveness, and desirerh Moses prayer. 19, The Locusts are taken away, and Pharaohs heart is hardened. 21, Darkenesse, the ninth plague, is sent upon Egypt. 24, Pharaoh would send Israel away, but stay their cattell. 25, Moses refuseth to leave a hee behind. 27, Pharaoh is hardened, and forbiddeth Moses, on paine of death, to see his face any more.

¶

1 AND Iehovah said unto Moses; Goe in unto Pharaoh, for I have made hea-
vie his heart, and the heart of his ser-
vants, that I may let theſe my ſignes in the
miſt of him. And that thou maiſt tell in
the eares of thy ſonne, and of thy ſons ſon;
theſe things which I have wrought in Egypt,
and my ſignes which I have put amongſt
them; and that ye may know that I am Ie-
hovah. And Moses and Aaron came in unto
Pharaoh, and ſaid unto him, Thus ſaith Ie-
hovah, the God of the Hebrewes; How
long reſuſteſt thou to humble thy ſelfe before
mee? Send away my people, that they may
ſerve mee. For if thou reſuſe to ſend away
my people, behold, I bring to morrow the
Locuſts into thy coaſt. And they ſhall cover
the eye of the earth, and one ſhall not be a-
ble to ſee the earth: and they ſhall eate the
reſidue of that which is eſcaped, which re-

maineth unto you from the haile; and ſhall
eat every tree which groweth for you, out
of the field. And they ſhall fill thy houſes,
and the houſes of all thy ſervants, and the hou-
ſes of all the Egyptians; which thy fathers,
and thy fathers fathers have not ſcene, ſince
the day that they were upon the earth, unto
this day: and he turned himſelfe, and went
out from Pharaoh. And Pharaohs ſervants
ſaid unto him, How long ſhall this man be a
ſnare unto us? ſend away the men, that they
may ſerve Iehovah their God: knoweſt thou
not yet that Egypt is deſtroyed? And Mo-
ſes & Aaron were brought againe unto Pha-
raoh; and he ſaid unto them, Goe ſerve Ie-
hovah your God: who, and who, are they
that ſhall goe? And Moſes ſaid, We will go,
with our yong and with our old, with our
ſons and with our daughters, with our flockes
and with our herds, will we goe, for we have
a feaſt of Iehovah. And he ſaid unto them,
Let Iehovah be ſo with you, as I will ſend a-
way you, and your little ones: ſee to it, for
evil is before your faces. Not ſo; goe now
ye men, and ſerve Iehovah, for that you did
requeſt: and he drove them out from Pha-
raohs preſence. And Iehovah ſaid unto Mo-
ſes; Stretch out thy hand over the land of
Egypt, for the Locuſts, that they may come
up upon the land of Egypt, and eate every
herbe of the land, all that the haile hath left.
And Moſes ſtretched out his rod over the
land of Egypt, and Iehovah brought an Eaſt
wind upon the land, all that day, and all the
night: the morning was, and the Eaſt wind
brought up the Locuſts. And the Locuſts
went up over all the land of Egypt, and
reſted in all the coaſts of Egypt, exceeding
heavie; before them there were no ſuch
Locuſts as they, and after them ſhall no
ſuch be. And they covered the eye of all
the earth, and the land was darkened; and
they did eate every herbe of the land, and
all the fruit of the trees, which the haile had
left; and there remained not any greene
thing in the trees, or in the herbes of the
field, in all the land of Egypt. And Pha-
raoh haſtened to call for Moſes and for Aa-
ron; and he ſaid, I have ſinned againſt Ie-
hovah your God, and againſt you. And now
forgive I pray thee my ſinne, only this
once, and intreat ye Iehovah your God, that
he may take away from me this death only.
And he went out from Pharaoh, and intrea-
ted Iehovah. And Iehovah turned a ve-
hement ſtrong ſea wind, and tooke away the
Locuſts.

Locuſts, and ſtationed them to the red ſea:
there remained not one Locuſt in all the
coaſt of Egypt. And Iehovah made ſtrong
the heart of Pharaoh, and hee ſent not away
the ſonnes of Iſrael. And Iehovah ſaid unto
Moſes; Stretch out thy hand toward the
heavens, and there ſhall bee darkeneſſe over
the land of Egypt, that one may fee the
darkeneſſe. And Moſes ſtretched out his
hand toward the heavens, and there was ob-
ſcure darkeneſſe in all the land of Egypt three
dayes. They ſaw not any man his brother,
neither roſe they any man from his place,
three dayes: but to all the ſonnes of Iſrael
there was light in their dwellings. And Pha-
raoh called unto Moſes, and ſaid, Goe yee,
ſerve Iehovah; only let your flockes and your
herds be ſtayed: let your little ones al-
ſo goe with you. And Moſes ſaid, Thou alſo
ſhalt give into our hand, ſacrifices and burnt-
offerings, that we may doe ſacrifice to Ie-
hovah our God. And our cattell alſo ſhall goe
with us; there ſhall not an hoofe be left, for
thereof ſhall wee take to ſerve Iehovah our
God; and we know not with what wee ſhall
ſerve Iehovah, untill we come thither. And
Iehovah made ſtrong the heart of Pharaoh,
and hee would not ſend them away. And
Pharaoh ſaid unto him, Get thee from mee,
take heed to thy ſelfe, ſee my face no more,
for in the day thou ſeeſt my face, thou ſhalt
die. And Moſes ſaid, Thou haſt ſpoken wel:
I will not ſee thy face againe any more.

Annotations.

¶ Here beginneth the fifteenth Section
or Lecture of the Law, ſee Gen. 6. 9.

1 Ver[1. for I] or, *though I have made hea-
vie, that is, hardened*: ſee Exod. 7. 14. of him] of Pha-
raoh and his ſervants: therefore the Greeke tran-
slatheth it, *them*, ſaying, *that theſe ſignes may hereafter
commenſe them*.

2 Ver[2. thou] this alſo meaneth Moſes and the
Iſraelites; as after he ſaith, *ye*, and ſo the Greeke
translateth here. And in Deut. 6. 20. 21. Moſes
willeth Iſrael to tell their ſonnes, of the ſignes and
wonders great and evil, which the Lord had brought
upon Egypt. The like is in Pſal. 78. 5. 6. 7. &c.
the thing] the Chaldee ſaith, the miracles.

3 Ver[3. Hebrewes] in the Chaldee *twines*.
bundle thy ſelfe] the Greeke translatheth, *how long
wilt thou not reverence me?*

4 Ver[4. Locuſts] or *Graſhoppers*: the Hebrew is
Locuſt; put generally for a multitude of Locuſts;
(as tree, for trees, Gen. 3. 2.) And the originall
Arbub, hath the denomination of a multitude, be-
cauſe their nature is to be many together, as Prov.

30. 27. the Locuſts have no king, yet goe they forth all of
them by heapes: and huge multitudes are therefore
reſembled to Locuſts, Ier. 46. 23. Iudg. 6. 5.

Ver[5. the eye] put for the whole face, or *upmoſt
part of the earth*, which is ſene with the eye: as
the Greeke translatheth it, the *ſight*, or *ſuperſicies*.
The Chaldee explains it, of hiding the ſight of the
ſunne from the earth: ſo in verſe 15. Humane wri-
ters teſtifie, that the great Locuſts fly, and make great
noiſe with their wings, as if they were birds, and doe dar-
ken the ſunne. Plinie, booke 11. chapter 29.
that which is eſcaped] Hebr. the *ſcaping*, or, *evacuation*.

Ver[6. houſes] the Locuſts are reported to *gnaw
all things*, even the doores of houſes: Plinie, booke 11.
chapter 29. Some of the Hebrewes write, that
theſe Locuſts did not only hurt the fruits of the
earth, but men alſo; as the author of the book of
Wiſedome, c. 16. verſ. 9. ſaith, the bitings of Locuſts
and of ſies killed them; *whether men there found any re-
medy for their liſt*.

Ver[7. ſervants] the nobles and counſellers of
Egypt. *a ſnare*] that is, a *deſtruction*, by the
plagues that hee bringeth upon us. This word
ſnare, uſually ſignifieth the means of deſtruction;
as Exod. 23. 33. Iſa. 23. 13. 1. Sam. 18. 21. which
here the Egyptians impute unto Moſes; whereas
a ſnare is in the tranſgreſſion of an evil man, Prov. 29. 6.
knoweſt thou] the Greeke interpreteth it, or
wouldeſt thou know?

Ver[9. *hark*] Hebr. *to us* is: whereby is meant
we have; as is noted on Gen. 12. 16. The word
us, is ſupplied here in the Greeke verſion.
feſt of Iehovah] ſo called, becauſe it was com-
manded by him, Exod. 5. 1. and was to be kept unto
him; as the Chaldee expounds it, *a feſt before the
Lord*; and as elſewhere it is ſaid, *a feſt unto Ie-
hovah*, Exod. 32. 5.

Ver[10. *ſo with you, &c.*] It is an imprecation or
curſe, becauſe hee purpoſed not to let them goe:
but as God forced him to ſend them away, ſo turned
he his curſe into a bleſſing to them, Exod. 12.
30. 31. & 13. 21. 22. The Chaldee paraphraſeth,
the Word of the Lord, *ſo be your help*. Here Satan, who
had before ſought the death of Iſraels Infants,
Exo. 1. ſeeketh to retaine them at laſt in bondage:
and when hee cannot hinder the redemption of
the whole Church, yet to hinder it in part. So in
Revel. 12. 13. — 17. when the Dragon could not
hurt the woman; he maketh warre with the remnant of
her ſeed, *evil*] this word is uſed both for ſin,
and for the puniſhment of the ſame, as Ierem. 18. 8.
if they turne from their evil. I will reſpect of the evil
that I thought to doe unto them. Both may bee here
implied by Pharaoh, but the latter chiefly;
threatning more affliction, if they left not off
their intended courſe. The Chaldee expoundeth
it thus; *ſee how the evil which you thinke to doe, ſitteth
before your faces*. he drove] that is, Pharaoh drove,
or cauſed them to be driven out of his preſence.
Or, he drove, is put for they were driven: ſee the
notes on Gen. 16. 14.

Ver[13. over the land of Egypt] the Greeke ex-
poundeth it, *towards heaven*. the eaſt wind]
which is a ſtrong and violent wind, with it God
drove

drive backe the sea, Exodus 13.21. and by his judgements are often signified, Gen 4.17. Psal. 48.8. Ely 27.8. Ezek. 19.12. Jer. 18.17. Locusts] or Grasshoppers; and with them caterpillars also, as David sheweth in Psal. 105.34.35. & 78.46. They are of Gods heaving judgements upon sinners, Dent. 28.38. 1 King. 8.37. and unto this eight plague of Egypt, the army of Antichrist is resembled, that tormented men, Rev. 9.5.7. &c.

Verf. 14. *locusts*,] both grievous for the hurt they did, and for the multitude of them, as the Greeke explaineth it, *many such*.] Yet great judgements upon Israel, are mentioned by Locusts, Joel. 1.2.3.4. and by humane writers it is said, that in India there are some of three foot long: Plinie, booke 11. chapter 29.

Verf. 15. the *yea*] the face, as verse 5. *darkened*] that is, hid and defaced; and as the Greeke translatheth, *corrupted*.

Verf. 17. *death*,] that is, deadly plague; so 2 King. 4.40. *death is in the pot*.

Verf. 19. *sea wind*,] that is, west wind, as the Chaldee explains it: the Greeke faith, *from the sea*. For the maine face lay westward: see Genes. 12.8. *fastened*] or, *pitched them in*, the Greeke and Chaldee translatheth *cast them*: but the word meaneth, that they were to throwne in, as there to remaine and rise no more, as when a Tent or other thing is pitched and fast nailed. After this manner God often destroyeth Locusts in other places, being taken up by heapes with the wind, they fall into *sea*, or *lakes*, faith Plinie, b. 11. c. 9. *red sea*,] or, *weedy sea*: called in Hebrew, *the sea Suph*; which word significth *sedg*, or *sea-weeds*, that grew therein, and whereof it seemeth it had the name: see Exod. 2.3. Ion. 2.5. The Holy Ghost in Greeke calleth it, *Embrun*, the Red-sea, Act. 7.36. Heb. 1.1.29. either of the red sand of that sea, or red mountaines by it; or one of Egypt as a king, as Strabo writeth in his 16. booke. But the Latines called it *Rubrum mare*, that is, the Red-sea, Plinie Hist. b. 13. c. 25. Pomp. Met. b. 3. chap. 7. and by that name it is usually knowne in these parts of the world. In this sea Pharaoh himselfe with his army, were afterward drowned, Exod. 14.

Verf. 20. *made strong*] that is, *hardened*, as the Greeke translatheth, see Exod. 4.21.

Verf. 21. *there shall be*] or as the Greeke translatheth, *let there be darkness*. Of this plague also, God warneth not Pharaoh before hand. see Ex. 8.16. *that one may feele*] or, *and he* (that is, Pharaoh, or every one) *shall feele*; meaning, as the Gr. translatheth it, *palpable darkness*, such as may be felt with the hand, for the thickness of the ayre. The Hebrew word significth sometime *to feele*, Iudg. 16.26. sometime on the contrary to *take away*, or *remove*, Exod. 13.22. in which latter sense the Chaldee paraphrase here expoundeth it, *after the darkness of the night is removed*: meaning that the day should be returned to darkness.

Verf. 22. *obscure darkness*] Hebr. *darkness of obscurity*, that is, moulte obscure, black and thicke. The Greeke expresseth it by three words. *darkness*, *thick*, *obscurity*, *tempestuous darkness*. This ninth

plague, David celebrateth, in Psal. 105.28. and unto it, the fifth plague of the spirittual Egypt is compared, Rev. 16.10. where *the kingdom of the Beast is full of darkness*, and men gnaw their tongues for paine. A righteous judgement of God upon those that oppressed his people, the *light of the world*, Matth. 5.14. and rebelled against the light, as Iob 24.13.

Verf. 23. *sun not*,] neither by sun or flars from above, neither by fire beneath, had they any light. *So the light of the wicked shall be put out, and the spark of his fire shall not shine; the light shall be dark in his tabernacle*, Iob 18.5.6. *from his place*] or, *from under him*: the Greeke translatheth, *from his bed*. Thus in them the saying was fulfilled, the *wicked shall be silent in darkness*, 1. Sam. 2.9. *was light*] so they had bene tired from former plagues, see Exod. 9.26. and God promisth like mercie to his Church by the Gospell, saying, *Arise thou, be enlightened, for thy light is come*, &c. *darkness shall cover the earth*, and *gross darkness* the peoples, but *Jehovah shall arise upon thee*, &c. Ely 60.1.2.

Verf. 25. *due sacrifice*] or, *offer*. The word *sacrifice*, here understood, is elsewhere expressed, as in 1 King. 12.27. and when the word *due* (or *make*) is joyned with sacrifices, as in this place, it significth to offer, as Levit. 9.7.22. and 16.9. Exod. 29.36.39.41.42.

Verf. 26. *not an house*] *not any thing*, faith the Chaldee. Thus Iakob went before out of Mesopotamia into Canaan, with all his cattell and substance, Gen. 31.18. And Moses concitatio keepe the commandment of God unto the smallest things, in every particular, is an example of the obedience which we all owe unto the Lord, and from which no perfection or tyrannie should stay us. And the not leaving of *an house* behind, signified their full departure out of Egyptian bondage; leaving nothing to tempt, or occasion them to returne thither back againe: which God after forbad them, Dent. 17.16 & 28.68. Hof. 9.3.

Verf. 27. *made strong*] that is, *hardened*, as the Greeke translatheth. See Exod. 4.21. *would not*,] or, *was not persuaded*, *confered not to send them*, notwithstanding all these plagues. This word is not used in all this history, untill now: it setteth forth Pharaohs willfulness.

Verf. 28. *no more*] Hebr. *add'ed not to see*: so in the verse following. Here Pharaoh is enraged against Moses, and more fully manifesteth his hardness of heart, unto whom Moses answereth, with no lesse courage and faith in God; *not fearing* (as Paul faith) *the wrath of the king*, but *induring*, as *seeing him who is invisible*, Heb. 12.27. Therefore ere he went out of his presence, he denounceth the last plague (in the chapter following) and departed, never seeing him more. As Pharaoh by al these plagues is not bettered, but worse hardened: so when the beasls throne and kingdom are darkned, they gnaw their tongues for paine; and blaspheme the God of heaven, because of their paines and their furies; and repent not of their doeds, Rev. 16.10.11.

Verf. 29. *well*] or, *right*: the Greeke translatheth, *as thou hast said*. So it was an approbation of Pharaohs

Pharaohs evill speech, but a signification that it should lo come to passe. Wherein Moses shewed great faith in God, and courage against the King, whose wrath he feared not, as the Apostle observeth in Hebr. 11.27. For before his departure, hee threatneth the last plague, and goeth out very angry, Exod. 11.4.8.



CHAP. XI.

1. Gods message to the Israelites, to borrow jewels of their neighbours the Egyptians. 2. Moses threatneth Pharaoh with the death of all the first-borne in Egypt. 3. Pharaohs heart is hardened still.

AND Jehovah said unto Moses; Yet one plague will I bring upon Pharaoh, and upon Egypt; afterwards hee will send you away from hence: when hee shall send you away, he shall thrusting thrust you out from hence altogether. Speake now in the eares of the people; and let every man aske of his neighbour, and every woman of her neighbour, *jewels of silver, and jewels of gold*. And Jehovah gave the people grace in the eyes of the Egyptians: also the man Moses was very great in the land of Egypt, in the eyes of Pharaohs servants, and in the eyes of the people. And Moses said, thus faith Jehovah, About midnight will I goe out into the midst of Egypt. And every first-borne in the land of Egypt shall dye, from the first-borne of Pharaoh that sitteth upon his throne, even to the first-borne of the bond-woman, that is behind the mill; and every first-borne of beasls. And there shall be a great cry in all the land of Egypt, such as there hath bene none like it, nor shall bee like it any more. But against any of the sons of Israel shall not a dogge move his tongue, against man or beasl, that ye may know how Jehovah marvellously severeth between the Egyptians and Israel. And all these thy servants shall come downe unto me, and bow downe themselves unto me, saying, Goe out thou, and all the people that is at thy feet; and afterthat, I will goe out: and hee went out from Pharaoh, in heat of anger. And Jehovah said unto Moses; Pharaoh shall not hearken unto you, that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh: and Jehovah made strong the heart of Pharaoh, and he sent not away the sonnes of Israel out of his land.

Annotations.

Said] or, *had said*, before he went last unto Pharaoh, being called, Exod. 10.24. therefore ere he departed out of his presence, hee denounceth this last plague, as appeareth by the 8. verse following. *thrusting thrust*] that is, *earnestly and hastily thrust*, as came to passe, Exod. 12.31.33. The Greeke translatheth, *with all refection he shall reject* (or *cast you out*); and as the Chaldee faith, *with full rejection*.

Verf. 2. in the eares] The Greeke addeth, *privily, the people*] the Israelites. *his neighbour*] an Egyptian: this was signified at the first Exo. 3.22. *jewels*] or, *vessels, instruments*, of all sorts. These they borrowed, but never restored; Gods extraordinary commendation was their warrant, as it was unto Abraham for the killing of his sonne, Gen. 22. and it was a recompence of their labours, wherewith they had served the Egyptians.

Verf. 3. *grace*] that is, *favour*, Hebr. *the grace of the people*; which the Greeke translatheth, *grace to his people*: see the notes on Ex. 3.21 and Gen. 39.21.

Verf. 4. *said*] to Pharaoh, before he went out of his presence, verf. 8. and Exod. 10.29. *I goe out*] the Chaldee faith, *I will be revealed*: this God did by his Angell that destroyed them, Exod. 12.23. And this *going out*, as the like phrase of *passing through*, in Exod. 12.12. is meant for evil unto Egypt: unto which the Scriptures elsewhere have reference, as in Amos 5.17. *I will passe through thee, faith the Lord*.

Verf. 5. *on his throne*] that is, *which shall reigne after him*: the Chaldee explaineth it, *which shall sit upon the throne of his kingdom*. And the holy text to explaineth it selfe, as *his throne*, 1. Chron. 17.12. *is the throne of his kingdom*, 2. Sam. 7.13. and to sit on the throne, is to reigne in stead of another, 1. Kin. 3.6. with a Chron. 1.8. and a man upon the throne, 1 King 9.5. is expounded to be a ruler, 2. Chron. 7.18. *behind the mill*] or, *after the mill stones*; that is, in prison grinding at the mill, as is explained in Exod. 12.2. 1. Es. 47.1.2. and the is said to bee behind, or after it, for thrusting it before them, as they wrought.

Verf. 7. *move*] that is, they shall not have the least let or disturbance. See the like in Ios. 10.21. *The dog* significth the wicked, Psal. 22.17.21. that such should not move their tongue, is according to that saying, *Iniquity shall stop her mouth*, Iob 5.16. Psal. 107.42. *severeth*] Greeke *glorifieth*: see Exodus 8.22.

V. 8. *servants*] the Counsellors, Nobles, Courtiers. These compelled by the plague, should bow down to Moses: so greatly would God honour his servant. So God promisth his Church, that Kings and Queens should bow down thereto, with their face towards the earth, &c. Ely 49.23.

at thy feet] following thee: the Greeke translatheth it, *whom thou leadst*: the Chaldee, *with thee*. *beat*,] or, *inflammation of anger*. Though Moses was a very meek man, above all the men that were upon the earth,

earth, Num. 12. 3. yet now in the Lords cause, with whom Pharaoh had so often mocked, hee is very wroth, and to the King and he doe part, angry each with other, as Exod. 10. 28. And such is the end of the ministry of Moses law, unto all hard hearted sinners, Rom. 2. 5. and 4. 15. Unto this we may apply that saying of Paul; *By faith Moses forsooke Egypt, not fearing the wrath of the King: for he endured, as seeing him who is invisible,* Heb. 11. 27. Ver. 10. *made strong* that is, as the Greeke expoundeth it, *hardened*. Herein the unfearefulness of Gods judgements is to be considered; for as those whom he loveth, he loveth unto the end, Ioh. 13. 1. and putteth his feare in their hearts, that they shall not depart from him, Ier. 32. 40. so the wicked (whom his soule hateth, Psal. 11. 5.) he hardeneth their heart from his feare, Ely 63. 17. that though hee doe many miracles before them, yet they believe not; neither can they beleeve, because hee hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and he should heale them, Ioh. 12. 37. 39. 40. So after their hardness and impenitent heart; they treasure up unto themselves wrath against the day of wrath, Rom. 2. 5. and God willing to shew wrath, & to make his power knowne, endureth with much long-suffering the vessels of wrath, fitted to destruction, Rom. 9. 22. Of which Pharaoh is a most memorable example, appointed of God for this, that he might shew his power in him, and that Gods name might be declared throughout all the earth, Exodus 9. 16. Romanes 9. 17.

CHAP. XII.

1, The month wherein Israel went out of Egypt, is made the first month. 3, A commandment to prepare a Lamb for the Paschever. 11, The manner of eating the Paschever. 15, Unleavened bread must be eaten seven dayes. 22, The blood of the Lamb must be sprinkled on the doore posts. 29, All the first-borne of Egypt are slain. 31, The Israelites are driven out of the land. 35, They spoyle the Egyptians. 37, They journey to Succoth. 45, The ordinance of the Paschever, and who they are that may eat the same.

AND Iehovah said unto Moses and unto Aaron, in the land of Egypt, saying: This month shall be unto you the first of the monthes of the year. Speake yee unto all the congregation of Israel, saying, in the tenth of this month, That they take to them, every man a lambe according to the house of their fathers, a lambe for an house. And if the house be too little to bee for a lambe, then shall he, and his neighbour the next unto his house, take according to the number of the soules; every man according to his eating, yee shall make your count

for the lambe. A lambe perfect, a male of the first year, shall it be to you; yee shall take it of the sheepe or of the goats. And it shall be by you kept up, untill the fourteenth day of this month; and the whole Church of the congregation of Israel shall kill it, betwene the two evenings. And they shall take of the blood, and give it upon the two side-posts, and upon the upper doore-post, upon the houses whereto they shall eat it. And they shall eat the flesh in that night, roast with fire, and with unleavened cakes; and with bitter herbs they shall eat it. Yee shall not eat of it raw, or sodden at all in water, but roast with fire; the head thereof, with the legs thereof, and with the purtenance thereof. And yee shall not let ought remaine of it untill the morning; and that which remaineth of it untill the morning, yee shall burne with fire. And thus shall ye eat it: with your loines girded, your shooes on your feet, and your staffe in your hand: and ye shall eat it in haste; it is Iehovahs Paschever. And I will passe through the land of Egypt in this night, and will smite every first-borne in the land of Egypt, from man even unto beast: and against all the gods of Egypt will I do judgements; I Iehovah. And the blood shall be to you for a signe upon the houses where you are; and I will see the blood, and will passe over you, and the plague shall not be upon you to destruction, when I smite the land of Egypt. And this day shall be unto you for a memoriall; and yee shall festively keepe it a feast to Iehovah; throughout your generations shall yee festively keepe it, by an everlasting statute. Seven dayes shall yee eat unleavened cakes, even in the first day yee shall caule the old leaven to cease out of your houses: for whosoever eateth leavened bread, even that soule shall be cut off from Israel, from the first day untill the seventh day. And in the first day there shall be unto you a convocation of holiness: and in the seventh day a convocation of holiness: not any work shall be done in them; but that which shall be eaten of every soule, that only shall be done of you. And yee shall observe the (feast of) unleavened cakes, for in this selfe-same day have I brought forth your armies out of the land of Egypt: and yee shall observe this day throughout your generations, by an everlasting statute. In the first (month) in the fourteenth day of the month, at the evening, ye shall eat unleavened cakes, untill the one and twentieth day of the month at the evening.

Seven

Seven daies, old leaven shall not be found in your houses; for whosoever eateth that which is leavened, even that soule shall be cut off from the congregation of Israel, be he of the stranger, or of the home-borne of the land. Any leavened thing ye shall not eat: in all your habitations yee shall eat unleavened cakes. And Moses called for all the Elders of Israel, and said unto them, Draw out, and take to you lambes, according to your families, and kill the Paschever. And ye shall take a bunch of hyssope, and dip it in the blood that is in the bason; and strike on the upper doore-post, and on the two side-posts, with the blood that is in the bason: and you, yee shall not goe forth any man out of the doore of his house, untill the morning. For Iehovah will passe through to smite the Egyptians, and will see the blood on the upper doore-post, and on the two side-posts: and Iehovah will passe over the doore, and will not give the destroyer to come in unto your houses to smite. And yee shall observe this thing for a statute to thee, and to thy sonnes forever. And it shall be, when ye are come in unto the land which Iehovah will give you, even as hee hath spoken, then yee shall keepe this service. And it shall be, when your sonnes shall say unto you, What is this service to you? Then ye shall say, It is the sacrifice of the Paschever, to Iehovah, who passed over the houses of the sonnes of Israel in Egypt, when hee slew the Egyptians, and delivered our houses: And the people bended downe the head, and bowed themselves. And the sonnes of Israel went and did, even as Iehovah had commanded Moses and Aaron, so did they. And it was, that at midnight Iehovah smote every first-borne in the land of Egypt, from the first-borne of Pharaoh that sat on his throne, unto the first-borne of the captive that was in the prison house, and every first-borne of beasts. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; & there was a great cry in Egypt, for there was not a house where there was not one dead. And hee called for Moses and for Aaron in the night, and said, Rise up, goe out from amongst my people, both you and the sonnes of Israel; and goe, serve Iehovah, as yee have spoken. Also take your flocks and your herds, as yee have spoken, and goe: and blesse me also. And the Egyptians were urgent upon the people, making hast to send them away out of the land: for

they said, We be all dead men. And the people tooke up their dough before it was leavened, their lumps of dough, bound up in their cloathes, upon their shoulders. And the sonnes of Israel did according to the word of Moses; and asked of the Egyptians jewels of silver and jewels of gold, and garments. And Iehovah gave the people grace in the eyes of the Egyptians, and they gave them their asking: and they spoiled the Egyptians. And the sonnes of Israel journeyed from Rameses to Succoth, about fixe hundred thousand on foot, that were men, beside little ones. And also much mixed people went up with them, and flocks and herds, a very great possession of cattell. And they baked the dough which they brought forth out of Egypt, cakes unleavened, for it was not leavened; for they were thrust out from Egypt, and could not tarry; neither had they made ready for themselves any victuall. And the dwelling of the sonnes of Israel who dwelt in Egypt, was foure hundred yeares, and thirty yeeres. And it was, at the end of the foure hundred yeares, and thirty yeeres, even the selfe-same day it was, all the armies of Iehovah went out from the land of Egypt. It is a night of observations to Iehovah, for bringing them out from the land of Egypt: this is that night of Iehovah, of observations for all the sons of Israel throughout their generations. And Iehovah said unto Moses and Aaron; This is the statute of the Paschever: no strangers sonne should eat thereof. But every servant of any man, bought for money, when thou hast circumcised him, then he shall eat thereof. A forreiner & an hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house, and yee shall not breake a bone thereof. All the congregation of Israel shall doe it. And when a stranger shall sojourn with thee, and will doe the Paschever to Iehovah, let every male of his be circumcised, and then he shall come neere to doe it; and he shall be as the home-borne of the land: but any uncircumcised shall not eat thereof. One law shall be to the home-borne, and to the stranger that sojourneth among you. And all the sonnes of Israel did; even as Iehovah commanded Moses and Aaron, so did they. And it was, in this selfe-same day, Iehovah brought forth the sonnes of Israel out of the land of Egypt, by their armies.

Annotations.

- A**Nd¹ or, *Altohorab* had said: to wit, before *Moses* had gone out from *Pharaoh's* presence, and threatened the death of the first borne, *Exod.* 11.4. for this Passchall Lamb was got ready, the fourth day before it was killed; as after is manifested in ver. 3. & 6. *This month* named in Hebrew, *Abib*, *Exod.* 13. 4. and *Nisan*, *Nehem.* 2. 1. (by which name the Chaldees calleth it in this chapter, ver. 18.) it is with us called *Adar*, or *April*, for it fell out sometime to be part of both, the head [that is, as the Greek translatheth, the beginning. So the head, (that is, the beginning) of the year, *Ezek.* 40. 1. unto you] By reason of this their going out of Egypt, the yeere (which before began in September, *Exod.* 23. 16.) hath his beginning to the Jewes Ecclesiastically in *Abib*, or *Adar*: but for the Jubilees, and civill affaires, it began as it had done before, *Levit.* 25. 8, 9, 10. This also *Joseph* testified, in *Antiq.* b. i. c. 4. See the notes on Gen. 7. 11. Because this release of *Israel*, was a figure of the Churches redemption by Christ, who reneweth the world, 1 Cor. 5. 7, 8. 2 Cor. 5. 17. and who was to suffer death also in this month, *Joh.* 18. 28. &c. therefore God made it the head and first of the yeere: that by the Church might be taught to expect the acceptable yeere of the Lord, which Christ preached, *Luk.* 4. 19.
- 3** Ver. 3. the tenth [that is, the 10. day: as, the first, *Matth.* 26. 17. is expounded, the first day, *Mar.* 14. 12.] On this day the Israelites after did go through *Jordan*, into the land of *Canaan*, *Jos.* 4. 19. And Christ (our Passchall Lamb) on this day entered *Jerusalem*, riding upon an asse colt, and was received of the people with palme branches, and crying *Hosanna*, &c. *Joh.* 12. 1, 12, 13. &c. In him this type was truly fulfilled. that they [or, and let them take: the Greek translatheth, let them take: leaving out the word and, which the Hebrew sometime doth, as is noted on Gen. 8. 6. *Lambe* [or kid: a young sheepe or goat, as is explained in ver. 5. It was a figure of Christ, the true Lamb of GOD, 1 Cor. 5. 7. *Joh.* 1. 29. boufe] that is, as the Greek translatheth, *houfe*. The whole armie of *Israel* was divided into twelve Tribes, those Tribes into families, the families againe into *houfes*, and then to particular persons, as appeareth by *Num.* 1. & *Jos.* 14. &c.
- 4** Ver. 4. to be for [or, to be above a lambe; so that they cannot overcome the same by eating it up. The words following, shew this to be meant, for eating: and the Greeke translatheth thus, if there be few in the boufe, so that they are not enough for the lambe. As the word little, or lesse, sometime signifieth unworthinesse, *Gen.* 32. 10. so here and elsewhere it signifieth inability: which the Scripture maketh plaine; as, too little to receive, 1 King. 8. 64. is expounded, not able to receive, 2 Chron. 7. 7. *fraters*] that is, persons. make your count, [or, shall number: to wit, how many are meet and sufficient, for the eating of the lambe. Our Saviour & his twelve disciples did eat the same together,

Matth. 26. 18, 20. Of this counting the Jewes do write (gathering it from this Law) that it must be made, while the Lambe is yet alive: and the Passover might not be killed, but for such as were made count of; and those they called members of the society, (that is, communicants.) And if the Lambe were killed for such as were not counted therefore, or for any that could not eat thereof, (as infants, sick persons, &c.) or for the uncommuniced, or for the unclean; it was not allowable. *Maimony* in *Korban Pesech*, chap. 2.

Ver. 5. perfect [that is, intire, whole, sound, in all outward parts, and so without blemish; as the Law elsewhere explaineth it; saying, it shall be perfect to be accepted, there shall be no blemish therein, *Levit.* 22. 21. And the Greeke in this place, translatheth it both wayes, perfect, and unblemished. This also respected Christ our Passover, called the Lambe unblemished, 1 Pet. 1. 19. And all sacrifices, the types of him, were to bee such, *Levit.* 13. 10. &c. And by perfect, and without blemish, is meant (not to be without spots or fundry colours in the skin or wooll; but) to have neither want, nor superfluity of members; to be neither blind, nor broken, nor maimed, nor having a scorne, nor scurie, nor scabbed, nor bruised, nor crushed, nor sick, &c. *Levit.* 22. 22. Mal. 1. 8. And the Jewes write of fiftie blemishes that doe disabill beasts for sacrifices; five in the eare, three in the eye, eight in the eye, three in the nose, fixe in the mouth, fyve in the members of generation, fixe in the feet, foure in any place of the body, as scabs, wens, &c. and three beside over all the body, as trembling with old age, sicknesse, and foulness with excrements. *Maimony* in *Misneh*, treat. of entering into the Sanctuary, chap. 7. Likewise they mention other things that make a beast unlawfull to be sacrificed unto God; as, if it were untimely, before it was eight dayes old, *Levit.* 22. 27. if it were a beast of fundry shapies, as part like a sheepe, and part like a goat, or a sheepe brought forth of a goat, or a goat of a sheepe: if it were both male & female, or neither male nor female; if it had bin lien with of another kind, contrary to *Levit.* 19. and 20. 15, 16. if it had killed a man, *Exod.* 21. 28. if it were the hire of a whore, or price of a dog, *Deut.* 23. 18. if it had bene dedicated to idolatry, for to corruption is in them, contrary to *Levit.* 22. 25. and the like, shewed by *Maimony*, in *Alfurei Mitzeach*, chap. 3. of the first year: [Hebr. some of a yeare, of which phrase see the notes on Gen. 5. 32. So from the Law in *Lev.* 22. 27. and from this place it hath bene expounded by the Jewes, that the Lambe after it was eight dayes old, and forward, was allowable to be offered for the Passover: and if it were but an heere older than a yeare, it was unlawfull. *Maimony* in *Misneh*, treat. of the offering of the sacrifices, chap. 1. S. 12. 13.

V. 6. by you kept up: [or, for you kept; Hebr. first keeping up (or ascending) to you: that is, kept apart from the rest of the flock, from the tenth to the fourteenth day. Of this rite there is no mention after in the Law, *Levit.* 23. 5. Num. 9. 21. and

and 28. 16, 17. *Deut.* 16. where the Passover is commanded. And the few Doctors thinke it was but for this time onely: for they write of these particulars, 1. the eating of it in their houses dispersed in Egypt; 2. the taking up of the passchall Lamb, from the tenth day; 3. the charge to strike the blood on the doore posts, &c. and that they should eat it in haste: these things were not required of the generations after, neither were done, but as the Passover in Egypt onely. *Maimony*, in *Korban Pesech*, chap. 10. S. 15. So in the Bab. Talmud, treat. *Pesechim*, chap. 9. whole Church] that is, as the Greeke translatheth it, the whole multitude; all of the Church or assembly. the two evening; [that is, as the Greeke saith, towards evening: in the afternoon and before sun setting. For as God at the first made the day of evening of morning, *Gen.* 1. 5. so after among the Jewes, (as is also amongst us) all the forenoone was counted morning, and all the afternoon, evening. The latter evening began at Sunne setting, *Ios.* 10. 26, 27. The day (from Sun rising to the setting) had twelve houres, as Christ saith, *Are there not twelve houres in the day?* *Joh.* 11. 9. Their first houre, was about six of the clock in the morning with us: their fixt houre, was our noone: their ninth houre, was three of the clock in the afternoon. By this we may understand the time of Christ crucified, which began at the third houre (that is, at nine of the clocke in the morning, the ordinary time for the daily morning sacrifice) and ended at the ninth houre, (that is, at three in the afternoon, the time of the evening sacrifice,) *Marke* 15. 25, 33, 34, 37. Wherefore the ninth houre, was their houre of prayer, when they used to go into the Temple at the daily evening sacrifice, *Acts* 3. 1. And this was the ordinary time for the Passover; as *R. Menachem* (upon this place) saith, betweene the two evenings, at the time of prayer, at the oblation; as *Isaak* our father of blessed memory hath directed, (*Gen.* 24. 63.) Howbeit, God setteth no houre for the killing of the Passover, because it might vary occasionally: but if it were killed in the afternoon, and before sun set, it was allowable. Further to shew this, the Hebrew Doctors in the Babylonian Talmud, treat. of the Passovers, ch. 5. doe write thus. The daily evening sacrifice (whereof see *Exod.* 29. 38, 39.) was killed at the eighth houre, and a halfe, (that is, halfe an houre before three of the clocke in the afternoon;) and it was offered up at the ninth houre and an halfe, (that is, halfe an houre after three.) In the evening of the Passover, it was killed at the seventh houre and an halfe, and offered at eight and an halfe; (that is, halfe an houre before three.) And if the evening of the Passover did fall to be on the evening of the Sabbath, it was killed at fixe and an halfe, and offered at seven and an halfe: (that is, halfe an houre before two of the clock.) The reason hereof was, because they were first to kill the daily sacrifice, & then to kill and roast the Passover, and also to rest the evening before the Sabbath. Agreeable unto this, *Maimony* (in *Korban Pesech*, chap. 1. S. 4.) saith, The killing of the Passover is after mid-day, and if they kill it before, it is not allowable: and they kill it not but after the daily evening

sacrifice, and burning of incense: and after they have trimmed the lamps, they begin to kill the passchall lamb, until the end of the day. This hee speaketh of their manner in the Temple. And by this time of the day God foretold the sufferings of Christ in the evening of times, or in the last dayes, *Heb.* 1. 2. 1 Pet. 1. 19, 28. and about the same time of the day, when the passchall Lamb ordinarily dyed, he dyed also, at the ninth houre, *Mat.* 27. 46. 50.

Verse 7. give it] that is, strike it, with the hyssope sprinkle, as is explained in ver. 22. signifying the applying of Christs blood, sprinkled upon all beleevers hearts, 1 Pet. 1. 2. *Heb.* 9. 13, 14. So the Lam was after to be written on their doore posts, *Deut.* 6. 9. intending it chiefly upon their hearts, *Heb.* 8. 10. Compare with this, the Law in *Ezek.* 45. 19. where the blood of the sacrifice was also put upon the poils of the house of the Lord, for to cleanse the same. This ordinance was but for that time onely in Egypt: for after they might not kill the Passover within any of their owne gates, but in the publique place of Gods worship, *Deut.* 16. 5, 6, 7. which at last was *Jerusalem*, where by the Priests the Passover was killed, and layed in the court of the temple, and the blood sprinkled on the altar, 2 Chr. 35. 1, 2, 6, 10. 11. *Lev.* 17. 3, 6. Then the owner of the Lamb took it of the Priests, and brought it to his house in *Jerusalem*, and roasted it, and ate it in the evening; as *Maim.* sheweth in *Korban Pesech*, c. 1. S. 6. After this manner Christ with his disciples kept the Passover, eating it in a chamber within *Jerusalem*, *Luk.* 22. 7, 8, 10, 11. &c. upper doore post] but on the threshold under their feet, it was not commanded to be sprinkled. Hereby a reverent regard of the blood of Christ, seemeth to be taught: that men should not tread under foot the son of God; nor count the blood of the covenants wherewith they were sanctified, as unholie thing, *Heb.* 10. 29.

V. 8. unleavened cakes [or, herbes: but the word cakes is expressed in the 39 v. The signification hereof Paul declareth, saying, *Let us keep the feast, not with old leaven, neither with the leaven of malice and wickednes; but with the unleavened cakes of sincerity and truth.* 1 Cor. 5. 8. The manner of speaking which Moyses here useth, and unleavened cakes with bitter herbes, is changed in *Num.* 9. 11. thus, with unleavened cakes, and bitter herbes: so the one explains the other. Hereupon the Hebrews say, The eating of the fiftie of the passchall lamb on the 15 night, is commanded to be done: and it may be eaten alone; if unleavened bread and bitter herbes cannot be gotten: but bitter herbes, without the passchall lamb, are not commanded, for it is written, with unleavened bread & bitter herbes, shall they eat it, *Maim.* in *Korban Pesech*, c. 8. S. 1, 2. bitter herbes] *Heb.* bitter herbes, but herbes are meant, as *ekibry*, wild lettuce, and the like: with they did eat with the lamb, in remembrance of their afflictions in Egypt, where their liver had been bitter, *Ex.* 1. 14. And hereunto *Jeremy* seems to have reference in his sorrows, saying, *He hath fed me to the full with bitter herbes* (or bitter herbes), *Lam.* 3. 15. They were also to type out the bitter sorrows of Christ, and our mortification and afflictions with him,

1 Cor. 5.7. and 11.26. Phil. 3.10 Col. 1.24. Zach. 1.10. Rev. 1.10. Hereof the Hebrew Canons say, *I be eating of bitter herbs; is not commended by the Law, because of themselves; but dependeth on the eating of the paschal Lamb. For it is one commandment, to eat the flesh of the Passover, with unleavened bread and bitter herbs. The bitter herbs spoken of in the Law, are Chazzeveth, and Gmiffen, and T amabab, and Charedababab, and Mavor: [that is, as is thought, Wild-lettice, Chicorie, Horehound, and the like: for they are not well knowne.] every one of these five sorts of herbs, is called Bitter herbs; and they may eat of any one, or of all of them, Maimony treat. of Leven, chap. 7. §. 12. 13. Moreover they used a certaine sauce, thicke like mustard; they called it Chazzeveth, and say it was a memoriall of the day, when they wrought in Egypt: it was made, of the palme tree branches, or of rasyms, or other like berries; which they stamped, and put vinegar thereto, and seasoned it and made it like clay, and brought it unto the table in the night of the Passover. Maimony Midon, S. 11. This is thought of some, to be that wherein Christ dipped the sopp, which he gave unto Judas, Ioh. 13.26. for by the Hebrews records, they used to dip the unleavened bread in that sauce (Chazzeveth) and to eat; then they dipped the bitter herbs in the Chazzeveth, and did eat them; Maimony treat. of Leven, c. 8. §. 7. Together with the paschal Lamb, they used to drinke wine; for it was a feast of the Lord, and a sacrifice; therefore to be celebrated with joy and with wine, by proportion from the Law in Deu. 16. 11. 12. Num. 15. 5. They say, every one both of men and women, is bound to drinke that night, furre cups of wine without faile: and though he be poore, and live on almes, he must not drinke lesse than these furre cups; and every cup contained a quarter (of a Log, that is so much as an egge and a halfe; whereof see the notes on Exod. 30. 24.) He blefseth (God) for every of these cups severally; and for the fourth cup, he accomplisheth the praise, and blefseth for it, the blessing of the Song, Maimony treat. of Leven, c. 7. §. 10. Unto these phrases, the new Testament seemeth to have reference, when it speaketh of the Cup of blessing, 1 Cor. 10. 16. and of singing an hymne, Mark. 14. 26. I will here shew the order which the Jews in the ages following, kept at the Passover: as themselves have recorded it. First a cup (of wine) is filled for every one, and he blefseth it, him that created the fruit of the vine, &c. and drinke it. After that, he blefseth for the washing of hands; and washeth his hands. Then is brought in a table furnished, and upon it, bitter herbs, and unleavened bread, and the sauce (Chazzeveth), and the body of the paschal Lamb; and the flesh of the Chazzeveth (or Feast-offering, whereof see the notes on Deuteronomie 16.) which is for the fourteenth day of the moneth. Then he beginneth to blefse (God) which created the fruit of the earth; and taketh an herbe, and dippeth it in the sauce, and eateth it, hee and all that lye at the table with him every one, none eateth lesse than the quantity of an olive. Afterward, the table is taken away from before him only that maketh the declaration of their deliverance out of Egypt; as is commanded in Exodus 13. 8.*

and 12. 17.] Then they fill the second cup, and the sonne asketh [what is meant by this service; according to Exodus 12. 26.] And he that makes the declaration, saith; How different is this night from all other nights? For all other nights, we wash but once, but this night twice. All other nights, we eat leavened bread, or unleavened: but this night unleavened bread only. All other nights, we eat flesh, roasted, baked or boyled: but this night roasted only. All other nights, we eat of any other herbs: but this night bitter herbs. All other nights we eat either sitting or lying: but this night, lying onely. Then the table is brought againe before him, and he saith; This Passover which we eat, is in respect that the Lord passed over the houses of our fathers in Egypt. Then holdeth hee up the bitter herbs in his hand, and saith; These bitter herbs which wee eat, are in respect that the Egyptians made the lives of our fathers bitter in Egypt. Then hee holdeth up the unleavened bread in his hand, and saith; This unleavened bread which wee eat, is in respect that the dough of our fathers had not time to be leavened, when the Lord appeared unto them, and redeemed them out of the hand of the enemy; and they baked unleavened cakes of the dough which they brought out of Egypt, Exodus 12. 39. Then he saith; Therefore are we bound to confesse, to praise, to laud, to celebrate, to glorifie, to honour, to extoll, to magnifie and to ascribe victory, unto him that did unto our fathers and unto us, all these things; and brought us forth from servitude to freedom, from sorrow to joy, from darkness to great light; and wee say before him Halelujah. Halelujah, Praise O ye servants of the LORD, &c. unto, the firm- rocke, to a fountaine of waters: that is, the hundred and thirteenth, and to the end of the hundred and fourteenth Psalm. Then they blefse the Lord which redeemed them and their fathers out of Egypt; and hath brought them unto that night, to eat unleavened bread therein, and bitter herbs. And he blefseth GOD who createth the fruit of the vine; and drinke the second cup. After this, he blefseth for the washing of hands, and washeth his hands the second time; and taketh two cakes, parteth one of them, &c. and blefseth (GOD) that bringeth bread out of the earth. Because it is said, the bread of affliction (or of poverty) Deuteronomie 16. 3. as it is the manner of the poore, to have broken meat, so heere is a broken part. Afterwards, he wrappeth up of the unleavened bread and of the bitter herbs together, and dippeth them in the sauce, and blefseth GOD, which commanded to eat unleavened bread and bitter herbs; and they eat. Then hee blefseth GOD, which commanded the eating of the sacrifice, and hee eateth the flesh of the feast offering; and againe blefseth GOD which commanded the eating of the Passover, and then hee eateth of the body of the Passover. After this, they sit long at Supper, and

and eat every one so much as he will, and drinke as much as they will drinke. Afterward he eateth of the flesh of the Passover, though it be but so much as an olive; & eateth nothing at all after it: that it may be the end of his supper, and that the taste of the flesh of the Passover, may remaine in his mouth. After this, he lifteth up his hands, and blefseth for the third cup of wine, and drinke it. Then filleth hee the fourth cup, and accom- plisheth for it the Praise (or Hymne); and sayeth for it, the blessing of the Song, which is, All thy workes praise thee O Lord, &c. (Psalm 145. 10.) and blefseth God that created the fruit of the vine, and eateth nothing at all after it all the night, except water. And he may fill the fifth cup, saying for it the great Hymne, (the hundred thirty six Psalm) Confesse ye to the Lord, for hee is good; for his mercie endureth for ever, unto the end of that Psalm. But he is not bound (they say) to that cup, as to the four former cups. These things are shewed by Maimony in his Treatise of Leven and unleavened bread, chapter 8, where also he noteth some differences at this time, when having no Temple, they can have no sacrifice, neither kill the Paschal Lamb; but onely use the unleavened bread, bitter herbs, and wine, in their private houses. After, in his Copie of the Haggadab (or Narration) of the Passover, hee sheweth what words they used at the breaking and delivering of the unleavened bread; This is the bread of affliction, which our Fathers did eat in the land of Egypt: whosoever is hungry, let him come and eat: whosoever hath need, let him come and keepe the Passover, &c. These observations of the Jewes whiles their Common- wealth stood, and to this day, may give light to some particulars in the Passover that Christ kept; as why they lay downe, one leaning on anothers bosome, Ioh. 13. 23. (a signe of rest and securitie) and stood not, as at the first Passover, neither late on high, as wee use. Why Christ rose from supper, and washed, and ate downe againe, Ioh. 13. 4, 5, 12. Why hee blefseth, or gave thanks, for the bread apart, and for the cup (or wine) apart, Marke 14. 22, 23. and why it is said, hee took the cup after supper, Luke 22. 20. also concerning the Hymne which they sung at the end, Matth. 26. 30. and why Paul calleth it the sleeping sopp of the Lords death, 1 Corinth. 11. 26. as the Jewes usually called their Passover, Haggadab, that is, a Shewing, or Declaration. But specially wee may observe, how the bread which was of old a remembrance of their deliverance out of Egypt, was sanctified by the Sonne of God, to be a remembrance of his death, and of our redemption thereby from Sathan, 1 Corinthians 11. 24, 25, 26. for which wee have much more cause to praise, honour and magnifie the Lord, than the Hebrews had for their temporary salvation.

Verse 9. *ram* That ram, whereof the Law war- neth us, is also raven: the fire both becommeth to worke, and it is roasted a little, but not fit for man to eat as yet; saith Maimony in Korban Pesach, chapter 8. §. 6. It might figure a full and due preparation, by

the preaching of the Gospell, and shewing forth of Christs death; with an examination of our selves, that wee ate not unworthily, and so ate judgement to our selves: 1 Corinthians 11. 26, 28, 29. *fallen as if all* for any may *fall*, Hebr. *fallen as if in water*. The Jewes explaine it, so generally: neither to be *fallen in water*, nor in any other liquor or juice of fruits. Neither roasted, and afterward *fallen*, nor parboyled, and afterward roasted, &c. Yet they say it was lawfull to baste it with wine, or oyle, or any liquor except water: also, lawfull to dip the flesh when it was roasted, in liquors, or juice of fruits. Maimony, in Korban Pesach, chapter 8. §. 7, 8. At the Passover which Christ did eat, the Evangelists mention his dipping of a sopp, and giving it to Judas, Iohn 13. 26. In fetching the water is mixed with the flesh: the forbidding whereof, seemeth to teach the simplici- ties that should be in Christ; that we know nothing but Christ and him crucified, 2 Corinthians 11. 3. 1 Corinthians 2. 2. *with fire*: I figure both of Gods Spirit, compared to fire, Matthew 3. 11. through which Christ offered himselfe to God, Heb. 9. 14. and of the fire of Gods wrath which Christ was to suffer, whiles hee made a curse for us, by his death, Galath 3. 13. Ierem. 44. Lament. 1. 13. and 2. 4. This charge to *roast in fire*, the Jew Doctors observed precisely, holding it unlawfull to bake it any manner of way, altho to heat a furnace, and taking away all the fire, to hang the Lamb therein, and so roast it, or the like, they say was unlawfull. Maimony, Korban Pesach, chapter 8. §. 9, 10. *the purtenance*, I or, the inward; meaning that the Lamb must be roasted all and whole; not cut into peeces. To signifie our full Communion with Christ, whole and undivided, 1 Cor. 1. 13, 30. Gal. 2. 20.

Verf. 10. *still the morning*;] they were to eat up all (if they could) that meal. To teach care for the present enjoying of Christ by faith, and of his whole covenant, without delay. For by the morning, the change of our estate is often signified, Psalm 30. 6. *Elay*, 17. 14. 2 Kings 19. 35. for our sleepe is an image of death. And the Jewes have recorded that though it was lawfull to eat all the night long, still the day dawning; yet might none of the company eat againe after hee had slept, though it were in the beginning of the night. Maimony, Korban Pesach, chapter 8. §. 14. *So Manna*, might not be left till the morning, Exodus 16. 19, nor some o- ther sacrifices, Lev. 22. 30. *burne*] that so it might be consumed; and such was the law for o- ther sacrifices, which by being reserved overlong, were made abominable to bee eaten, and must therefore be burned, Lev. 7. 15. 8. 19. 6. 7. So, the selfe of the sacrifices that were any unclean thing, might not be eaten, but burned, Levit. 7. 19. Hereby also God might teach Israel, that when the morning the time of grace in Christ is come, there should be no longer reservation of those legal shadows, which should have their accomplishment and end at our Lords death; and be condemned as unlawfull, as if they were burned by the fire of GODS Word and Spirit, Colossians 2. 16, 17. Galat.

Gal. 4.9.10.11. Hebr. 13.9.10. And so the Prophet fore-told, that the daies should come when it should no more be said, *The Lord liveth, which brought up the fountes of Israel out of the land of Egypt, Jer. 16.14.* neither should they say any more, *The Ark of the covenant of the Lord, for it shall come no more to mind, neither shall they remember it.* &c. Jer. 3.16.

II Ver. 11. *girded;* this signifieth, a readinesse to take a journey, or any other work in hand, 2 Kin. 4.29. and 9.1. Jer. 1.17. Luk. 12.35.36. and figured the *girding of the loynes of the minde*, with strength, justice, veritie, &c. Prov. 31.17. Eay. 1.15. Eph. 6.14. Wherefore the Apostle saith, *Gird up the loynes of your minde, be sober, and hope perfectly for the grace that is to be brought unto you, at the revelation of Iesus Christ,* 1 Pet. 1.13. *shoes on,* [another figure first of readinesse to goe forth, Eay. 5.27. Acts 12.8. secondly, of deliverance out of bondage, (as the contrary to goe barefoot, was a signe of captivity, Eia. 20.4.) and thirdly of joyfulness for their deliverance from affliction; (as contrariwise in sorrow went barefoot, 2 Sam. 15.30.) It was also a figure of the Gospel of peace, wherewith our feet should be ready and firme, Ephesians 6.15. Of which the Holy Ghost saith, *How beautiful are thy feet when thou shooest, O Princes daughter:* Song 7.1. *stafte* [to sustaine their infirmities: and this in their hand, was also for expedition to the journey, Zach. 8.4. Mark. 6.8. Compare here-with Jakobs speech; *with my staffe I passed over this Jordan,* Genesis 32.10. in *haste*, because they were now in danger, and for to goe out of Egypt in haste, Deut. 16.3. and fo in haste, and as with violence to apprehend and apply Christ unto them by faith, Matt. 11.12. The originall word signifieth an hastening away through feare or amazement; as in Deut. 20.3. and so may signifie the sudden feares wrought in the Conscience by the Gospell of Christ, at the first preaching thereof, (as in Act. 2.37.) though after it giveth comfort and peace. This manner of eating, was peculiar unto the first pachte in Egypt: neither were the generations following bound to these rites; when they were come to their rest in Canaan; as is before noted on ver. 6. Neither did Christ and his Disciples thus eat: for they stood not girded with staves in their hands: but *sate*, or rather *lay downe*, leaning one on anothers brest, as was then the Jewes manner, in signe of their rest and securitie otherwise than they had in Egypt: as their Doctors teach in the *Talmud*, treat. of the *Passever*. See Marke 14.18. John 13.12. 25. Also Elias prophesied, *ye shall not goe out in haste, nor depart by steing away.* &c. Eay. 52.12. *Passever* [called in Hebrew, *Pesach*; and after in the Jerusalem language, *Pascha*: which name the Evangelists keepe also in the Greeke, Matt. 26.2. &c. and in other tongues, it is now called *Pasche*: wee in old English called it *Fereah*, at this day we name it the *Passever*, according to the interpretation of the Hebrew word, which signifieth to *save*, *pass*, or *leape over*, as God did over the houses of the Israelites, ver. 13. 27. And as the festivall time, for the Lambe then killed, is called the *Passever*,

Luke 2.41. and 22.7. and the Lambe of GOD Christ is so named also, 1 Corin. 5.7. because for his sake God *passeth over us*, and destroyeth us not with the world, Iohn 3.16.18. Seven famous *Passevers* are recorded in Scripture to have bene kept. The first, this which Israel kept in Egypt. The second, that which they kept in the wilderness, Numbers 9. The third, which Moses kept with Israel, when hee had newly brought them into Canaan, Iosh. 5.10. The fourth, in the reformation of Israel by King Ezekias, 2 Chron. 30. The fifth under King Iosias, 2 Chronicle 35. The sixt, by Israel returned out of the captivity of Babylon, Ezr. 6.19. The seventh, that which Iesus our Saviour desired for earnestly, and did eat with his disciples before he suffered, Luke 22.25. &c. At w^{ch} time, that legal *Passever* had an end, and our Lords Supper came in the place. The memorial of Christ our *Passever*, sacrificed for us.

Ver. 12. *the gods;* the Chaldee translatheth, *the idols*: the same is againe mentioned in Num. 33.4. And after, a like thing is prophesied, *the Lord shall come into Egypt, and the idols of Egypt shall be moved at his presence,* Eay. 19.1. and againe, *he shall breake the images of the house of the firme, &c. and the images of the gods of the Egyptians, shall be burnt with fire,* Jeremie 43.13. So Laban lost his idols, when Israel fled from Syria, Gen. 31.19.30. the idols and images of Babylon perished, when it was destroyed, Ierem. 50.2. and all such shall perish in the time of their visitation, Jer. 10.15. and 51.18. Of this the Hebrew Doctors also say, when Israel came out of Egypt, *what did the holy blessed God?* he threw downe all the images of their abominations, and they were broken in peeces. Pirkei R. Eliezer, chapter 48. *judgments;* the Greeke translatheth it, *consequences.* This was done, that God might be knowne to be greater than all the gods, Exod. 18.11 and to avenge the corruption that Israel had gotten by the idols of Egypt, Ezek. 20.8.

Ver. 13. *pass* or *leape*: the Hebrew is *pasach*, and this sheweth the reason of the name *Passever*, and so Christ is called, because his blood cleaveth us from all sinne, and delivereth us from wrath, 1 Ioh. 1.7. 1 Thel. 1.10. The Greeke translatheth, *will protect you*: the Chaldee, *I will spare you*: and so in ver. 27. *to destruction;* Hebr. *to corruption*; that is, to be corrupted, or destroyed, by the destroyer, as ver. 23.

V.14. *festively keepe*, Jit implieth mirth & joy for their deliverance hereby remembered, see Ex. 5.1. and at their feasts, they were commanded to rejoyce, and forbidden to mourn or weepe, Deut. 16.11. 15. Neh. 8.9.12. *everlasting statute* Heb. *statute of eternitie*; meaning an eternall ordinance, to be kept once a year, all daies of their life, till Christ come our *Passever*: since which time it is also kept eternally, in remembrance of his death untill he come, Deu. 16.13. 1 Corin. 5.7.8. and 11.25.26.

Ver. 15. *Seven daies;* after the paschall day, for it was a distinct feast and commandment. The *Passever* was to be kept on the fourteenth day of the first month, at even: the feast of *Unleavened bread*, beganne the fifteenth day of the same month, and lasted

lasted seven daies, of which the first day, and the last, the seventh day, were both *convocations*, wherein they might doe no *servile work*, as Moses plainly sheweth in Levit. 23.5.6.7.8. The *Passever* (in the ages following) might not be killed and eaten in any place, but where the Lord did chuse to place his name there, Deut. 16.5.6.7. which afterward was in Ierusalem: but the feast of Unleavened bread, the Hebrewes thought themselves bound to keep in every place, where they dwelled, if they could not be at Ierusalem. And the eating of it (they say) depended not on the eating of the *Passever*, but was a commandment by it selfe: *Maimony treat. of Leven and Unleavened bread*, chap. 6. S.1. Howbeit, with the *Passever* they might eat no leaven, as before is shewed in ver. 8. It is unlawfull to eat Leven, in the fourteenth day, from mid-day and upward, which is from the beginning of the seventh hour of the day: and who so eateth it at that time, is to be beaten by the law; for it is said (in Deut. 16.3.) *I thou shalt eat no leaven with it, meaning with the sacrifice of the Passever. T is they have expounded thus, I thou shalt not eat Leven from the house that the Passever may be killed, which is between the two evenings, and that (beginning) at mid-day.* *Maimony ibidem*, c.1. S.8. These seven daies wherein they might eat no Leven, figured the whole time of our life, which must beholy, with the unleavened cakes of sincerity and truth, 1 Corin. 5.8. and with thankfull remembrance of our deliverance out of miseries; as this unleavened bread is called the bread of affliction, Deut. 16.3. For seven is a full and perfect number of daies, and the whole world was created therein: see the notes on Gen. 2.2. and Lev. 4.7. *cease to eate* [that is, put away, or abolish, as the Greeke explaineth it. The Hebrewes expound it thus, that a man should abolish it in his heart, and count it as dust; and determine in his heart, that he will have no leaven at all within his power, but whatsoever Leven is in his power, it be as dust, and as a thing wherewith he will have no use at all. And by the explication of the Scribes, he is to search after Leven in secret places, and in corners, and to finde it out, and to bring it forth out of all the bounds of his habitation. And so they search out and abolish Leven that night, at the beginning of the night of the fourteenth (day) by the light of a candle, out of all holes and corners, &c. And the putting away thereof was thus, either they burnt it, or broke it in small, and threw it into the winde, or threw it into the sea. *Maimony treat. of Leven*, chap. 2. S.2. 3. and 3. 11. This ordinance the Jewes carefully observed; for in the day before they did eat the *Passever* (called the *Preparation*, Ioh. 19.14.) the father of the familie, with other men, having lighted waxe candles, searched all corners, to purge out all the remnants and crums of Levened bread very diligently: first blessing the Lord, who sanctified them by his commandments, and had bidden them put away Leven as is recorded in *Talmud Bab. treat. of the Passever*, ch. 2. It figured the putting away of wickednesse and malice out of our hearts, and of wicked persons out of the Church. 1 Corin. 5.7.8.13. *old Leven*] Two words are used for Leven, by Moses, in this ver. 8; the one *Sew*, which hath the name

of being left, or remaining: this we may call *old Leven*, as Paul speaketh in 1 Cor. 5.7. The other *Chames*, so called of the *fourness* of the taste of it, the Greeks (by transplacing the letters) call *Leven-Zume*. These signified two sorts also, of spiritual Leven, the one hidden and secret, which our Saviour faith is *Hypocrisie*, Luk. 12.1. the other more open and apparent, as false and corrupt *D-ctine*, Matthew 16.6. 12. evil manners, as *Mali-tye* and *Wickednesse*, 1 Corin. 13.5. 8. and *wicked persons*, unto whom the Saints are opposed, as being *Unleavened-cakes*, 1 Corin. 5.6. 7. 13. So David called the malicious man, and him that corrupteth the Word of God, and infecteth with error, a *Levened person*, or *Levener*, Psalme 71. 4. and the Heart infected with error, and vexed with griefe, is said to be *Levened*, Psalme 73. 21. Wherefore Leven was forbidden at the paschall Feast, to leaden men unto foundnesse in the faith of Christ, and sinceritie in all their conversation. The footstaps of this Law remained among the Heathens; for, the *Flamen* *Diaboli* (or Romane Priest) might not, by their Canons, touch any *leavened cake*, *Ant. Gellius*, Booke 8. Chap. 15. and *Plutarch* (in *Quaest. Rom.*) canneth the reason of it; because Leven is selfe proceeds from corruption, and corrupteth also the meale with which it is mixed. Now what Leven properly was, the Hebrew Doctors shew thus: *Nothing is forbidden by the name of Levened bread in the Passever, but of five sorts of corns onely, which are two sorts of Wheat, namely, the common Wheat, and the Rye: and three sorts of Barley; which are the common Barley, and the Foote ear (Barley) and Oates. But the kinde of Pulse, as Rice, and Millet, and Lentils, and Leventils, and the like; there is not of them any leavened bread. For though the meale of Rice and the like, be kneaded, and covered with cloutes, like dough which is leavened: yet it is lawfull to bee eaten, for it is not leavened but purrified. The five sorts of Corne aforesaid, if they be kneaded with the liquor of fruits onely, without any water, they are never counted leavened, but are lawfull to bee eaten; for the juices of fruits doe not leaven, but purrify. And the liquors of fruits, are a wine, and milke, and honey, and oyle Olive, and the juices of Apples, and Pomegranates, and all such like. But if any water be mixed with them, they doe leaven. They may not boyle Wheat in water, neither the beaten graine, nor the meale, for then it is perfectly leavened; and if that it be burnt in the boyling. They may not drie the paste in oyle in a panne. But they may boyle the graine, and the meale of parched corne. It is lawfull to boyle the corne or the meale, in the liquor of fruits. Likewise paste, that is kneaded in the liquor of fruits, if they boyle it in the liquor of fruits, or fric it in a pan in oyle, it is lawfull: for the liquor of fruits leaveneth not. In any broth or portage that they boyle, if any Barley or Wheat be found therein, and the graine be burnt, all that broth is unlawfull; for leaven is mixed with it. If the graine be not broken, they take them out and burne them, and the rest of the portage they may eat: for corne is mixed or boyled, and not burnt, it is not by the law perfectly leavened. See *Admon. in treat. of Leven and Unleavened bread*, cap. 5. sect. 1. &c. that *twile* [the Chaldee expounds it, that *man*. So in ver. 19. out off.]*

the Greeke faith, destroyed: see Gen. 17. 14. The Hebrew Canons say, *who is eaten so much as an offering of eleven in the Passover, from the beginning of the night of the 15 night, unto the end of the one and twentieth day of Nisan, if he do it presumptuously, in guilty of being cut off; if ignorantly he is bound to bring the same offering appointed for the same. If he eat any robe of leaven at all, it is forbidden by the law; and though hee be not to be cut off, or bring an offering, but for the foresaid quantity of an olive, yet he that eateth less than that presumptuously, is to be chastised with stripes, Maimony treat. of Leven. ch. i. S. 1. 7. from the first, &c.] that is, who to eateth leaven any of these daies.*

16 Ver. 16. *convocation*, [an holy assembly, of all the people: and so a Sabbath, as Lev. 23. 39. The like order was at other feasts, Levit. 23. 2, 3, 7, 11, 24. 27-35. So these feasts were for the honour of God, and increase of faith and holiness in his people, assembling for religious exercises, done, dressed and made ready to eat: which yet on the Sabbath day, was unlawful to be done: Exod. 16. 5, 23, 29, and 35, 23.]

17 Ver. 17. *life same*, [Hebr. the strength (or, body) of this day: to verse 41. and 51. see Gen. 17. 23. I brought forth] God did this by his Angel, as it is written, he sent an Angel and brought us forth out of Egypt, Num. 20. 16. The Hebrew Doctors say, The redemption from Egypt, was by the hand of the Angels the Redeemer, with the power of the great God, as is said, (in Exod. 32. 11.) which them hast brought forth out of the land of Egypt, with great power, and with a strong hand. R. Mosenheim, on Exod. 12.

18 Ver. 18. *fourth*, [The Chaldean nameth it, In Nisan, in the tenth day: see verse 1. The Greeke faith, Beginning in the fourteenth day of the first month.

19 Ver. 19. *not be found*: [from hence the Hebrew Doctors gather, Whosoever leaveth leaven within his power at the Passover, although he eat not of it, yet hee transgresseth two prohibitions: he would let us shall be found with thee, Exod. 13. 7. and, old leaven shall not be found in your houses, Exod. 12. 19. Moreover, Leaven when the Passover is gone over it, is for ever unlawful to be put to any use. Maimony, treat. of Leven, chap. i. S. 2. 4. *stronger*] that is, stronger, as the Greeke translatheth it: opposed to the natural Israelites to be borne afterward in the land of Canaan.

21 Ver. 21. *others*, [by whom hee would signifie this law, to all the people, as ver. 3. So before, in Exod. 3. 16. *draw out*] separate from the rest of the flocke, and destinate unto this end; as before in verse 5. 6. The Greeke translatheth, *Go and take* [lambes] or, *flocke* [lambes]; of the sheepe or goats, as verse 5. So the Greeke and Chaldean translate it plurally: neither is the Hebrew word *lambs* used for one particular lamb, but for many.

Passover or, that is, the Passover Lamb, called by figure of speech, and sacramentally, the Passover, as circumcision is called the covenant, Genes. 17. 13. the Rock, Christ, 1 Cor. 10. 4. bread and wine, the body and blood of Christ, Mark. 14. 22. 24. and many the like. So Paul followeth this speech, 1 Cor. 5. 7. Christ our Passover (that is, our lamb) is killed for us.

22 Ver. 22. *lamb*, [called in Hebrew, *azob*, in

Greek (by the Apostle) *hyssopos*, Hebr. 9. 19. whereupon we English it *cicop*, or *hyssop*: but whether it were that herbe, which we commonly call by that name, is uncertaine. It grew out of walls, 1 Kings 4. 33. The Jewes write, that there were four sorts of hyssop, and that this spoken of in the Law, was such as was used to eat of, and scapen postage with. And the lamb spoken of, was three stalkes of hyssop bound together. Maimony in Misna. treat. Of the red Cow, chap. 3. sect. 2. and chap. 11. c. 1. This herbe was used to sprinkle with, in other services, and purifications: See Exod. 24. 6, 8. Leviticus 14. 4. Num. 19. 6, 18. and signified the instrument whereby the blood of Christ is sprinkled upon, and applied unto our hearts, which is, the preaching of faith; for faith purifieth the heart of sinners, Acts 15. 9. and it cometh by the preaching of the Word, Rom. 10. 14, 17. which ministrerth unto us the spirit, Galat. 3. 2. and we are elect through sanctification of the spirit, unto obedience and sprinkling of the blood of Iesw Christ, 1 Pet. 1. 2. which purgeth our consciences from dead works, to serve the living God, Heb. 9. 14. See Psal. 51. 9. *strike* [or, sprinkle: Hebrew, *make touch*: which the Greeke translatheth *ps* (or *psu*) the Chaldean, *strike*, *no goe*] This also was but at the Passover in Egypt, for the present danger of death by the destroying Angel: after, it was not required, and Christ with his Disciples, went out that night they ate the Pasche, Math. 26. 30. The houses of the Israelites thus sanctified by the paschall Lamb, and blood thereof; out of which they might not goe that night, (when great cries were in Egypt, ver. 30.) signified the faste of Gods people by faith, keeping themselves in the holy assemblies, where Christ & his blood preseveth them from death, Acts 2. 47. 1 Joh. 2. 19. So the Prophet warneth us, to enter into our chambers, & shut our doores about us, hiding our selves for a little moment, till the indignation be overpast, Esa. 26. 20. So Noe was saved, being shut up in his Arke, Gen. 7. Rahab in her house, Ios. 2. 18, 19.

Ver. 23. *smite*, or *plague*, as Exod. 8. 2. so after, and in verse 27. *not give the destroyer* [that is, not suffer him, as the Greeke translatheth it. But the Hebrew speech is more forcible, to expresse Gods providence and hand in all things. As God by an Angel delivered his people, Num. 20. 16. so by an Angel he destroyed their enemies; as in the peittile that was in Israel, he is called the Angel that destroyed the people, 2 Sam. 24. 16. And Paul saith (speaking of this Passover) *let us be that destroyed the first-borne, should touch them*, Heb. 11. 28. Compare also Psal. 78. 49.

Ver. 24. *this thing*, [Hebr. *this word*, the commandment of the Passover every yeere: excepting the speciall rites foretold of, that were only observed in Egypt, v. 7. 11. 12.]

Ver. 25. *the land*, [of Canaan, Ios. 5. 10, 11. howbeit they kept it once in the wilderness, before they came into the land, Num. 9.]

Ver. 26. *what is it?* [that is, what signifieth? So both the outward rite, and the meaning of it, was to be taught to their children. Touching whom the

the Jewes hold from the Law, in Exod. 23. 14, 17. Deut. 16. 14, 16. that every child that could hold his father by the hand, and goe up from Ierusalem (gates) to the mountain of the Temple; his father was bound to cause him to goe up, and to appeare (before God) with him, to the end he might catechize him in the commandment. And who so was bound to appeare, was bound to keepe the feast, Maimony in Haggag, ch. 2. S. 3. 4. Also they say, A child that is able to cate a morsell of bread, they catechize him in the commandments, and give him to cate his mother at an olive of the unleavened bread, Maimony treat. of Leven, and unleavened bread, c. 6. S. 10.

27 Ver. 27. *band*, [and so humbly thanked God for this mercie: see Exod. 4. 31. In the annotations.

28 Ver. 28. *and did*, [in faith Moses and they obeyed Gods word, for which it is witnessed of them, by faith he did (keepe) the Passover, and the sprinkling of blood: that hee but destroyed the first-borne, might not touch them, Hebr. 11. 28. Unto the keeping of this Passover, the Hebrew Doctors do apply that speech in Song. 2. 9. My beloved is like a Roe or a young Hart; behold hee standeth behind our wall, &c. thus: The Congregation of Israel said; At what time the glory of the Lord was revealed in Egypt, in the night of the Passover, and killed all the first-borne: he ascended upon his lightning, and ran as a Roe, or a young Hart, and protected the houses wherein we were, and stood behind our walls, and looked through the windowes, and showed himselfe through the lattices: and he saw the blood of the sacrifice of the Passover, (and the blood of Circumcision) which was sprinkled on our gates: and from the high heavens he did behold, and saw his people, which did cate the sacrifice of the sinewes fette, roasted with fire, with the purtenance, and with wild lettuce, and unleavened cakes; and he showed us, and gave us the destroying Angel power for to destroy us. Thargum on Song. 2. 9.

29 Ver. 29. at midnight: [at the time of mens most secure rest, when they say peace and safety, then cometh sudden destruction, 1 Thes. 5. 2, 3. so, at midnight was a cry made, when all slumbered and slept, Matt. 25. 5, 6. And in a moment shall they sleepe, and at midnight, Iob. 34. 20. where the Chaldean paraphrase applyeth it to the Egyptians here. The night signifieth also the time of judgement. *smite*] that is, as the Chaldean expounded it, killed. And the Thargum called Ionathans, addeth, *the word of the Lord, killed every first-borne*, [or, all the first-borne: to avenge the wrong they had done to Gods first-borne Israel, Exod. 4. 22, 23. These first-borne, were the beginning (or, chiefest) of all their strength, Psal. 105. 36. the dignitie of such, is noted on Gen. 25. 31. And as the first-borne of Israel, whom God saved alive, figured his elect, called the Church of the first-borne, which are written in heaven, Heb. 12. 23. so the first-borne of Egypt whom God destroyed figured the Reprobate, on whom Satan and the second death shall have power. This tenth plague is after celebrated, in Pf. 78. 51. and 105. 36. and 135. 8. and 136. 10.

11. 5. *prison house* [or, *dungeon*: Hebrew, the house of the pit; which the Chaldean translatheth,

house of prisoners: where they ground at the mill, &c. Exod. 11. 5.

Ver. 31. *goe on*: [to wit, hastily, for an extraordinary price in the Hebrew word, implicitly so much: see also Gen. 19. 14. Compare Matt. 25. 6. where at midnight there was a cry made, there was a cry made, Behold the bridegroom cometh, goe ye out to meet him.

Ver. 32. *blest me*, [that is, as the Chaldean translatheth, pray for me. In that Pharaoh desired the prayers and blessing of Gods people, both before, (Exod. 8. 8, 18. and 9. 28. and to 16. 1, 7.) and now at their departing: it sheweth that in his heart he was convicted of sin, in oppressing Gods servants, and that with reluctance of conscience, he had refused to let Israel goe.

Ver. 33. *were angry* [or, were strong: and as the Greeke translatheth, *forbids urged*. That was with humble intreatie, Exo. 11. 8. and they repayed when they went out, for the dread of them was fallen upon them, Psal. 105. 38. they said] the Ierusalem Thargum expounds it, the Egyptians said, if Israel carrie one house, for all the Egyptians are dead men.

V. 34. *lumps of dough* [so the Greeke here translatheth it. The word may also bee interpreted, *leading troubles*: see Exod. 8. 3.]

Ver. 35. *jewell*, [or vessels, instruments: see Exo. 3. 22. and 11. 2. Psal. 10. 37.]

Ver. 36. *grace* [Hebrew, *the grace of the people*: see Exod. 3. 21. gave them their asking,] the Greeke translatheth, *lent unto them*. Thus the promise to Abraham was fulfilled; They shall come out with great substance, Gen. 15. 14.

Ver. 37. *Rameses*, [a cite in Egypt, Gen. 47. 11. This journey began the 15. day, the day after the Passover was killed, and they went out with a high hand, in the sight of all the Egyptians, Num. 33. 3.]

Smooth [by interpretation, *booths*, or *Tavernacles*: so called of the Israelites making them booths of the boughs of trees, in this place: for perpetuall memorie whereof, God appointed a feast of booths to be kept in Israel every yeere, Lev. 23. 42, 43. about 600000, and not a feble person among them Psal. 105. 37. Thus the blessing of God in multiplying Israel was fulfilled, Gen. 15. 5. and 46. 3. The word *about* (or *in or were*) is not of doubt, or uncertainty, but often affirmeth a thing fully and certainly: as is said of the Prophets, about 400 men, 1 King. 22. 6. which another expoundeth, Prophets 400 men, 2 Chr. 18. 5.]

Ver. 38. *mixed people* [Egyptians and other nations; (the Chaldean faith, *many strangers*) who were moved by Gods works shewed in Egypt, to goe out with Israel. These afterward fell a lusting, and turned away, Numb. 11. 4. *great*] Hebrew *weighs possession*: see the notes on Gen. 13. 2.

V. 39. *shut out* [as was foretold of God, Exod. 6. 1. A yeerly remembrance of this their manner of leaving Egypt, was by the feast of unleavened cakes, Deut. 16. 3.]

Ver. 40. *dwelling*, [or, *pergrination*, that is, dwelling as strangers; for so the Greeke translatheth, and the Apostle confirmeth, in Acts 13. 17. In so Exo.

2.15. Also Abraham was said to dwell in Canaan, Gen. 12.1. who yet did but *sojourn* there, as in a *strange country*, Heb. 11.9. And this dwelling is implied also here. *For* [the] *sons of Israel* [the] were sojourners with Abram in Canaan, in such sense as Levi paid there, being yet in the *lodge* of his father, Heb. 7.9.10. For things done by the fathers, doe concerne the children: see Psal. 86.6. Hof. 12.4. Amos 9.25.26.27. *And* [the] *sons of Israel* [the] were sojourners, that is, *sojourned* in Egypt: to which the Gr. addeth, *and in the land of Canaan, they and their fathers*; which addition is according to the true sense.

430. *years* [Thee] could not be all in Egypt, but must be understood of dwelling also in Canaan and Mesopotamia: for Cohath son of Levi, was one that came first into Egypt, Gen. 46.8.11. he lived but 133. yeeres, Exod. 6.18. Anram his sonne (the father of Moses) lived 137. yeeres, Exo. 6.20. and Moses was but 80. yeeres old when he spake unto Pharaoh, for the release of Israel, Exod. 7.7. and after 40. yeeres travell in the wilderness, he died 120. yeeres old, Deut. 34.7. so that their dwelling in Egypt was farre short of 430. yeeres, and must needs imply their fathers dwelling also in Canaan, even from the promise given to Abraham, Gen. 12.1.3.4.5. And this the Greek version manifesteth, and the Apostle confirmeth, when he saith, that the *Law* was in 430. yeeres after the covenant that was confirmed before of God in Christ, with Abraham, Gen. 3.16.17.

41. Ver. 1.1. *the same* [Hebrew, the body (or strength) of him] day, as Gen. 17.23. The Iew Doctors gathered from this, that God brought Israel forth at mid-day, (as he flew the first-borne of Egypt at mid-night) Pirkei R. Eliezer, chap. 48. And Moses saith, it was with an high hand, in the sight of all the Egyptians, Numb. 33.3. But for the beginning of their ruing up to goe their journey, they are said to be brought forth by night, Deut. 16.1. with Num. 33.3. *armies* [or hosts]; meaning the tribes of Israel: see Exod. 6.26.

42. Ver. 12. of *observation*, [that is, to be much and carefully observed of the people.]

43. Ver. 14. the statute, [or ordinance; in Greeke, the law. *strangers* same] that is, *paynim*, or *germe*: See Gen. 17.12. This is meant whiles he continued in his unbelieve, as appeareth by ver. 48. and so by proportion, forbiddeth all such as should forsake the faith: and the Chaldee paraphrast translatheth it no *sonne of Israel* that is *apostate* (or fallen from the faith) shall eat of it. So David calleth the persecuting Iewes *strangers*, Psal. 54.5. and *heathens*, Psal. 59.6. Also by the Iews ancient canons, it was unlawful to let the Paschever be eaten of any *Apostata* (that changed his true religion) or any *idolater*, or *forreiner*, or *hired servant*: *Maimony* in *Korban Pesach*, ch. 9. S.7. And for *unclean persons*, the law forbiddeth such, Numb. 5.2.3. and 9.6.13. and 19.13.

44. Ver. 14. bought for [Hebrew, the purchase of silver: that is, of money, or for any price. Compare this with the law of circumcision, Gen. 17.12.13. when he shall eat] after his voluntary entering into the covenant with Israel, and due time for

his cleansing, which by proportion with the Law, Numb. 9.9.11. was to be seven daies. And so the Iews observed, for any *stranger* that became a proselyte on the 14. day of the first month, and was then circumcised and baptised, yet they killed not the pascha for him, because he might not eat of it at evening, for he was as one coming out of the grave, [having been as Paul saith, dead in trespasses and sins, Eph. 2.1.] and he must abide seven daies, and afterward be cleane. *Maimony* in *Korban Pesach*, chap. 6. S.7. Compare also herewith, Num. 31.19.24. Ios. 6.23.

Ver. 14. *forreiner*, [or *sojourner*, (as Gen. 23.4.) one that dwelleth in the land, but not his owne; that hireth his house, or is an in-mate, (so differing from a *stranger*, who dwelt in another country) no such, nor *hired person*, might eat. Such forreiners, (leaving the worship of idols, and other heathenish practises) though not circumcised nor joyed to the Church, might dwell in the land of Israel, even in Priests houses, but were restrained from the holy things; see Lev. 22.10. and 25.45.47. Such a stranger the Iewes called *Goy toshab*, a sojourner among them; or, a *stranger within their gates* (as Moses speaketh) Deut. 14.21. and he was to submit unto the seven commandments given unto the sonnes of Noe; whereof see the notes on Gen. 9.4. *not eat*: and so by proportion, not have communion with the other rites, as sprinkling of the blood and the like, unless he were circumcised, ver. 48. So the Iewes explained this law, *If they kill* (the Paschever) *for persons circumcised, and sprinkle the blood in the name of the circumcised and uncircumcised, it is unlawful* (or *abominable*) *for the sprinkling is a weighty matter, for it is the rite* (the principall) *of the sacrifice*. *Maimony* in *Korban Pesach*, ch. 2. S.6.

Ver. 14. *one house*, [in the same house, or room: which the Chaldee translatheth, in one society. The Iew Doctors explaine it thus: *Who so eateth of the pasche, may not eat, but in one society*, (or, in the same company) neither may they *eat*: ought thereof out of the society whereon they eat. And the flesh of the Paschever that is carried out of the society, whether presumptuously or ignorantly, is unlawful to be eaten, &c. but must be burnt. Also, two societies that eat in one house, must each make them a *signe* (of distinction) &c. and the one company must turn their faces togetherward, and the other company must turn their faces togetherward and eat so that they appeare not mixed. *Maimony* in *Korban Pesach*, ch. 9. S.1.2.3. *abroad*] or out: which the Iewes (as before is noted) doe understand, not only of the streets, but not out of the roome nor society where it is to be eaten. *to forebode* that not abone of Christ our Paschever should be broken; as was fulfilled Ioh. 19.33.36. which signified his victory and deliverance out of affliction and death, (from which he rose the third day,) as Psal. 34.20.21. the Lord keepeth all his bones; not one of them is broken. And in hope of resurrection, Ioseph gave charge of his bones, and they were carried into Canaan, Heb. 11.22. Exo. 13.19. The bones of the Paschever were burnt (with the flesh that remained,

mained, v. 10.) as is testified by the Hebrew Doctors, who also say, that though it were a little kid whose bones were tender, yet might they not eat them, for that were the breaking of the bones. *Maimony* in *Korban Pesach*, ch. 10. S.2.9.

47. Ver. 47. *doe it* [that is, prepare, offer, and eate the pasche, as is ordained. For neglect, and not doing it, men were to be cut off, Numb. 9.13.]

48. Ver. 48. a *stranger*, [The Greeke translatheth, when any proselyte come into you: and so the Chaldee saith, when a stranger shall become a proselyte (or *joyne himselfe*) with you. So this differeth from that which was before in v. 23. and also in ver. 45. and is meant of a third sort of strangers that were converts, in Greeke called *proselytes*, such as were joyed to the Iewes Church, Act. 13.43. and 2.10. Matth. 23.15. Such they were wont to call *strangers within the covenant*; and *just strangers*; to distinguish them from *strangers within the gates* (that did but dwell among them) mentioned in Deut. 14.21. and here in v. 45. *doe the Paschever*] that is, keepe or celebrate it. This phrase is used in Matt. 26.18. Heb. 11.28. *and then*, [to not onely himselfe, but his male children must be circumcised, for he might be admitted to the Paschever; for he was yet in his sinne, whiles his children were (through his default) uncircumcised; see Gen 17.12.13.14. Exod. 4.24.26. And thus the Iewes have interpreted this place, that as the circumcising of himselfe, (if it be omitted) *debarreth him from doing the Paschever, so doth the circumcising of his sons, and of his servants, &c. and if he kill it before he doe circumcise them, it is unlawful*. *Maimony* in *Korban Pesach*, chap. 5. Sect. 5.

49. Ver. 49. *uncircumcised*: [The Chaldee turneth it, profane person. So God saith, No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my Sanctuary, Ezek. 44.9. And the Hebrew Doctors say, *Whiles the power of sanctification, and the superfluous foreskin is upon him, hee is unfit to be mixed with the divine Majesty, &c.* R. Menaschem on Exod. 12.]

Ver. 49. *that sojourneth*, [the Greeke here (as in ver. 48.) translatheth, the proselyte that is come among you. So the obedient heathens, might by faith in Christ have part in all the holy things with Israel always: for in Christ all are one, Galat. 3.28. Act. 15.9. And unto *strangers*, is promised inheritance with the tribes of Israel in the holy land, Eze. 47.22.23. The Iew Doctors of old have thus written concerning this; *Moses our master gave the inheritance of the Law and commandments to Israel only, as it is written* (Deut. 33.4.) *the inheritance of the congregation of Jakob: and unto any of the other nations that willingly joyne themselves a proselyte, as it is written*, (Numb. 15.15.) *aye are, so shall the stranger be before the Lord. But whosoever is not willing, they force him not to receive the law and the commandments. But they force all that come into the world, to receive the commandments given to the sonnes of Noe*, [whereof see on Gen. 9.4.] *and who so receiveth not them, is killed; and he that receiveth them, is called the stranger that sojourneth, &c.* *Maimony* in *Mishbo* treat. of Kings, ch. 8. S.10. Likewise is their

commentary upon Exodus, called *Elle stemot rab-bah*, upon Exod. 12. they say, *This is that which is written* (in Eay 56.3.) *And is not the name of the stranger that hath joyne himselfe to the Lord, heake saying, The Lord hath utterly separated me: for Iob saith, The stranger shall not lodge in the street, (Iob 31.32.) And why? Because the Iob blessed (God) exclude no creature, but receiveth all. For his gates are open every hour, and whosoever would be received in, be received and is received. For this, it was said by Iob, the stranger shall not lodge in the street. And againe he saith in the person of God, I will open my doors to the traveller, (Iob 31.32.) Rabbi Barabaim said, In whose person speaketh Iob this? Doubtesse because it shall be that the strangers shall be Priests, ministering to the Iob blessed (God): as it is written, and the stranger shall be joyed to them, Eay 1.4.1. and this joying is not meant but of the Priests, as it is written, joyne mee unto one of the Priests officers, (1 Sam. 2.36.) For it shall come to passe, that proselytes shall eate of the Shew-bread, &c.*

CHAP. XIII.

1. God commandeth to sanctifie all the First-borne, unto him: 3, to remember the day of their going out of Egypt: 5, to keepe the feast of Unleavened bread, in Canaan: 8, to shew their former the cause thereof: 12, to set apart for the Lord, the firstlings of beasts: 16, Phylacteries, for a signe of Gods former mercies: 17, The way by which God led Israel in the wilderness: 19, The carrying of Iosephs bones with them: 20, Israel campeth in Escham. 21, God guideth them by a pillar of a cloud, and pillar of fire.

AND Jehovah spake unto Moses, saying, Sanctifie unto mee every first-borne, that which openeth every wombe, among the sonnes of Israel of man and of beast: it is mine. And Moses said unto the people, Remember this day, in which ye came out from Egypt, from the house of servants; for by strength of hand Jehovah brought you out from hence: & no leavened bread shall bee eaten. *This day* you come out, in the month of Abib. And it shall be, when Jehovah shall bring thee into the land of the Canaanite, and the Chetite, and the Amorite, and the Evite, and the Iebutite, which he sware unto thy fathers to give thee, a land flowing with milke and honey: that thou shalt serve this service, in this month. Seven daies thou shalt eat unleavened cakes: & in the seventh day shall be a feast to Jehovah. Unleavened cakes shall bee eaten seven daies; and no leavened bread shall bee seene with thee, and no old leaven shall bee seene with thee, in all thy border. And thou shalt shew thy sonne in that day, saying; because

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of that *which* Jehovah did unto mee when I came out from Egypt. And it shall be to thee for a signe upon thy hand, & for a memoriall betweene thine eyes, that Jehovahs Law may be in thy mouth; for with a strong hand hath Jehovah brought thee out from Egypt. And thou shalt keepe this statute in thy feason, from yere to yere. And it shall be, when Jehovah shall bring thee into the land of the Canaanite, as he sware unto thee, and unto thy fathers, & shall give it thee: That thou shalt cause all that openeth the wombe, to passe unto Jehovah: and all that openeth (the wombe) of the yong of a beaſt, which thou shalt have, the males shall be Jehovahs. And all that openeth (the wombe) of an aſſe, thou shalt redeem with a lambe; and if thou wilt not redeem it, then thou shalt breake the necke of it: and all the firstborne of man, amongſt thy ſons, shalt thou redeem. And it shall be, when thy ſon ſhall aſke thee to morrow, ſaying, What is this? that thou shalt ſay unto him; By ſtrength of hand Jehovah brought us out from Egypt from the houſe of ſervants. And it was, when Pharaoh was hard, to ſend us away, that Jehovah ſlew every firſt-borne in the land of Egypt, from the firſt borne of man, even to the firſt borne of beaſt; therefore I ſacrifice to Jehovah all that openeth the wombe, the males; and every firſtborne of my ſons I redeem. And it shall be for a ſigne upon thy hand, and for phylacteries betweene thine eyes; for by ſtrength of hand Jehovah brought us out from Egypt.

And it was, when Pharaoh had ſent away the people, that God led them not the way of the land of the Philiftines, though that was neerer; for God ſaid, left the people repent, when they ſee warre, and they returne to Egypt. But God led the people about, by the way of the wilderneſſe of the red ſea; and the ſons of Iſrael went up harnesſed, out of the land of Egypt. And Moſes tooke the bones of Joſeph with him; for he had ſwearing (ſworne the ſons of Iſrael, ſaying; God will viſiting viſit you, and ye ſhall carry up my bones from hence with you. And they journeyed from Succoth, & encamped in Etham, in the edge of the wilderneſſe. And Jehovah went before them by day, in a pillar of a cloud, to lead them the way; and by night, in a pillar of fire, to give them light, for to goe by day and night. He tooke not away the pillar of the cloud by day, and the pillar of fire by night, before the people.

Sanctifie or, *Hallow, Conſecrate*; that is, put apart unto holy uſe for me and my ſervice. The men and unclean beaſts were to be redeemed with money, which was given to the Lords Priests: the clean beaſts were to be killed in ſacrifice to the Lord, Num. 18. 15, 16, 17. Moſes is commanded here, to teach this unto Iſrael. Afterwards the Levites were taken for all the firſt-born Iſraelites, and employed in the ſervice of the Lord, Numb. 3. 6, 12. *that which openeth* ſo the holy Ghoſt tranſlateth it in Greek, Luk. 2. 23, but the Hebrew phraſe is, *the opening* (or *emiffion*) of every wombe (or *matrice*) meaning the firſt birth of man or beaſt; and ſo the Chaldee, in v. 13, expoundeth it, the firſt-borne; and in Exod. 34. 19, 20, the Greeke tranſlateth it, *firſt-borne*, (or *firſtling*). This law ſignified, that Gods people (which are a congregation of firſt-borne, Heb. 12. 23. Exod. 4. 22. being redeemed from death by the blood of Chriſt) ſhould both themſelves and theirs be conſecrated to the ſervice of the Lord, Rom. 6. 13. 19. 22. and 12. 1. even as he is their God, and ſanctifieth them to himſelfe from the wombe, Pal. 22. 11. Eſa. 46. 3. Jer. 1. 5. Gal. 1. 15.

V. 3. Remember. The Heb. *Zacor*, here and in Exo. 20. 8, and Iſa. 1. 13, are properly indefinites, ſignifying *To remember*; but uſed for Imperatives, as *Malak*, To go, 2 Sam. 24. 12, is explained, *Lok, Go thou*, in 1 Chro. 21. 10. *To eat and to drink*, Eſay 22. 13 is expounded, *Let us eat and drink*, 1 Cor. 15. 32. and in Gr. *Chairon*, To rejoice, for *Rejoice thou*, 2 Ioh. 1. 10. But there be of the Hebrews that ſay, the word *Zacor* is indefinite, *because we are bound for ever to remember this matter*: R. Eli' in *Sepher refſho chomah*, treat. of Holineſſe, ch. 6. This remembrance here commanded, was not only to keepe in minde for themſelves, but to mention and ſpeake of it to others: as after Moſes ſaith in v. 8, *I thou ſhalt ſhew thy ſonne*, &c. The Hebrew canons ſay; *It is commanded by the Law, to tell of the temptations and marvellous works which were done to our fathers in Egypt; upon the fifteenth day of Niſan* (that is, *March*) *it is written* (in Exod. 13. 3.) *Remember this day* &c. (and in verſ. 8.) *I thou ſhalt ſhew thy ſonne*, &c. And although he have no ſonne, though they be great wiſe men, they are bound to tell of the going out of Egypt; and who ſo maketh a long ſpeech of the things that fell out and came to paſſe, it is commendable in him. *Maimony in Miſneh*, treat. of Leven. ch. 7. s. 1. *ſervamus* the Greeke and Chaldee expound it *ſervimus*, or *bondage*. *ſtrength of hand* the Greeke expoundeth it, *strong hand*; and ſo Moſes himſelfe ſpeaketh in verſ. 9. This manner of deliverance, figured alſo our redemption by Chriſt; who being ſtronger than (Satan) the ſtrong man armed, overcame him, and tooke from him all his armour wherein he truſted, and divided his ſpoiles, Luk. 11. 21, 22. *leavened* of this, ſee Exod. 12. 8, 15. It figured our ſanctification, in abſtaining from all corruption in doctrine and conversation, Mat. 16. 12, 1 Cor. 5. 8.

Verſ.

Verſ. 4. *Arib*,] which the Greeke tranſlateth *New fruits*: the word ſignifieth, *a green ear* (or *ſtemme*) of *carme*, Exod. 9. 31. and becauſe in thoſe Countries corne was eared and began to be ripe in this month, (as witneſſeth, *Philo*, in his third booke of *Moſes life*) it was called therefore *Arib*; ſome of the Greekes name it the *month of flowers*, as *Macarius Egypti*, in *Homa*. 47. It was part of *March*, and part of *April*; as we now call the month; ſee alſo Exod. 12. 2.

Verſ. 5. *Canaime*] that is, as the Greeke tranſlateth, *Canaime* and *Chebitier*, &c. ſee Gen. 10. 16. 18. *Lebſite*] the Greeke verſion addeth, *Gerſites* and *Pherezites*, to make up the number of ſeven, which is here underſtood, as in Deut. 7. 1. *ſerve*] that is, *obſerve*, as Exod. 12. 25, or (as the Greeke tranſlateth) *do this ſervice*; which after followeth.

Verſ. 6. *Seven*] or, *a ſeven* (a weeke) of *dayes*; figuring our whole life: ſee Exod. 12. 15. *a feaſt*] which among other duties, was kept with an holy convocation; Levit. 23. 8.

Verſ. 8. *ſhew thy ſonne*] It is commanded that we ſhew our ſonnes, though they aſke not: according to the knowledge of the ſonne, muſt his father teach him, ſaith *Maimony* in treat. of Leven, ch. 7. s. 2. *because*] or, for this which Jehovah did unto me: underſtand, *This is done*; or, *This feaſt we keepe*, for, or *because of* that. Such want of words is oft in the Scripture, as in 2 Sam. 23. 8. *againſt 800*, meaning, *he liſt up his ſpear againſt 800*, as the words are ſupplied in 1 Chron. 11. 11. So before in Exod. 4. 5. The Hebrew Doctors underſtand it myſtically, ſaying, *what is that which the Scripture ſaith*, For this? It is like *This is my God*, Exod. 15. 2. *as if he ſhould ſay*; *for his names ſake*, and for his glorie, *did he unto us*, and brought us out of Egypt; and now for our righteous ſſe, R. *Manachem*, on Exod. 13.

Verſ. 9. *a ſigne*] or, *a token*: ſo in verſ. 16. but in Deut. 6. 8. and 11. 18. it is ſaid, *I thou ſhalt binde them for a ſigne upon thy hand*, and they ſhall be for Phylacteries betweene thine eyes: and thou ſhalt write them upon the poſts of thy houſe, and upon thy gater. *a memoriall*] or, *a monument*. This is an explication of that word *Totapheth* the Phylacteries mentioned after in the 16. verſ. The manner of keeping theſe lawes among the Jewes, was; They wrote foure ſections of the law upon parchments, namely theſe, *Sanctifie unto me every firſt-borne*, &c. Exod. 13. 2. to the end of verſe 10. And it ſhall be when Jehovah ſhall bring thee into the land, &c. Exo. 13. 11. to the end of verſe 16. *Hear O Iſrael*, Jehovah our God, Jehovah is one, &c. Deut. 6. 4. to the end of verſe 9. And it ſhall be, if hearken ye ſhall hearken unto my commandments, &c. Deut. 11. 13. to the end of ver. 21. Theſe foure ſections (containing in all 30 ver.) written on parchment, folded up, covered with leather they tye to the forehead, & to the hand. Thoſe that were for the head, they wrote on foure parchments, & rolled them up every one ſeverally, and put them in foure places which were joyned together in one ſkin, or piece of leather. For the hand, they wrote the ſame 4 ſections of the law, in 4 volumes upon one parch-

ment, and rolled it up from the end to the beginning. Theſe all were written exactly according to Moſes copy, not a letter more or leſſe, otherwiſe the phylacteries were not lawful to be worn. They were alſo artificially ſtowed up in the leather, and tied with ſtrings upon the head, from the crowne forward; and upon the left hand or arme, about the elbow, on the inſide, that they might be towards the heart; (as Deut. 6. 6.) Howbeit the Sadduces uſed to wear them upon the forehead (or brow) and upon the palm of the hand (as *Maimony* obſerveth in *Tephillin*, chap. 4. s. 3.) They uſed theſe phylacteries religiously, always bleſſing God for the commanding of theſe things, when they put them on, which they uſed to doe by day only, not by night; and upon the working daies, not on Sabbaths or feaſt daies, becauſe (ſay they) it is written, *It ſhall be to thee for a ſigne*, whereas the Sabbath it ſelfe was a ſigne, And though they might wear them all the day, (ſo it were not in an unclean place) yet ſpecially they put them on when they went to read the Law, or to pray, (whereupon they call them in their tongue, *Tephillin*, that is, *Oratories*, or *Prayer ornaments*;) and abuſed them to great ſuperſtition, teaching, that all the while a man had the phylacteries upon his head and arme, he was meek and ſtaring God, and not drawn away by laughter or vaine meditation, nor conceived any evil thoughts, but turned his heart to the words of truth and juſtice. Theſe & many other particulars about them are largely ſet downe by *Maimony* in his treat. *Tephillin*; and the like rites they had for their poſts writings, (from the Law in Deut. 6. 9.) and for their ſtrings, (from the Law in Numb. 15. 38.) And our Saviour blameth the Pharifees hypocritical, in wearing their phylacteries broad, and their ſtrings long, Mat. 23. 5. And how well they thought of themſelves for theſe things, appeareth by the ſaying of the Chald. paraphraſt upon *Sing* 8. 3. *The congregation of Iſrael ſaid*, *I am choſen above all peoples, becauſe I binde phylacteries to my left hand and to my head*, &c. But God hereby taught them diligently to regard, and dutifully to profeſſe and praſiſe his Lawes, having them written and laid up in their heart and ſoule, Deut. 6. and 11. 18. Prov. 3. 21 and 7. 4, 5. With this we may compare that in Rev. 14. 1 of thoſe holy ones that had Chriſts Fathers name written in their foreheads, as a ſigne of the profeſſion of Gods Law: (for that which in the Goſpel is called *his Name*, Mat. 12. 21. in the Prophets is called *his Law*, Eſa. 42. 4.) So againe, Antichriſt exacteth the obedience of his precepts, as by a mark upon mens right hand; or on their foreheads, Rev. 13. 16.

Verſ. 10. *from yere*,] Hebr. *from dayes to dayes*: but *dayes* often ſignifieth a full yere, as is ſhewed on Gen. 4. 3. The Chaldee tranſlateth, *from time to time*: The Greeke keepeth the Hebrew phraſe; wherefore *dayes* are prophetically uſed for *yeeres*, in the Greeke of the New Teſtament, Rev. 11. 3.

Verſ. 12. *to paſſe*] namely either *through the fire*: as this phraſe is explained in Deu. 18. 10, 2 King. 16. 3, and implyeth, in Ezek. 20. 26. Levit. 18. 21. and

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12

and the law for the firilings, sheweth in Numb. 18. 17. and here in verfe 15. it is expounded Sacrifice. Or, thou shalt cause to paffe, namely, under the rod, as in Levit. 27. 3. and to conficrate, or, (as the Greeke translatheth) put apart unto the Lord: and to make it paffe from under thy power. and all, &c. Hebr. and every opening: which the Greeke translatheth, all that openeth the wombe: see verfe 2. And this is meant of cleane beasts, as the exception of the affe, and of mankind, in the verfe following sheweth: therefore and, in Hebrew, is by way of explanation of the former speech, for even, or that is, as is noted on Gen. 13. 15. of the young [the] sheeps, &c. as the Greeke translatheth it, of the herds, for this word is spoken of kine; as, sheeps is applied to sheepe, Deut. 28. 4. 18. 51. but the Chaldees here expoundeth it youngling, shall be Jehovah, or, thou shalt make paffe (thalt sacrifice) to Jehovah; the Chaldees faith, thou shalt sanctifie before the Lord.

13 V. 19. an affe] so in Exod. 34. 20. but in Numb. 18. 15. it is said, of an unmake beast: so that by the affe here, may be implied all other unclean beasts, not meet for sacrifice. Howbeit some of the few Doctors understand the unmake beast there, to meane the affe only; as Maimony in Mishneh, treat. of First fruits, chap. 12. S. 3. and R. Solomon Larabi upon this text. alimbe] or kid, as the word implyeth both, Exod. 12. 3. And this the Jewes take strictly of a living lambe onely, saying, it may not be redeemed with a calfe, or with a wild beast, nor with a lambe that is killed, &c. Maimony treat. of First fruits, chap. 12. S. 8. This lambe was to be given to the Lord, that is, to his Priest, Numb. 18. 8. 15. and then the owner of the affe might use it for his own service; which otherwise he might not doe, Deut. 15. 19. breake the necke] or, cut off the necke, as the word is translated in Deut. 2. 14. and Ef. 66. 3. where it is spoken of a dog. The Ierusalem paraphrast here expoundeth it, kill it. redeme] for five shekels of money, Numb. 18. 16. And (by the Hebrew Doctors) the father when he redeemed his sonne, was to blesse God who gave this commandement, and preserved his sonnes life. And if the father transgressed, and redeemed not his sonne; he was when he came to age to redeem himselfe. Maim. treat. of First fruits, ch. 11. S. 2. 5. See the annotations on Numb. 18. Hereby was figured the redemption of Gods elect, (the Church of the first-borne which are written in heaven, Heb. 12. 23.) from the second death: for in respect of the first death, no man can give any ranfome to God, Psa. 49. 8. Heb. 9. 27.

14 Verfe 14. to morrow] that is, in time to come: See the notes on Gen. 30. 33. The Greeke translatheth, hereafter: elsewhere the Greeke keepeth the Hebrew phrase, as in Deut. 6. 20. Iof. 4. 6. 21. in our] the things done to the fathers, are to be remembered as if they were done to the children: so the Prophets explaine things, as Psa. 66. 6. they passed through the river on foot, there did we rejoyce in him: and Hof. 1. 4. he found him in Bethel, and there he spake with us. So the Hebrew Canons say, I have not all generations, a man is bound to shew himselfe,

as if it were he himselfe, that came now out from the bondage of Egypt, as it is written, And He brought Us Out, &c. and for this cause, she holy blessed (God) hath commanded in the Law, And Thou shalt Remember, That Thou wast A SERVANT. (Deut. 15. 5.) as if he should say, do they, so thou thy selfe wast a servant, and comest out free, and wast redeemed, Maimony, treat. of Leven, chap. 7. S. 6. The Apostile speaking of the things that befall Israel, faith, these things were our examples, 1 Cor. 10. 6. and the Rabbines have a comen saying, Whatsoever happened to the fathers, is a figure unto the children. R. Menachem on Gen. 12.

Verfe 15. as hard to send us] that is, as was stubborn, refusing to send us away. Or, hardened himselfe, against sending us away, so that hee would not let us goe. The Hebrew word which commonly signifieth so, is sometime used for from, as is noted on Gen. 36. 6. and so here Pharaoh hardened his heart, from sending; that is, he would not send. In 2 Chr. 11. 4. it is said, they returned from going: whereas in 1 King. 12. 24. it is written, they returned to goe. Compare, both for phrase and matter, that in Iob 9. 4. who hath hardened himselfe against (God) and hath prospered? the males] or, being males: and this the Jewes understand of males simply: for if it be a female, or both male and female, they hold it free from this service; not holy at all. Maimony treat. of the First borne, chap. 2. S. 5.

Verfe 16. phylacteries] or, frontlets: in Hebrew Tetaphoth, typical monuments: called in verfe 9. a memoriall: the Greeke translatheth them, as an immovable monument: the Hebrew Doctors usually call them Tephillin, prayer monument, because they used to binde them upon them when they prayed; as is noted on v. 9. The Syriack in Mat. 23. 5. keepeth that name, but the Evangelist in Greek nameth them phylacteries, of consecrating or keeping the memoriall of Gods Law: whom we follow in this translation. So in Deut. 6. 8. and 11. 18. See the annotations there.

DDD Here beginneth the 16 Section of the Law: see Gen. 6. 9. and 28. 10.

Verfe 17. the way of] that is, towards the land: so in Numb. 14. 25. the way of the red sea, is towards it. Or, by the way; as in the verfe here following, see warre] that is, be warred against by the Philistines, who would deny them passage: for they had before this killed some of the Israelites, whiles they dwelt in Egypt, in the days of Ephraim son of Ioseph; as is mentioned in 1 Chr. 7. 21, 22, 23. Thus God provided for his peoples infirmity, lest at the first they should be discouraged; and would not suffer them to be tempted above that they were able, 1 Cor. 10. 13. So in his Law, he ordained that no fearful or firme-hearted should goe to warre, Deuter. 20. 8. See also the notes on Genesis 11. 31.

Verfe 18. went up] it is the usual phrase in the Scripture, to call the journeying from Egypt to Canaan (which was northward) as going up, as here, and in Gen. 13. 1. 8. 44. 17. and often. On the contrary, from Canaan into Egypt, they are said to

goe downe, Genesis 12. 10. and 26. 2. Deuteronomy 10. 22. Act. 7. 15. and usually, [harmefied] or marshall by five in a ranke: the word in Hebrew hath the name of five, either of the harness girded under the fifth ribbe, (as the Chaldees translatheth it girded) or, of marching five in a row. The Greeke version faith, in the fifth generation: but not well; for Israel went out in the fourth generation; as God foretold, Genef. 15. 16. and this word is elsewhere used for armed, or harmefied; as Iof. 1. 14. and 4. 12. Iudg. 7. 11. Thus God led out his people with an high band, Exodus 14. 8. and trained them for future warres, to conquer Canaan. See Numb. 1. 3. 8. 14. 3. 9. &c.

19 Verfe 19. swearing forwarre,] or, as the Greeke hath it, forwarre with an oath, that is, straitly and earnestly adjured. Of this, see Genesis 50. 25. Verfe 20. Succoth] the place of Bothes: see Exod. 12. 37. Etham] in Greeke, Othom. Of this and their other journeyes, see Numb. 33. 6. 8. c. the edge] or, the end; that is, which Etham was in the end (or edge) of the wilderness, Numb. 33. 6. the Greeke translatheth, by the wilderness.

21 Verfe 21. Iehovah] called in Exodus 14. 19. the Angel of God, meaning Christ whom the Israelites tempted in the wilderness, 1 Cor. 10. 9. hee is named Iehovah our justife, Ierem. 23. 6. went before them] that is, as the Greeke expoundeth it, guided them. pillar] which in Hebrew is named of standing up, or stability: and is by similitude here applied to the cloud and fire, that stood over the host of Israel, (as elsewhere I make ariling is called a pillar, Iudg. 20. 40. and pillars of smoke, Iof. 2. 30. are by the Apostile called vapour of smoke, Act. 2. 19.) In Psa. 105. 39. this cloud is said to be spread for a covering; so that it shadowed them from the heat of the Sonne: and in it they were baptized, 1. Corinthians 10. 2. and as there was occasion it removed, sometime before, sometime behind them, Exodus 14. 19. and in it God sometime appeared and spake, Deut. 31. 15. Psa. 99. 7. but the ordinary use of it, was to lead and to cover them, Numb. 9. 17, 18. And it figured Christ his guidance and protection of his Church, travelling through this world, unto his heavenly rest; as it is said, The Lord will create upon every dwelling place of moun Sim, and upon her assemblies, a cloud, and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall bee a covering, &c. Ely 4. 5. 6. of fire] the same darke cloud, which shadowed them by day, was also fire, and gave them light by night, Exodus 14. 19. 20. 24. So Christ baptized the Israelites in the cloud, with the Holy Ghost and with fire, 1 Cor. 10. 2. Mat. 3. 11. Ely 4. 2. 4. 5. Therefore Israel in faith, did betake themselves under the shadow of Gods Majesty in the cloud; and Moses sanctified the action by prayer, Numb. 9. 17. 18, 19. 23. and 10. 34. 36. 1 Cor. 10. 1.



CHAP. XIV.

1, God instructeth the Israelites in their journey. 5, Pharaoh perswades after them. 10, The Israelites are sore afraid and murmur. 13, Moses comforteth them. 15, God instructeth Moses to lead the people forward, and with his hand and rod to divide the Sea, for Israel to goe thorow. 19, God Angell and cloud remove behind the Campe. 21, The Israelites passe thorow the red Sea. 23, The Egyptians follow them into the Sea. 24, The Lord out of the cloud tronketh the Egyptians. 26, Hee biddeh Moses stretch his hand over the Sea. 27, It remembreth to his strength, and doth smeth the Egyptians.

AND Iehovah spake unto Moses, saying; Speake unto the sonnes of Israel, that they turne, and encampe before Pi-hahiroth, betwene Migdol and the Sea, before Baal-zephon: over-against it shall yee encampe by the Sea. And Pharaoh will say of the sonnes of Israel, They are intangled in the land, the Wilderness hath shut them in, And I will make strong the heart of Pharaoh, and hee shall follow after them, and I will bee honoured upon Pharaoh, and upon all his host; and the Egyptians shall know that I am Iehovah: And they did so. And it was told the King of Egypt, that the people fled: and the heart of Pharaoh and of his servants was turned against the people; and they said, Why have wee done this, that we have sent away Israel from serving us? And hee bound his Charet, and tooke his people with him. And hee tooke fixe hundred chosen Charets, and all the Charets of Egypt, and Captains over every one of them. And Iehovah made strong the heart of Pharaoh King of Egypt, and hee followed after the sonnes of Israel, and hee followed after the sonnes of Israel went out with a high hand. And the Egyptians followed after them, and overtook them encamping by the Sea, all the horses, the Charets of Pharaoh, and his horse-men, and his Army, beside Pi-hahiroth, before Baal-zephon.

10 And Pharaoh drew nigh; and the sonnes of Israel lift up their eyes, and beheld the Egyptian marched after them; and they were fore afraid: and the sonnes of Israel
11 cried out unto Iehovah. And they said unto Moses, Because there were no graves at all in Egypt, hast thou taken us away to dye in the wilderness? wherefore hast thou done this unto us, to bring us forth out of Egypt? Is not this the word which we spake unto thee in Egypt, saying, Let us alone, that wee may serve the Egyptians? For it had been better for us to serve the Egyptians, than that wee should dye in the wilderness.
12 And Moses said unto the people, Feare ye not, stand still, and see the salvation of Iehovah, which he will doe for you to day: for the Egyptians whom ye have seene to day, yee shall not againe see them any more for ever. Iehovah will fight for you, and you shall hold your peace. And Iehovah said unto Moses, Wherefore cryest thou out unto me? Speake unto the sonnes of Israel, that they goe forward. And thou, lift up thy rod, and stretch outthy hand over the Sea, and cleave it: and the sonnes of Israel shall go in to the midst of the Sea, on dry ground.
13 And I, behold, I will make strong the heart of the Egyptians, and they shall goe in after them: and I will be honoured upon Pharaoh, and upon all his army, upon his charrets, and upon his horsemen. And the Egyptians shall know that I am Iehovah, when I am honoured upon Pharaoh, upon his charrets, and upon his horsemen. And the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillars of the cloud removed from before them, and stood behind them. And it came betweene the Camp of the Egyptians, and the Campe of Israel; and it was a cloud and darknesse, and it made light the night: and the one came not neer the other all the night.
14 And Moses stretched out his hand over the Sea; and Iehovah caused the Sea to goe backe, by a strong East-wind, all the night, and made the sea dry land: and the waters were cloven. And the sonnes of Israel went into the midst of the sea, upon the dry ground: and the waters were a wall unto them, on their right hand and on their left.
15 And the Egyptians followed, and went in after them, all Pharaohs horses, his charrets, & his horsemen, into the midst of the Sea.
16 And it was in the morning watch that Iehovah looked unto the camp of the Egyptians

in the pillar of fire, and of the cloud, and troubled the campe of the Egyptians. And tooke off their charer wheels, and led them heavily: and the Egyptians said, Let us flee from the face of Israel, for Iehovah fighteth for them, against the Egyptians. And Iehovah said unto Moses, Stretch out thy hand over the sea, & the waters shall returne upon the Egyptian, upon his charrets, and upon his horsemen. And Moses stretched out his hand over the Sea, and the sea returned to his strength, at the looking forth of the morning: and the Egyptians fled against it; and Iehovah shoote off the Egyptians into the midst of the sea. And the waters returned, and covered the charrets and the horsemen, with all the armie of Pharaoh that came after them, into the Sea: there remained not so much as one of them. But the sonnes of Israel walked on dry land, in the midst of the sea, and the waters were a wall unto them on their right hand, and on their left. And Iehovah saved Israel in that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea shore. And Israel saw the great hand which Iehovah did upon the Egyptians; and the people feared Iehovah, and they beleeved in Iehovah, and in Moses his servant.

Annotations.

P*l-babioth* or, *the mouth of Hiraib*, that is, *the straights* (or *passage*) betweene the mountaines of *Hiraib*: for in Numb. 33. 8. the word *Pi*, (that is, *Mouth*) is left out of the name. Into these straights did God lead Israel, both to free them from war with the Philistines, Exod. 13. 17. 18. and to give the Egyptians occasion hereby to pursue them, (as the verses following here shew;) as also to try the faith of his people; which even here at first was turned to unbeliefe and rebellion, verse 11. 12. Deut. 8. 2. Psalm. 106. 7. *Migdol* in Greeke *Magdol*: the name of a citie of the Egyptians, Ier. 44. 1. by interpretation it signifieth a *Tower*. *Baal-zephon*, in Greeke *Beslaphon*. The Ierusalem Thargum expoundeth it, *the idoll of Zephon*: and so it seemeth to be an idolatrous place or monument of the Egyptians; as *Baal-Peor* was the Idoll of the Moabites, Numb. 25. 3. and *Baal-mebon*, the name whereof the Iraelites changed, when it came into their possession, Numb. 32. 38. For as Israel passed from Egypt to Canaan, God did let them see the abominations and idolls of the nations; whereof

whereof hee warned them to beware, Deut. 29. 16. 17. 18.
1 Ver. 3. *intangled* or, *perplexed*, not knowing what to doe; as the Greeke translatheth it, *they wonder* (or *stray*) and the word is used in Joel. 1. 8. of cattell perplexed for want of pasture. So Pharaoh seeing the Iraelites to take this indirect way, thought they were afraid of the wilderness, and in perplexity of mind: whereupon he hardened himselfe to follow after, and bring them againe into his bondage.
2 Ver. 4. *make strong* that is, as the Greeke saith, *harder*: so after, verse 8. 17. See Exodus 4. 21. *honoured* or, as the Greeke translatheth *gloried*: *will cease to know*, by their destruction, ver. 17. 18. For God hath glory by wrath upon the wicked, as by mercy upon the elect, Rom. 9. 22. 23. So Ezekiel, 28. 22.
3 Ver. 6. *bowed* in Greeke, *joined*, to wit, the horses to his chariot: *made ready*, So Gen. 46. 29.
4 Ver. 7. *captaines* or *Princes*, the third sort of Governors in the kingdom: having the name of three, or third: the Chaldee calleth them *Mighties*.
5 Ver. 8. *a high hand* that is powerfully, openly, and boldly, like armed men, as in Exo. 13. 18. and in the fight of the Egyptians, Num. 33. 3. not like fugitives. So to sin with a *high hand*, Num. 15. 30. is to do it boldly and openly. The Chaldee changeth the phrase, saying, they went out *with uncovered* or *open head*: which meaneth, openly, boldly, cheerfully: as, the covering of the head, signifieth sorrow and shame, 2 Sam. 15. 30. Ier. 14. 4.
6 Ver. 9. *army* Hebr. *power*: used for an army or host, as the Greeke here translatheth it; so in verse 17. 18. And here againe is to be understood, they followed and overtooke them.
7 Ver. 10. *were fore afraid* or, *fear'd vehemently*. This was for want of faith, and love towards God, Matth. 1. 26. 1 Ioh. 4. 18. But was occasioned by the fraits they now were in: the congregation of Israel was *flout* in, from the four parts of the world: before them was the sea, behind them followed the enemy: and on each side of them were wildernesses full of fiery Serpents, which did bite and kill men with their venom: so that the Chaldee paraphrase upo Song. 2. 14
8 Ver. 11. at all *for yome*: a double deniall shewing the earnest passion & distemperature of their unfaithfull and unthankfull minds. Of this David said, they remembered not the multitude of thy mercies, but rebelled at the Sea, at the red sea: yet hee saved them from his hands sake, Psalm. 106. 7. 8.
9 Ver. 12. *Let us alone* or, *Ceasse from us*. They returne to their former rebellious carriage in Egypt, mentioned in Exodus 6. 9.
10 Ver. 13. *feare not* the Greeke saith, *be bold*, (or, *of good comfort*) *whom yee have seene* or, as the Greeke translatheth, *so as ye see*: meaning, they should see them no more alive, but dead, as verse 30. *not as ye see* Hebr. *not add to see*. By these promises God would stay their murmurings; strengthen their faith, and shew his grace to an underserving people: for which he is after celebrated, in Nch. 9. 9. *thus be waddeth their cry by the red sea*.

Verf. 14. *shall hold your peace* or, *shall be silent*, shall cease from speaking or doing any thing in this battell. The original word is often used for ceasing to heare or speake, as they that are deafe; but applied also to actions, signifieth silence or ceasing from deeds; as they that neglect a suit still, 2 Sam. 19. 11. Psalm. 83. 2. & 50. 3. Elay 42. 14. 15. It may also be meant, *hold ye your peace*, that is, cease from murmuring against God and me.
11 Ver. 15. *wherefore* Hebr. *what, that is*; For what cryest thou? God encourageth Moises to goe on with the worke in hand, which the people murmuring began to hinder. So after (in Exod. 17. 4.) hee cried unto the Lord, upon the like occasion. Though here no words of prayer be mentioned, yet Moises might cry unto God by the Spirit, which maketh intercession for the Saints; with groanings which cannot be uttered, Rom. 8. 26. The Chaldee paraphrast turneth it, *I have accepted thy prayer*: *speake in the names of Israel, &c.* as if he had cried out for feare of wrath to come upon them for their sin, as they deserved. So elsewhere another Chaldee paraphrast (on Song. 1. 9.) more plainly saith, *When Pharaoh and his host were drowned, Israel also had likewise perished, if Moises the Prophet had not stretched out his hands in prayer before the Lord, and turned away the Lords wrath from them*. A like preservation of them by Moises prayer, is after recorded in Deut. 9. 13. 14. 19. 20.
12 Ver. 16. *thy rod* wherewith miracles were done in Egypt, Exod. 4. 2. and 7. 9. &c. the rod of God, Exod. 17. 9. it signified the Word of God, which is the rod of his mouth, wherewith hee smiteth the earth, Elay 11. 4. but feedeth his people, Mic. 7. 14. *cleave it* that is, *forcibly divide*, and (as the Greeke translatheth) *rent* it. It is a commanement implying a promise.
13 Ver. 17. *honoured upon* or, as the Greeke turneth it, *glorified in Pharaoh*: get me glory and honour upon him. The Lord knew that they dealt proudly against his people, so hee made himselfe a name, at it is *thus day*, Neh. 9. 10.
14 Ver. 19. *the Angell* that is, *Christ*, called *Iehovah*, Exod. 13. 21. So the Hebrew Doctors have acknowledged this Angell to be *Michael the great Prince*, who was made a wall of fire, betweene the Iraelites and the Egyptians, Pirkei R. Eliezer, chap. 42. And others of them say, *this Angell was* (Shubinab) the presence (or *Majestic*) of God, and called an *Angell* and *Prince of the world*, because the government of the world is by his hand: R. Menachem upon this place. This 19. ver. and 20. and the 21. following, have every of them in the Hebrew, 72. letters; from which the Hebrew Rabbines have their curious speculations, of so many Angels, concurring in this glorious worke of dividing the sea, and leading Israel through it.
20 Ver. 20. *a cloud and darknesse* that is, the cloud was thick and darke to the Egyptians, and made light (or illumined) the night to the Iraelites. And so the Chaldee paraphrase, and Thargum Ierusalem expaineth it, *the cloud was as bright light, and halfe darknesse, the light, gave light unto Israel, and the darknesse, gave darknesse unto the Egyptians*.
E c 2 The

- 14 The peoples shall hear, and be stirred : sorrow shall take hold of the inhabitants of Palestina.
- 15 Then the Dukes of Edom shall be amazed ; the mighty men of Moab trembling shall take hold upon them : all the inhabitants of Canaan shall melt away.
- 16 Terroure and dread shall fall upon them ; by the greatness of thine arme they shall bee as still as a stone ; till thy people passe over, O Iehovah, till this people passe over which thou hast purchased.
- 17 Thou wilt bring them in, and plant them in the mountaine of thine inheritance, in the place, O Iehovah, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.
- 18 Iehovah shall reigne for ever and aye.
- 19 For the horse of Pharaoh went in, with his chariots and with his horsemen, into the sea, and Iehovah brought againe the waters of the sea upon them : but the sonnes of Israel went on dry land, in the mids of the sea.
- 20 And Mary the Prophetesse, the sister of Aaron, tooke a timbrell in her hand, and all the women went out after her, with timbrells and with dances.
- 21 And Mary answered them : SING ye to Iehovah, for he excelleth gloriously ; the horse and his rider hath he throwne into the sea.
- 22 And Moses removed Israel forward from the red sea ; and they went out into the wilderness of Shur : and they went three dayes in the wilderness and found no water.
- 23 And they came to Marah ; and they could not drink of the waters of Marah, for they were bitter ; therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall wee drinke ? And he cried out unto Iehovah ; and Iehovah shewed him a tree, and hee cast it into the waters, and the waters were made sweet : there hee appointed to him a statute and a judgement, and there hee tempted him. And hee said, If hearken thou wilt hearken to the voice of Iehovah thy God, and wilt doe that which is right in his eyes, and wilt give care to his commandements, and keepe all his statutes ; I will not put upon thee any of the diseases which I have put upon the Egyptians, for I am Iehovah, that healeth thee. And they came to Elim, and there were twelve wells of water, and severie palm trees, and they encamped there by the waters.

The peoples they shall hear and quake : Sorrow shall hold upon them take, That in Palestina remaine.

The Dukes of Edom shall be then Amazed, Moabs mighty men, Take hold on them shall trembling paine.

In Canaan shall melt away The dwellers all, Fearefull dismay, And dread shall fall on them from thee : They shall as still be as a stone, By thy great arme, still over gone Thy people, O Iehovah, be ;

I will this people over past Shall be, which purchased thou hast. Thou wilt bring in and plant them sure, In mount of thine inheritance In place which for thine habitation Thou, O Iehovah, dost procure :

Even in the Sanctuary, Lord, Which thy hands firmly have prepar'd. Iehovah ev'r and aye is king. For Pharaohs horse, cars and horsemen, Went into Sea ; Iehovah then Did the sea waters on them bring :

But goe the sonnes of Isr'el did Upon dry land, the sea amid. Unto Iehovah sing doe ye, For he excels with glorious fame ; The horse and rider on the same, Into the sea throwne downe hath hee.

Annotations.

V[er] 1. Iehovah] that is, unto his praise, as David saith, *They believed in his words, they sang his praise*, Plal. 106. 12. So the Chaldee beginneth the song thus, *We will sing praise and confesse unto the Lord*. With this song of victory over Pharaoh, the Holy Ghost compareth the song of those that have gotten victory over the spirituall Pharaoh, the Beast (Antichrist) when they stand by the sea of glasse mingled with fire, (as Israel here standeth by the red sea) having banner of God, (as the women here had timbrells, ver. 20) and they sing the song of Moses the servant of God, and the song of the Lambe, the Sonne of God, Rev. 15. 2. 3. 4. gloriously for excellently ; Hebr. excellently excellently ; which the Gr. translatheth, *he excellently gloriously*. The Chaldee paraphratheth, *for he excelleth above the excellent, and excellencie is his*.

V[er] 2. Iab] this is one of the proper names of God, Plal. 68. 5. first used in this song, and last downe in in songs and psalms. The Hebrew *Iehovah*, (that is, *Praise ye Iah*) is kept by the Holy Ghost in Greek, *Alleluia*, Rev. 19. 1. 3. 4. 6. The memoriall of this name, was kept also among the heathen Romans, who called their greatest god *Iupiter*, that is, *Iab father*. The Greeke Bible usually translatheth *Iab Lord*, the Chaldee, *Fear* : and *Iehovah Ierusalem* on this place expoundeth it, the *Fear* of all the world. Other Hebrewes make it, an abridgement of the name Iehovah, and a part of it, *Maimay* in *Iesudci batorah*, chap. 6. S. 4. so it signifieth the essence or being of God (as Iehovah also doth, whereof see the notes on Gen. 2. 4.) or, as Iab is pronounced with breathing, it may signifie God, who giveth to all, *Life and Breath, and all things*, Act. 17. 25. *my strength*] he which giveth mee strength, as in Plalme 68. 36. (So the Greeke translatheth it *Helper* : or, hee to whom I give strength, that is, strong praise ; as in Plalme 29. 1. *give ye to Iehovah glory and strength* : so, out of the mouth of babes and sucklings, *thou hast founded strength*, Plalme 8. 3. is expounded by our Saviour, *thou hast perfected praise*, Math. 21. 16. Howbeit, we may here retain the name *strength*, which the Holy Ghost often ascribeth to God among other his praises ; as in 1. Tim. 6. 16. *to whom bee honour and strength*, in 1. Peter 4. 11. *to whom bee glory and strength*, and sundry the like, Revel. 1. 6. and 5. 13. Strength is here and always ascribed unto God, for by his owne strength *shall no man prevaille*, 1. Sam. 2. 9. *song*] or *Plalme, melodie* ; that is, the argument of my song ; or whom I praise with Plalme ; so the Chaldee translatheth it, *my praise* : also the Greeke in Ely 12. 2. though here it turneth it, *my protection*. It is generally all *melodie*, with voice of man, Ely 5. 13. or instruments of musick, Amos 5. 23. These words the Prophets after use, when they sing of Christ and of his graces, as Plal. 118. 14. and Ely 12. 2. where the name Iehovah is added, for *Iab Iehovah is my strength and song*. There immediately before, hee hath reference to Israels salvation from the Egyptians, Ely 11. 15. 16, which being by him applied to our salvation by Christ, sheweth that all these things happened unto them for types, as the Apostle saith, 1. Cor. 10. 11. *and he*] or, *for he* : as, *And he heard*, Ely. 39. 1. is expounded. For hee heard, 2. King. 20. 12. And *thou wilt save*, 2. Sam. 22. 28. is *For thou wilt save*, Plalme 18. 28. *a salvation*] or, *for a salvation* : that is, *hath saved* (helped or delivered) mee from mine enemies, who were too strong for me. So this phrase meaneth, as in 2. Sam. 10. 11. *If the Syrians be too strong for me, then thou shalt be to me a salvation* ; that is, *thou shalt helpe or rescue me*. Thus Christ is called Gods *salvation*, Luke 2. 30. because by him God hath saved and delivered us out of the hands of our enemies, Luke 1. 71. 74. The Chaldee here paraphratheth, *he said by his word, and hath been to me a redeemer*.

an habitation] or *a comely dwelling*, and so, *will dwell with him* : the Chaldee explaineth it, *I will build him a sanctuary*. Or wee may English it, *I will adore him, will doe him comely honour* ; as the Greeke translatheth, *I will glorifie him, my father*] this the Chaldee expoundeth *my fathers* : it seemeth principally to intend Abraham, the father of many nations, Gen. 17. 5. and with him Isaac, Iakob, and the rest, to whom God gave his promises ; which now began to be performed to their children, Gen. 15. 14. *exalt*]

with song and praise, as this word is often used in Plalmes, wherein God his name and actions are extolled, Plalme 30. 2. and 118. 28. and 145. 1. Ely 25. 1.

V[er] 3. *man of warre*] that is, a noble warrior : for the word *man*, added to other things, often signifieth excellencie : as, *a man of arme*, is a mighty one, Iob 22. 8. *a man of words*, is an eloquent person, Exod. 4. 10. And so the Chaldee here expelleth it, calling him the *Lord*, and *Victor of wars* : and the Greeke, *a breaker of wars*. Now did the Lord ride upon his horse, and his chariot of salvation, his bow was made quite naked, Habakkuk 3. 8. 9. This also may have reference to Christ, the Conquerour, as Plalme 24. 8. Revel. 19. 11. &c. *Iehovah*] this name among other things, noteth Gods powerful effecting of Iudgements upon his enemies, for the salvation of his Church ; and hee is therefore called *Iehovah of hosts*, Plal. 83. 14. 19. and 46. 7. 8. 12. See the notes on Gen. 2. 4. and Exodus 6. 3.

V[er] 4. *the choice*] that is, as the Greeke translatheth, *his chosen* captaines ; meaning the fairest, best and valiantest, as the Chaldee translatheth, *the fairest* : so in Gen. 23. 6. *Of these captaines*, see Exod. 14. 7. Like triumph shall bee over the enemies of Christ, when all the fowles of heaven shall be called to eate the flesh of Kings, and of Captaines, and of mighty men, and the flesh of horses, and of them that sit on them, &c. Revel. 19. 17. 18. 21.

V[er] 5. *as a fume*] that they could not helpe themselves with swimming ; neither rise up any more for ever ; as Ierem. 51. 63. 64. So after in verse 10. *they smelt as lead*. This is remembered in Nehem. 9. 11. *their persecutors thou throwest into the deepes, as a stone into the mighty waters*. Alike judgement God will bring upon Babylon, the spirituall Egypt ; for as *a fume cast into the sea, so with violence shall this great citie Babylon be throwne downe, and shall be found no more at all*, Revel. 18. 21.

V[er] 6. *become glorious*] or, *wondrous excellent, ample and magnificent*. It may also imply, *is become glorious to mee*. So David extolled the workes of Gods right hand, Plal. 118. 15. 16.

V[er] 7. *against thee*] the Chaldee saith, *against thy people* : for that which is done against them, is against God himselfe, Zacharie 2. 8. Matthew 25. 45. Act. 9. 4. *eat them up*] that is, *devoure and consume them* ; as the Chaldee explaineth it, *consumed them as the fire doth the stubble*. So Gods wrath is likened to fire, Plalme 89. 47. and the wicked, to stubble, Ely 5. 24. and 47. 14.

V[er] 8. *blast*] or, *gust, or wind of thy wrath*, as the Greeke translatheth it : because the Hebrew *Aph* signifieth both *anger*, and *the nostril* : and this speech is used in cases of judgement upon Gods enemies, as in Iob 4. 9. *by the blast of Gods teeth they perishe*, &c. The Chaldee here translatheth, *with the word of thy mouth*. It respecteth Gods command, in Exod. 14. 26. 27. which was performed also by a wind, as after verse 10. So the Lord will consume Antichrist, *with the spirit of his mouth*, 2. Thes. 2. 8. *gathered*] or, *heaped up* : became as heaps. And this being done with a mighty wind, was with a great noise

noise; to which the Prophet hath reference, saying: *the deep uttered his voice, and lift up his hands on high*, Habakkuk 3. 10. congealed] as ice; frozen, hardened. It may be meant of the seas bottom, which being muddy and soft, was hardened, that they went as on dry land. He led his people through the deep, as an horse in the wilderness, Elay 63. 13. Some understand it of the waters, that they were congealed as ice. *the heart*] that is, the mind, or deep of the sea, so Psalm 46. 3. Ezek. 28. 2. And now, the channels of waters were seen, and the foundations of the world were revealed: at the rebuke of the Lord, at the breath of the wind of his anger, as David singeth for his victories, Psalm 8. 16.

9 Ver. 9. *divide the spile*] which is done after victory, Luke 1. 22. and with joy, Elay 9. 3. Thus the enemy vainly promised themselves the victory: so in Judg. 5. 30. *foile*] that is, lust, or will: so in Psalm 77. 12. & 41. 3. and 78. 18. *destroy them*] or, *repulse them*: for to the original is used sometime for *destroying*, or *disinhering*; as Numb. 14. 12. sometime for *causing to inherit*, or *saking possession*, Numb. 14. 24. The Chaldee here tranlateth it, *destroy*: the Greeke, *have dominion*, (or *Lord over them*). The Egyptians came out as a rebel wind to scatter Israel: their rejoicing was even to deroute the poor in fier, Hab. 3. 14.

10 V. 10. *blow*] the Chaldee tranlateth it, *thou shalt say with thy word*. Of this wind there was no mention in Ex. 14. 27. but it is gathered from ver. 21. where the Lord, by a strong east wind, caused the sea to go back. *covered them*] God made the waters of the red sea to flow over their faces, as they pursued after Israel, Deut. 1. 4. the waters covered the distressers of Israel, out one of them was left, Psalm 106. 11. And here God brake the heads of the Dragons, in the waters: the heads of Leviathan, Psalm 74. 13. 14.

11 Ver. 11. the Gods] or, the Mighty ones, the Potentates: so the Princes of the world are called; Psalm 82. and 89. 7. *wonders*] or *miracles*: so the Greeke also and Chaldee tranlateth it: the Hebrew being singular, a wonder, or miracle: but one is often put for many, as is noted on Gen. 3. 2. So in Psalm 78. 12.

12 Ver. 12. the earth] in the bottom of the sea: so Iomas in the sea, said the earth with her bars was about me for ever, Ion. 2. 6.

13 Ver. 13. *leadst*] to wit, *siftly* or *quietly*, as a flock is led: this was done by the pillar of the cloud and fire; also by the hand of Moses and Aaron, but ascribed to God as the principal; even as in ver. 12. God is said to stretch out his hand, which was ministerially done by Moses, Exodus 14. 26. So in Psalm 77. 21. *thou didst lead thy people like a flock*, by the hand of Moses and Aaron, habitation of thine holiness] in Greeke shine holy lodging (or mansion). It is a continuance of the former similitude of a shepherds lodge or habitation, which is in pleasant pastures to feed and give rest to his flock; as in all the cities thereof, shall be an habitation of shepherds, causing their flocks to the downe, Jer. 33. 12. It meaneth the land of Canaan, where God would give his people rest, and feed them with his Word. So when God promiseth to re-

turne them out of Babylon, hee useth this word, *I will bring Israel againe to his habitation*, and hee shall feed. See. Jer. 50. 19. and in that land Jerusalem was as the fold of the flock, and is called a *quiet habitation*, Elay 33. 20. The fulfilling of this prophesie, is celebrated by Aaph, shewing how God made his people to goe forth like sheep, and guided them like a flock in the wilderness; and led them on in safety, and they dreaded not: but the sea covered their enemies. And he brought them to the border of his Holiness, to that mountaine which his right hand had purchased, Psalm 78. 52, 53. 54.

Ver. 14. *stirred*] with feare, or anger: both which doe stirre the mind and body, and cause it to quake and tremble: and these were in the peoples hearing of Gods workes for Israel, Deut. 2. 25. Ios. 2. 10. 11. Numb. 20. 18. 20. and 22. 36. The Greeke here tranlateth it, *angry*.

Ver. 15. *amazed*] or *studdily troubled*: it implieth both *fear* and *haste*, and so the Greeke tranlateth it *hasten*. See this fulfilled in Deut. 2. 4. and of Edoms Dukes, see Gen. 36. *take hold*] that is, they shall greatly tremble. For passions of the mind, feare, trembling, astonishment, and the like, are said to *take hold*, or *fall upon* men, when they are overcome by them. In Luk. 5. 26. it is said, *amazement tooke all*, which in Mark. 2. 12. is expounded, *all were amazed*, *melts*. That is, *is melted* with feare: as was accomplished, Ios. 2. 9. 10. 11. and 5. 1. A similitude whereby the heart is likened to waxe, which melteth with feare, as waxe with fire, Psalm 22. 15. and 68. 3.

Ver. 16. *terror*] this also is signified in Deut. 2. 25. and 11. 25. Thargum Jerusalem expounds it the *terror of death*: which phrase David useth in Psalm 55. 5. *terrours of death are fallen upon me*. The Hebrew *amathab*, hath here a letter added in the end, to denote the excess of feare, *great terror*. This, though it was in respect of the people, as it is said, *your terror is fallen upon us*, Ios. 2. 9. yet proceeded it from God, as he saith, *I will send my terror before thee*, Exod. 23. 27. *purchased*] or *gotten*, *bought*, and *possessed*. The Hebrew *Kamahignisth* to get either by generation, as Gen. 4. 1. or by buying and purchasing, whereby it becometh ones owne possession, Gen. 25. 10. Ex. 21. 2. All are in God, creating, redeeming, and regenerating his people in Christ. So Moses elsewhere saith, *Is not he thy father that hath gotten (or bought) thee*? Deut. 32. 6. and Aaph saith, *Remember thy congregation which thou hast purchased*, Psalm 74. 2. and the Apostle speaketh of *such as deny the Lord that hath bought them*, 2 Pet. 2. 1. the Chaldee here tranlateth it, *redeemed*, as in ver. 13.

Ver. 17. *plani*] that is, give them a settled dwelling: a similitude from the vine tree, as Psalm 80. 9. and 44. 3. *mountaine*] that is, mountaine country; such as Canaan was, Deut. 1. 1. and in speciall, mount Sion, where the Temple was after builded. This land and faculty did also figure heaven, as is noted on Gen. 12. 5. & Ex. 25. 2. So the Heb. Doctors say here, the *Sanctuary*, signifieth the Jerusalem which is above. R. Menachem, on Exod. 15. Verle

18 Ver. 18. *and yet*] or, *and yet*: in this world, and that which is to come: as the Chaldee explaineth it, *for ever*, and *for ever*. God is said to reigne or be King, when hee manifesteth his power and goodnesse, in subduing his enemies, and saving his people. So after Antichrists overthrow, *voices in heaven do say, the Kingdomes of this world are become (the kingdomes) of our Lord, and of his Christ*; and hee shall reign for ever, and ever. Wee give thee thanks O Lord God Almighty, &c. because thou hast taken to thee thy great power, and reignest, Rev. 11. 15. 17.

20 Ver. 20. *Mari*] in Hebrew *Miriam*, in Greeke *Mariam*: which was also the name of the mother of Christ, Matt. 1. 16. This *Mari* the Prophetesse, was one of the three principall guides, which God sent before his people; which mercy is remembered in Mich. 6. 4. *I sent before thee, Moses, Aaron, and Marie*. *timber*] see the notes on Gen. 31. 27. These and other instruments were used not only in civill nirth, but in spiritual joy, and thanksgiving unto God: as here, so in Judg. 11. 34. 1. Sam. 18. 6. 7. and 2 Sam. 6. 5. prophesied also, in Jer. 31. 4. *O Virgin Israel thou shalt againe be adorned with thy timbrels*, &c.

21 Ver. 21. *them*] that is, the men, to whom the word in the original, plainly hath reference. Wherefore her words answer to theirs in ver. 1. which it may be also thee repeated at the end of every verse of the fore said song, as the 136. Psalm repeateth in every verse, *for his mercy endureth for ever*. So also in 2. Chron. 5. 13.

22 Ver. 22. *of Shur*] called also the wilderness of Edom, Numb. 33. 8. Exod. 13. 20. Of *Shur*, see Gen. 16. 7. *three dayes*] to long a journey they requested of Pharaoh, Exod. 3. 18. and now found it full of wants and tentations. So after in Numbers 10. 33.

23 Ver. 23. *Marah*] that is, by interpretation *Bitterness*: so called of the bitter waters. Which the Israelites not being able to drinke, led us to consider the nature of afflictions; both spiritually by the terrors of the Law, upon the consciences of sinners, and other tentations, wants, and earthly miseries, all which are bitter as wormewood, and sorrowfull to the flesh, Lament. 3. 15. Psalm. 80. 6. Mark. 10. 38. and 14. 36. Hebr. 12. 11.

Ver. 24. *called*] so the Greeke also tranlateth the Hebrew phrase *be called*: which may intend chiefly Moses, who called it so: or, he; that is, every one called it. So where it is said, in 2 Sam. 5. 9. *be called*: in 1. Chron. 11. 7. it is said *they called*. See the notes on Gen. 16. 14.

25 Ver. 25. *at one*] the Jerusalem Thargum saith, *And Moses prayed before the Lord, and the Word of the Lord shewed him the tree Adaphne*. This is said to be a tree in both flowers like lilies, but very bitter: Elias in Leviticus called it. It seemeth to figure out the Tree of Christ, the Crosse, whereby the bitterness of our afflictions, (likened to waters, Psalm. 69. 2.) is turned into sweetness and joy, Gal. 3. 13.

1 Pet. 2. 21. 24. 2. Cor. 1. 5. 7. 10. Rom. 5. 3. and 6. 3. 4. So Elias healed evill waters with salt, 2. King. 2. 21. The Hebrew Doctors (in *Thannuma*) upon this say; *It is the manner of the blessed God, to make that which is bitter, sweet, by that which is bitter*. Some thought, the wood it selfe had this vertue to sweeten the waters: of whom the mind was Jesus the sonne of Syrach, saying, *Woe not the water made sweet with wood, so it the evill becometh might be knowne* Ecclesi. 3. 3. Others expound it mystically, of the tree of life, which removed Satan away: as R. Menachem on this place leweth. *be appointed to him*] or *be (meaning God) imposed upon him*, that is, upon Israel, the people spoken of as one man, *tempted or proved by this affliction*, as by other the like afterward, *to know what was in their heart, & to do them good at their latter end*, as Deu. 8. 2. 15. 16.

Ver. 26. *right*] or, *pleasing*; for so the phrase also signifieth, 2 Sam. 19. 6. and so the Greeke tranlateth it here, and the Holy Ghost useth the like, in 1 Ioh. 3. 22. *Whatsoever we aske, we receive of him, because we keepe his commandments, and doe those things that are pleasing in his sight*. This is often mentioned in the Scriptures; see Deut. 6. 18. *disaster*] or *sicknesses*: the plagues of Egypt threatened to the transgressors, in Deut. 28. 27. 60. So Gods blessings, under the name of health and welfare, are promised to the keepers of his Law, Prov. 3. 7. 8. and 4. 22. Psalm. 103. 3. *beareth*] this word is applied to the soule as well as to the body: and implieth the forgiveness of finnes: as *heale my soule, for I have sinned against thee*, Psalm. 41. And Christ when hee healed *disaster*, *for gave finnes* also, Matth. 9. 2. 6. and healing of men, Matth. 13. 5. is expounded to be *forgiving of their finnes*, Marke 4. 12.

Ver. 27. *palme trees*] or, *date trees*, which are upright and tall of stature, beare sweet fruites, the leaves alwayes greene and flourishing, good for shadow, Song. 7. 7. 8. Levit. 23. 40. Psalm. 92. 13. To beare the branches of this tree, is a figure of victory over afflictions, Revel. 7. 9. The number of 12. *me's*, and 70. *palme trees*, the Ierusalem Thargum maketh answerable to the 12. tribes of Israel, and the 70. Elders of the Synedrion mentioned Gen. 49. 28. and Numb. 1. 16. It accordeth also to the number of 70. foules of Israel, that came into Egypt, Gen. 46. 27. Likewise to the 12. Apostles, and 70. Disciples of Christ, Luke 9. 1. & 10. 1. Revel. 21. 12. 14.

CHAP. XVI.

1 The Israelites came to the wilderness of Sin. 2. They murmure for want of bread. 4. God promiseth them bread from heaven. 11. Quailles are sent. 14. and Manna. 16. The ordering of the Manna. 25. It was not to be found on the Sabbath. 32. An Omer of it is kept for the generations following.

AND they journeyed from Elim; and all the congregation of the sonnes of Israel came unto the wilderness of Sin,

Sin, which is between Elim and Sinai, in the fifteenth day of the second month after their departing out of the land of Egypt. And all the congregation of the sonnes of Israel murmured against Moses and against Aaron in the wilderness. And the sonnes of Israel said unto them, O wee with wee had died by the hand of Iehovah, in the land of Egypt, when we sate by the flesh pots, when we did eat bread to the full: for yee have brought us forth into this wilderness, to kill us with hunger. And Iehovah said unto Moses, Behold, I will raine unto you bread from the heavens; and the people shall goe out and gather a dayes portion in his day, that I may prove them, whether they will walke in my Law, or not. And it shall be, in the fixt day, then they shall prepare that which they bring in, and it shall be twice so much as they gather day by day. And Moses and Aaron said unto all the sons of Israel, In the evening then yee shall know that Iehovah hath brought you out from the land of Egypt. And in the morning, then yee shall see the glory of Iehovah, for that he heareth your murmurings against Iehovah: And what we are, that yee murmur against us? And Moses said, (This shall be) when Iehovah shall give unto you in the evening flesh to eat, and bread in the morning to the full: for that Iehovah heareth your murmurings, which yee murmur against him: and what we are? your murmurings, are not against us, but against Iehovah. And Moses said unto Aaron, Say unto all the congregation of the sonnes of Israel, Come neer before Iehovah: for he hath heard your murmurings. And it was, as Aaron spake unto all the congregation of the sonnes of Israel, and they looked toward the wilderness, and there beheld the glory of Iehovah appeared in the cloud. And Iehovah spake unto Moses saying, I have heard the murmurings of the sonnes of Israel: speake unto them, saying, Between the two evenings yee shall eat flesh, & in the morning ye shall be filled with bread: and ye shall know that I am Iehovah your God. And it was in the evening, that the Quails came up, and covered the campe; and in the morning there was a dew that lay round about the campe. And the dew that lay went up, and behold, upon the face of the wilderness was a small round thing, small as the hoare frost, on the earth. And the sons of Israel saw it, & said each man unto his brother, It is Manna; for they knew

not what it was: and Moses said unto them, This is the bread which Iehovah hath given unto you to eat. This is the word which Iehovah hath commanded: gather yee of it, every man according to his eating; an Omer for an head, according to the number of your soules; yee shall take every man for them which are in his tent. And the sonnes of Israel did so; and they gathered, both hee that did (gather) more, and hee that did (gather) lesse. And they did mete it with an Omer; and hee that had gathered much, had nothing over; and hee that had gathered little, had no lacke: they gathered every man according to his eating. And Moses said unto them, let no man leave of it till the morning. And they hearkened not unto Moses, but some men left of it untill the morning, and it bred wormes and stank: and Moses was wroth with them. And they gathered it morning by morning, every man according to his eating: and when the Sunne waxed hot, it melted. And it was in the fixt day, they gathered twice so much bread, two Omers for one man: and all the rulers of the congregation came, and told Moses. And he said unto them, This is that which Iehovah hath spoken, To morrow is the sabbatisme, the Sabbath of holinesse to Iehovah: bake that which yee will bake, and seeth that which yee will seeth; and all that remaineth over, lay up for you, for a reservation until the morning. And they laid it up until the morning, as Moses commanded; and it did not stinke, neither was there a worme therein. And Moses said, Eat that to day, for it is the Sabbath to day unto Iehovah: to day yee shall not find it in the field. Sixe dayes yee shall gather it: but in the seventh day, the Sabbath, in it there shall be none. And it was, in the seventh day, some of the people went out to gather, and they found none. And Iehovah said unto Moses, How long refuse ye to keepe my commandments, and my lawes? See, because Iehovah hath given you the Sabbath, therefore hee giveth you in the fixt day the bread of two dayes: abide ye every man in his place; let no man go out of his place in the seventh day. And the people rested in the seventh day. And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers with honey. And Moses said, This is the word which Iehovah commandeth: Fill an Omer of it, for a reservation for your gene-

generations, that they may see the bread which I have given you to eat in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take thou one golden pot, and put there an Omer full of Manna, and lay it up before Iehovah, for a reservation for your generations. As Iehovah commanded unto Moses, so Aaron laid it up before the Testimonie, for a reservation. And the sonnes of Israel did eat Manna forty yeeres, until they came to a land inhabited: they did eat Manna until they came unto the border of the land of Canaan. Now an Omer is the tenth part of an Ephah.

Annotations.

OF Sin] after they had beene againe by the red sea; which journey here omitted, Moses expresth in Numb. 33. 19. 11. It had the name of Sin a strong citie of Egypt, neere which this wilderness lay, Ezek. 30. 15. 16. The wilderness wherein God brought his people, was a place of great wants and afflictions, as is noted on Exo. 3. 18. therein God tried their faith and patience, and justified their manners forty yeeres, Act. 13. 18. It figured the peoples of the world, through whom God leadeth his Church; as it is said, I will bring you into the wilderness of the peoples, and there will I plead with you face to face, as I pleaded with your fathers, in the wilderness of the land of Egypt, Ezek. 20. 35. 36. Sinai] the mount called also Horeb, where the Law was given; see Exod. 3. 1. and 19. 1. 18. after] or, from their departing: so an whole month, they lived of their provision brought out of Egypt: which being spent they murmure. Here the Hebrew *leseth*, of departure, is put for *miseth*, from or after their departure: so in Exo. 19. 1. Numb. 33. 38. Ezr. 3. 8. The Scripture sometime leweth this, as *lakketh*, 1. King. 12. 24. is explained *milkketh*, from going, 2. Chron. 11. 4. 3. Ver. 3. O me wist] Iehovah, who will give: which is a wish, ob that some would give; or, that God would grant; namely, to have ones request, as is explained in Job 6. 8. by the hands] the Chaldee faith, by the word: the Greeke explaineth it, *smitten of the Lord*. This was in them a desperate unthankfulness, with contumelious carriage against God and his ministers: and is written for an example to us, not to doe the like, as 1. Cor. 10. 10. 11. So they murmured againe, Numb. 14. 2. this whole assembly] or, all this Church. The wilderness wherein God brought his people, was a land of drought, and of the shadow of death; a land that no man passed through, and where no man dwelt, Jer. 2. 6. They that wandered there, hungry and thirstie, their souls fainted in them, Psal. 107. 5. There the Lord afflicted Israel, and justified them to hunger, that hee might prove them, and doe them good at their latter end, Daut. 8. 5. 16. But as yet, this generation

had not prepared their hearts aright, and their spirits were not faithful with God, Psal. 78. 8.

Ver. 4. bread] Manna the *mnas* of heaven, whereof they made themselves bread or meat, Psal. 78. 24. portion] Hebr. *mnas*: put for any thing: and here for the portion of meat by the day. Whereby God taught them also, to take no thought for the morrow, what they should eat or drink; as Matth. 6. 31. 34. prove them] or tempt them, Heb. *him*, meaning the peoples, spoken of as of one man. Therefore the Scripture useth these indifferently, as is shewed on Gen. 22. 17. And this end of proving (or tempting) the people, is also mentioned in Deut. 8. 2. Exod. 15. 25.

Ver. 5. then they shall] Hebr. and they shall prepare. This is meant of every fixt day, the evening of the Sabbath; then were they to make ready their food, that there might bee no working, or fire kindled on the Sabbath day; as ver. 23. and Exod. 35. 3. day by day] that is, daily: see Genesis 39. 10.

Ver. 6. Iehovah hath brought] and not we of our selves, as was objected, ver. 3. So hee assureth them (by the miracle of Quails which God would give) that their calling into that place and state, was of the Lord.

Ver. 7. the glory] a visible signe of Christs glorious presence among them, appearing in the clouds, as ver. 10. to assure them, that the Lord was with them in the midst of all their wants: (whereof they also doubted now, as againe afterward, in Exodus 17. 7.) and that hee heard their murmurings. By such apparitions God used to reprove the peoples tumultuous rage, Num. 14. 10. and 16. 42. and 12. 5. But when he withdrew the cloud, it was a signe of his face and favour withdrawn from them, Exod. 33. 7. 9. 10. Or by the glory of Iehovah, may bee meant that glorious worke of his, the Manna which they saw in the morning, ver. 15. So Christs divine worke, in raising Lazarus from the dead, is called the glory of God, Ioh. 11. 40. So glory is used for glorious worke, in Numb. 14. 11. 22.

Ver. 8. This shall be] or understand from ver. 6. yee shall know this. Such wants are often to bee supplied, as in Exod. 4. 5. not against us,] to wit, us only, or, us so much as against the Lord: for it was also against them, ver. 2. The like speech is in 1. Sam. 8. 7. Ioh. 12. 44. See also Gen. 32. 28. against Iehovah] the Chaldee expounds it, against the word of the Lord.

Ver. 9. before Iehovah] that is, asseemble together before the cloud; wherein Iehovahs glorious presence was manifested, ver. 10. So Vzaah died before God, 1 Chron. 13. 10. that is, by the Ark of God, 2. Sam. 6. 7. And the commandment to appeare before the Lord Iehovah, Exod. 23. 17. was at the place which hee did chuse to put his name there; namely, the Tabernacle, or Temple, Deut. 12. 5. 6. Levit. 17. 4. 5. 1. King. 14. 21.

Ver. 10. the wilderness] where the cloud went before the people to guide them, Exod. 13. 21.

Ver. 12. betweene the two evenings] towards evening, as the Greeke explaineth it: see Exod. 12. 6.

The

The *Quails* came at evening, for naturally they flew in the day time over the sea, and came to land towards even: see Num. 11.31. And *Manna* came at morning, because it fell with the morning dew. The Quails are not in Scripture noted to be a *fiurnal meat*, as was the *Manna*, 1 Cor. 10.3. the flesh therefore which was to fill their bellies came towards night, the time of darkness; but the bread of heaven came in the morning, which usually signifieth the time of grace from the Lord, Psal. 30.6. & 143.8. Lam. 3.22.23. *filled with bread*] meaning with *Manna*, a figure of Christ the bread of life that came down from heaven, Joh. 6.48. 58. Vnto this speech Moses seemeth to have reference, in Psal. 90. 14. *Fill us in the morning with thy mercy.*

13 Ver. 13. *the quails*] Hebr. *the quails*: put for a multitude of quails: [as frogs, for frogs, Exo. 8.6.] A like miracle God wrought for them about a yeere after this, Num. 11.31. This David rehearseth, in Psal. 105.40. *they asked, and he brought the Quails*. *that lay*] or, *that lay powdered* wit: Hebr. *a bed* (or, *an effusion*) of dew: the Chaldee translath *a defension of dew*, that is, *dew which descended or fell* *on* *me*; which agreeth with Num. 11.9. And the Psalmist saith, *God opened the doors of heaven and rained upon them Manna*, Psal. 78.23.24. The dew is often used to signify the blessing and favour of God, as Gen. 27.28. Job 29.19. Eia. 26.19. Ho. 14.6. Mich. 5.7. Zach. 8.12. and in myssical speech of the birth of Christ, (figured by this *Manna*) the dew is mentioned, Psal. 110.3. And as the preaching of the Word is likened to the dew, Deut. 32.2. so Manna falling in and with the dew, figured Christ given unto us by the preaching of the Gospel, Rom. 1.16.17. & 10.8.14. Gal. 3.12. The Hebrew Doctors say of the dew, that the *blessed God will raise up the dead unto life therein*, in the time that is to come: and that is the *Manna* prepared for the just in the world to come. R. *Alenachem* on Exod. 16.

14 Ver. 14. *went up*] unto the ayre, vanishing with the heat of the Sun. So *going up* is used for *going away*, or vanishing, in Jerem. 48.15. *round thing*] or, *bare thing*, as the Chaldee translatheth it, *filled*. The Greeke saith, *like coriander*; according to ver. 31. So that the Manna was covered, and as it were hidden with the dew upon it, till it ascended, and lay also upon dew under it, Num. 11.9. to which it seemeth the Scripture hath reference, when it promitteth *Manna* that is *hid*. Rev. 2.17. *Manna*] for the Chaldee and the Holy Ghost in Greeke calleth it, Ioh. 6.31. of the Hebrew *Mān*, which by interpretation signifieth *a prepared* (or *distrubuted*) *portion*: for it was a ready meat to eat as it was gathered, if they would, or to beat, grind & bake, as the people liked Num. 11.8. And the few Doctors, some of them to explain it, calling it *Angels food*; *a prepared bread* [not from heaven, without mens labour, able to content every mans delight, and agreeing to every taste, Wild. 16.20. Others as the Lxxij. Greeke Interpreters, Philo 1.2. of the *Angels of the Law*, R. Solomon, &c. and others translate it, *What is this?* because as Moses saith,

the knew not what it was. The *Manna* whereof *Gen* and other Philicins write, and which at this day is used for medicine, not for meat, differeth in many things, from this *Manna* which God gave unto Israel every day, the space of forty yeeres, till they came into the land of Canaan, Ioh. 5.12. God by it both fed their bodies and soules, teaching them hereby, *that man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord*, Deut. 8.3. and it was a *fiurnal meat*, 1 Cor. 1.30. and a figure of Christ, the true bread, whom the Father hath given us from heaven, Ioh. 6.31.32.48.49.51. and of the spirituall comfort which Christ filleth his people with, Revel. 2.17. And so the Jewes (though now ignorant of this grace) have heretofore acknowledged it to be a figure of the food of just men in the world to come; R. *Izaak* on Gen. 1. and R. *Menachem* on Exodus 16. See more in Numb. 11.7.8. Psal. 78.23.25.

Ver. 16. *an Omer*] or *Gomer* as the Greeke calleth it *Gomer*: the tenth part of an Ephra or bushell; see ver. 36. *an head*] or *skull*, *poll*: that is, *for a perfume*; the head being put for the whole man. So Exod. 38.26.

Ver. 17. *both he that did gather more*,] or, *some did gather more, and some lesse*: but the former exposition the Greeke followeth, here and in the 18. ver. which the Apostle also approveth, 2 Corinthians 8.15.

Ver. 18. *nothing over*,] to wit, besides an Omer full for a man, according to the number of persons in his family: and so there was an equality both for poor and rich: and hereupon the Apostle gathereth a reason to perswade unto liberality, and communication of Gods blessings one with another, 2 Cor. 8.14.15. It figured also the equal portion which all sorts of believers have in Christ our heavenly Manna, Gal. 3.28.29.2 Pet. 1.1.

Ver. 20. *it bred*,] Hebr. *wormed*, *wormes*, that is, bred abundantly, or crawled full of wormes. This miraculous judgement God sheweth for their unbelief, curioly, and disobedience; and taught them to be contented with things present, without covetous caring for the morrow; as Hebr. 13.5. Math. 6.31.34. Compare also the law of the Passover, whereof nothing might be left till the morning, Exodus 12.10. Iesus said unto the Jewes, *Moses gave you not the bread from heaven, but my Father giveth you the true bread from heaven*, Ioh. 6.32. so Manna was but a shadow and figure, which when the truth is come by Christ, is (as all other shadows) become vaine and unprofitable, to the corruption and hurt of those that retaineth them, Col. 2.16.17. Gal. 4.9.10.11. Hebr. 13.10.

Ver. 21. *and when*] or, *for when the sunne waxed hot*, and so heated the Manna, it melted; therefore they were to gather it in the morning: whereby God taught them diligence to provide for the food of their bodies and soules, whiles they had time and means. Compare Por. 10.4.5. & 6.6.8. Ioh. 12.35. Gal. 6.10. The like here followeth, for no Manna to be found on the Sabbath day, v.25.26.

Ver. 23. *sabbatisme*] that is, *rest*, or *assuance*; but

but as the Hebrew *Shabbath*, is retained by the holy Ghost in Greeke, *Sabbaton*, Mat. 12.5.8. so the Hebrew *Shabbathon* (here used) is by the Apostle *Sabbatizans*, a *sabbatizing*, in Heb. 4.9. by interpretation, a *Rest*, whereof see Gen. 2.2. Hereby it appeareth, that the keeping of the Sabbath was before the Law given at mount Sinai, Exo. 20. of *holiness*; that is, an *holy Sabbath*: and both these joynted together, signifie an exact and carefull rest. So Exo. 35.2. Lev. 23.3. *for a reservation*] that is, *where referred or kept*; so in ver. 32.33.34.

Ver. 25. *eat this today*] as they that laboured in the first day, had what to eat on the Sabbath: to they that in this life (whiles God giveth time to work) doe labour in Christ, shall have in the life to come, the fruition of their labours, with eternal rest in heaven, Ioh. 6.27.29.58. Gal. 6.7.10.

Ver. 26. *there shall be none*] This life and world is the time and place of working; the world to come is for reward; when it will be too late to seeke for Manna, if we have gathered none before, Mat. 25.8.9.10. And thus the Hebrews of old understood this figure, saying; *At in the sixe daies a man must prepare for the Sabbath, both in respect of food and of worke: so if a man prepare not aright his worke in this world, he shall have nothing to eat in the world to come*. Again they say, *The Sabbath, in it there shall be none*, Exod. 16. *this signifieth the world which shall be all Sabbath; for there shall be there no doing of the Law, but receiving of rewards, as our Doctors of blessed memory have explained it, Who so laboureth in the evening of the Sabbath, he shall eat in the Sabbath*. R. *Eli*, in *Sepher respith chochmah*, treat. of Holiness, cap. 2. folio 194. b.

V.29. *Out of his place*] The Sabbath was sanctified with an *holy convocation*, or assembling of the people in Synagogues, Lev. 23.3. Act. 15.21. This place therefore whereto God restrained them, was not their private tents, but the camp of Israel: out of which they might not goe on the Sabbath. From hence the Hebrews gathered a general prohibition of going out of towne on such daies; & held it unlawful to travel beyond the suburbs of any cite, which suburbs they set to be *two thousand cubits*, from the Law in Num. 35.3. and a like space was betweene the Arke of God and the people, at their passage over Jordan, Ioh. 3.4. The Chaldee paraphrase on Ruth. 1.16. (in the *Malorites Bible*) *Naomi said unto Ruth, we are commanded to keep the Sabbath and good daies, (that is, feasts) and not to goe above two thousand cubits*. The like measure is set in the Bab. T. *halim*, in *Eurobin*, c.4. And R.D. Kimchi in his Annotations on Eze. 48.7. saith, *two thousand cubits are a mile*, meaning an Italian (or English) mile. Hereupon in the Apostles daies the speech was common of a *Sabbath daies journey*; and so far Mount Olivet was from Jerusalem, Acts 1.12. where the Syriack explaineth it, *almost seven furlongs*. In the Hebrew Canons it is said; *Who so goeth out of the limits of a cite on the Sabbath day, it shall be beaten: for it is said, Let no man goe out of his place in the seventh day*, (Exo. 16.29.) *this place is the limits of the cite*, &c. By the Doctrine of the Scribes, no man may goe out of a cite above two thousand cubits; to goe further, is

unlawfully, for 2000. cubits, are the suburbs of a cite, &c. *Maimon* in *Miffn*, treat. of the Sabbath, c.27. f.1.2.

Ver. 31. *like Coriander*] in shape and quantity; but the colour white as bellum or crystall, Num. 11.7. The Hebr. *Gad* is not found in this signification, but here, and in Num. 11.7. some thinke it to be misheard: but the Greeke *corion*, and the Chaldee *Chubar*, (in *Targum Ierusalem*) which is the Arabicke name of *Coriander*, doe confirme the common translation. *saile off*] to wit, as it was gathered and uncooked, was like *honey maney*; but being baked, &c. it tasted like *fresh oyle*, Num. 11.8.

Ver. 33. *golden pot*] for the Apostle in Heb. 9.4. (following the common Gr. version) translatheth this word, which is not found but in this onely place. *put there*] Hebr. *give there the fulsome of an Omer*, before *Teboah*; that is, before the Arke of Testimony, which was a signe of Gods preference. So it is explained in v.34. And in 2 Chr. 20.13. all *Idols* stood before *Teboah*, that is, in the house of Teboah, v.5.

Ver. 34. *Testimonie*] that is, the tables of Gods Law which were in the Arke, which testified Gods will to the people: see Exo. 25.16.21. These were given afterward at mount Sinai, and there the Arke was made; although therefore *Moses* rehearseth the thing here, to make a full end of the storie of Manna, yet the performance of this was not till after.

Ver. 35. *did eat Manna*] all of them for their natural food, and it preserved their life: but many of them pleased not God, by reason of their unbelief, 1 Corinthians 10.5. Jude, v.5. therefore, though they did eat Manna, yet they are dead, Ioh. 6.49. even as they that now eat the Lords Supper unworthily, are guilty of his body and blood, and doe cate judgement to themselves, not discerning the Lords body, 1 Cor. 11.27.29. but they that by believing in Christ, doe eat the true bread which came downe from heaven, do not dye, but have life eternal, and he will raise them up at the last day, Ioh. 6.35.47.51.54.

Ver. 36. *Ephab*] a common measure, much like an English bushell, containing three *Seabs* (or *pecks*) mentioned in Gen. 18.6. as the Chaldee here translatheth, *an Omer is one of ten* (that is, the tenth part) of three *Seabs*: so also the Greeke saith the tenth of three measures. The Ephab therefore contained so much as 432. hens egges; about 7. gallons and a halfe of our measure. So the Omer was more than twice so much as the *Chenix*, (a measure spoken of in Revel. 6.6.) which *Chenix* was wont to be a mans allowance of bread corne for a day. By which Gods bounty appeared to his people, in allowing for every of them daily, an Omer of Manna, (ver. 16.) which contained so much as 43. hens egges, and somewhat more.

CHAP. XVII.

1. The people murmure for water at Rephidim.
2. Moses crieth to the Lord, who sendeth him for water to the Rock in Horeb.
3. The place is called *Massah* and

and Meribah. 8. Amalek fighting with Israel, is overcome by the holding up of Moses hands. 14. God threatened to root out Amalek. 15. Moses buildeth the altar Jehoshaphat.

1 **A**ND all the congregation of the sons of Israel journeyed from the wilderness of Sinai, after their journeys, according to the mouth of Jehovah: and they camped in Rephidim; and there were no waters for the people to drink. And the people contended with Moses, and said, Give ye us waters, that we may drink. And Moses said unto them, Why contend you with me? why tempt ye Jehovah? And the people thirsted there for waters, and the people murmured against Moses, and said, Wherefore is this, that thou hast brought us up out of Egypt, to kill us, and our fonnies, and our cattell, with thirst? And Moses cried unto Jehovah, saying, What shall I do unto this people? they be almost ready to stone mee. And Jehovah said unto Moses, Goe on before the people, and take with thee of the Elders of Israel; and thy rod, that wherewith thou smorest the river, take in thy hand, and goe. Behold, I will stand before thee there, upon the rocke in Horeb, and thou shalt smite the rocke, and waters shall come forth out of it, and the people shall drinke: and Moses did so, in the eyes of the Elders of Israel. And hee called the name of the place Massah, and Meribah, because of the contention of the fonnies of Israel, and because they tempted Jehovah, saying, Is Jehovah among us, or not? And Amalek came, and fought with Israel, in Rephidim. And Moses laid unto *Jehus. *Joshua, Chuse us our men, and goe thou out, fight with Amalek: to morrow I will stand on the top of the hill, and the rod of God in my hand. And Joshua did as Moses had said to him, to fight with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill. And it was, when Moses held up his hand, then Israel prevailed; and when he let downe his hand, then Amalek prevailed. And Moses hands were heave; and they tooke a stone, and put it under him, and hee sat upon it: and Aaron and Hur stayed up his hands, one on this side, and one on the other side; and his hands were steadie untill the going downe of the Sunne. And Joshua discomfited Amalek, and his people, with the edge of the sword. And Jehovah said unto Moses, write this for a memorie in a booke, and put it

in the cares of Joshua, That wiping I will wipe out the remembrance of Amalek from under the heavens. And Moses built an altar, and called the name of it, Jehovah Niifi. And hee said, Because the hand upon the throne of Jah, Jehovah will have warre with Amalek from generation to generation.

Annotations.

After their] or, by their journeys; which were from Sin to Dophkab, from Dophkab to Aluf, and from thence to Rephidim, the place here spoken of, Num. 33. 12, 14. the mouth; that is, as the Greeke and Chaldee doe translate, the word of the Lord. See Genesis 24. 57. Rephidim] in Greeke, Raphidin.

Ver. 2. contended] or, did divide: with many and reproachfull provoking speeches: for they did again in Num. 20. 3, 4. upon the like occasion. give ye] thou and Aaron, who have brought us hither: see Exod. 16. 2, 3. tempt ye] by unbelieve: for they doubted of Gods presence with them, ver. 7. and would by miracles be assured thereof: which is to tempt God; as Mat. 16. 1. Plal. 78. 18, 19.

Ver. 3. w] to the Greeke also translate it: the Hebrew is, me, and my fonnies, &c. speaking of the multitude, as of one man.

Ver. 4. cried] the Chaldee translate, prayed. This was Moses usual refuge, in such troubles: see Exod. 14. 15. and 15. 25. Numb. 11. 10, 11. they be almost ready:] Hebr. yet a little, and they will stone mee. Like outrage they threwed also in Numb. 14. 10.

Ver. 5. Goe on] or, passe on: that is, journey towards mount Horeb, and goe thou and the Elders foremost. rod] or staffe, mentioned also in Exod. 7. 20. Num. 20. 8, 9.

Ver. 6. I will stand] Hebr. I stand: to wit, in the pillar of the cloud, (the signe of my presence) standing at mount Horeb: where see Exod. 3. 1. in the eyes] or, before the eyes of the Elders, as witnesses of this glorious miracle; whereby God (turning the rocke into a lake of water, hee flint into a fountain of water, Plalm. 114. 8.) gave them drinke, both for their bodies and soules. For the Rocke, and water out of it, signified Christ, and is therefore called a spiritual Rocke, 1 Cor. 10. 4. He being smitten with Moses rod, and bearing the curse of the Law, for our finnes; and by the preaching of the Gospel also crucified among his people, Gal. 3. 1. from him floweth the spiritual drinke wherewith all believing hearts are refreshed; and out of their bellies flow rivers of water of life, Joh. 7. 37, 38, 39. Elay 53. 4, 5. Gal. 3. 13. Therefore this water out of the rocke, is often mentioned to the praise of God, and strengthening of his peoples faith, Deut. 8. 15. Plal. 78. 15, 16. & 105. 41. Neh. 9. 15. The Hebrew Doctors say, the turning of the rocke into water, was the turning of the propertie of judgement, signified by the rocke, into the propertie of mercie, signified by water. R. Menachem, on Exod. 17.

Ver. 7. Massah] that is in English Temptation: which

which name was given both for a memorie of their sinne, and a warning to generations following, that they should not tempt the Lord, as they tempted him in Massah, Deut. 6. 16. Plal. 95. 8, 9. Heb. 3. 8, 9. Meribah] that is, Contention, or, bitter chiding, and so provocation to anger: which therefore the Holy Ghost calleth in Greeke, Paraphrasim, that is, Provocation, or, bitter contention: which here was with Moses, v. 2. and not so much with him, as with the Lord himselfe Exod. 16. 8. Num. 20. 2, 13. Heb. 3. 8, 9. In Iobabab, &c.] that is, the gracious presence of Jehovah, and testimony thereof: or, are we deluded by Moses? The Chaldee explaineth it thus, Dab the Majestic of the Lord dwell among us or not? Of this they would be confirmed by some signe or miracle, which was to tempt God; whose presence and power they had so often seene.

8 Ver. 8. Amalek] the Amalekites, the posteritie of Amalek, a Duke of Eliphaz, the sonne of Esau, the brother of Israel, Gen. 36. 15, 16. This was the first of the nations, who warring against Israel, procured their owne utter destruction, Numbers 24. 20. Deut. 25. 19. 1 Sam. 15. 2, 3. But for Israels sinne, came this chastisement upon them; as the Jewes themselves acknowledged; saying, After they had passed through the sea, they murmured for waters: then came against them, the wicked Amalek, which our father Jakob had taken from Esau; and hee came and fought against Israel, because they had violated the words of the Law, &c. Thurgum on Song 2. 15. fight] or, warred; but treacherously: for hee smote the hindmost of Israel, even all that were feeble behinde them, when they were faint and weary, and hee feared not God, Deut. 25. 18.

9 Ver. 9. Iosuah] or, Iesus, in Hebrew Iosuahab, whom the Holy Ghost calleth in Greeke, Iesus, Acts 7. 45. Heb. 4. 8. Hee was first called Hosias, and Moses called his name Iesus, that is, Saviour, Num. 13. 17. He was a figure of Jesus Christ the Saviour of the world, both in his name and actions, fighting the battels of the Lord, and bringing his people into Canaan: hee was the minister or servant of Moses, and his successor in the government of Israel, Exod. 24. 13. Numbers 27. 18, 23. Deuteronomie 34. 9. Jos. 1. &c. the top] Hebr. the head of the hill: so in verse 10. There Moses holding up his rod as an ensigne, might be seene of the people, for the strengthening of their faith. Compare Jos. 8. 18, 19. rod of God:] the Chaldee expoundeth it, the rod wherewith miracles have bene done from before the Lord. Of it, see Exod. 4. 20. and 7. 9. &c.

10 Ver. 10. I fight] that is, as the Greeke explaineth it, and fight. See the notes on .encl. 2, 3. A like phrase also is in Numb. 18. 22. Deut. 2. 16. 1 King. 12. 33. The Hebrew text sometime manifesteth this, as to build, 1 Chro. 14. 1. for which in 2 Sam. 5. 11. is written, and they build. To say, (or saying) 1 Chronicles 13. 12. for which in 2 Sam. 6. 9. is written, and said. So in 1 Chronic. 34. 16. compared with 2 Kings 22. 9. Hur] or Chur: called in Greeke, Orr, he was a Prince of the

Tribe of Indab, being the sonne of Caleb, the son of Ezron, the sonne of Pharez, the sonne of Judab, 1 Chronicles 2. 5, 9. 18, 19. This Hur was also left with Aaron to judge Controversies, when Moses went up unto GOD, upon mount Sinai, Exod. 24. 14. His fonnies sonne Bezseel, was the master Work-man of the Lords Tabernacle, Exod. 31. 2, 5.

Ver. 11. held up] or, held fast his hand, with the rod of God in it, for a signe of Gods power and helpe unto his people; and consequently, praying unto God for assistance; as the lifting up of the hands also signifieth, Plal. 28. 2. And to the Thargum Ierusalemic explaineth it, when Moses held up his hands in prayer, the house of Israel prevailed; and when hee let downe his hands from prayer, the house of Amalek prevailed. Hand is here for hands, as the Greeke translate, and the verse following manifesteth,

Ver. 12. heave:] that he could not continue to hold them up: a signe of mans infirmities, not able to indure long in spiritual exercises. The spirit is willing, but the flesh is weak, Mat. 26. 41, 43. See also Luke 18. 1. Rom. 12. 12. A stone:] under this similitude of a stone Christ is often signified, Elay 28. 16. Plalm. 118. 22. Zacharie 3. 9. 1 Pet. 2. 4. upon whom our weak faith is sustained in prayer, & by whose spirit our infirmities are helped, Joh. 14. 13, 14, 16, 17. Romans 8. 26. were steadie] Hebr. were steadefesse, (or faithfullnesse). And here the force of the Hebrew word Ammah, which signifieth Faith, is liewed to be a steady or firme perswasion in the promises of God: and that which is most necessary in prayer, Mat. 21. 22. James 1. 6, 7. & 5. 15. Romans 4. 20, 21. And this phrase his hand was, meaneth that both his hands were steadfast. For steadefesse, the Chaldee faith; Moses hands were spread out in prayer, going downe] Hebr. going in of the Sunne: which was the end of the day, and withall of the victory and salvation of Israel. So be that indureth to the end, he shall be saved, Mat. 24. 13.

Ver. 13. edge:] Hebr. mouth: which the Greeke translate, slaughter of the sword: and that phrase the Apostle followeth, in Hebr. 11. 37. So in the Greeke version of Num. 21. 24. Deut. 33. 15.

Ver. 14. put in the cares] that is, rehearse it in the hearing of Iesus; he was to be Moses his successor; and so the charge was to continue successively till it was accomplished. wiping I will wipe] that is, will utterly wipe (or blot) out. This God performed by the hands of Israel, to whom he gave this charge, that they should wipe out the remembrance of Amalek, from under the heavens, forget it not, Deuteronomie 25. 19. Whereupon the Hebrew Canons say, We are commanded to destroy the remembrance of Amalek, (Deuteronomie 25.) and commanded to remember continually his evil deeds, and his treachery; to the end to stirre up enmitie against him, &c. and it is unlawful to forget his enmitie and hatred. Maimony in Mishneh, treat. of Kings, chap. 5. sect. 5. This, as it figured the destruction of Antichrist; so the fulfilling of it, is by the Jewes themselves referred to the daies of Christ: for they say,

In the duties of the Messiah the seed of Elean and of Amalek shall be wiped out, through the strength of Israel, which shall prevail most highly. R. Menaschem on Exodus 17.

15 Ver. 15. *Iethro saith* [that is, *Iethroah* is my banner. So the altar was to sacrifice thank offerings upon to the Lord, and acknowledge the victory to be from him. The Greeke translatheth it, *the Lord my refuge*. It is a sacramental speech; whereof see Gen. 22. 14. The Chaldee paraphratheth thus, And Moses built an altar; and served upon it before God, who had done signs (or miracles) for him.]

16 Ver. 16. *upon the throne* [or, *against the throne of Iah*; that is, of God. This referred to Amalek, meaneth thus; because the hand of Amalek is upon (or against) the throne of the Lord: therefore Iethroah will have more with Amalek. For the throne of Iah, meaning heaven, (as Esay 66. 1.) and so God himselfe that sitteth thereon, (as Matthew 23. 22.) against whom Amalek's hand was, while it was against his people and Church, Zach. 2. 8. Acts 9. 4. 5. And so Jerusalem is called the Lords throne, Jer. 3. 17. Otherwise, if it be referred to God, or Moses his servant, and his hand upon (or unto) the throne of Iah, it may signifie an oath, vowing perpetual war with Amalek: for so the lifting up of the hand to heaven, (which is Gods throne) is a signe of swearing, Revel. 10. 5. 6. Gen. 14. 22. And thus the Chaldee paraphratheth upon this place: *With oath this is said from before the fearfull (God) who is Majestic upon the throne of glory; to wage war from before the Lord, against the men of the house of Amalek, to destroy them from the generations of the world.* So *Thargum Jerusalem* explaineth it to be an oath, and applet the fulfilling of it, to King Saul, and to Mordecai and Esther. 1 Sam. 15. Eith. 8. and 9. &c. The Greeke translatheth, *with hidden hand*, the Lord will wage against Amalek, from generation to generation. In *Pirkei R. Eliezer*, c. 44. it is said, *When God would root out and destroy all Amaleks seed, he stretched forth his right hand, and took hold on the throne of his glory, and swore to root out and to destroy all Amaleks seed, out of this world, and out of the world to come.*



CHAP. XVIII.

1. Iethro bringeth to Moses, his wife and two sonnes. 7. Moses entertaineth him, and sheweth him what the Lord had done for Israel. 10. Iethro blesteth God, and offereth sacrifices. 13. Moses sitting alone to judge the people, Iethro commeth him to appoint Judges for inferior causes, for that the burden might be eased. 24. Moses hearkeneth to his counsell, and chooseth able men into office. 27. Iethro departeth to his owne land.

father in law, took Zipporah Moses wife, after he had sent her backe. And her two sons, of which, the name of the one was Gershom: for he said, I have beene an alien in a strange land. And the name of the other was Eliezer: for the God of my father hath been my help, and delivered me from the sword of Pharaoh. And Jethro Moses father in law, came, and his sons and his wife, unto Moses into the wilderness, where he was encamping, at the mountain of God. And he said unto Moses, I thy father in law Jethro, am come unto thee, and thy wife; and her two sonnes with her. And Moses went out to meet his father in law, and bowed himselfe downe and kissed him; and they asked each other of their peace; and they came into the tent. And Moses told his father in law, that Jehovah had done unto Pharaoh, and to the Egyptians for Israels sake: all the travel that had found them in the way, and how Jehovah had delivered them. And Jethro rejoiced for all the goodness which Jehovah had done to Israel: whom he had delivered out of the hand of the Egyptians. And Jethro said, Blessed be Jehovah, who hath delivered you out of the hand of the Egyptians: and out of the hand of Pharaoh: who hath delivered the people from under the hand of the Egyptians. Now I know that Jehovah is greater than all gods: for in the thing wherein they dealt proudly, (he was) above them. And Jethro Moses father in law, tooke a burnt offering and sacrifices for God: and Aaron came, and all the Elders of Israel, to eat bread with Moses father in law, before God. And it was on the morrow, that Moses sat to judge the people: and the people stood by Moses, from the morning unto the evening. And Moses father in law, saw all that he did to the people: and hee said, what is this thing that thou doest to the people? why sittest thou thy selfe alone, and all the people stand by thee, from morning unto evening? And Moses said unto his father in law: because the people commeth unto me to enquire of God. When they have a matter (every one) commeth unto mee; and I judge betweene a man and his neighbour: and I make knowne the statutes of God, and his lawes. And Moses father in law said unto him, the thing is not good which thou doest. Fading thou wilt fade away: both thou and this people that is with thee: for the thing is too heave for thee; thou art not able to do it thy selfe alone. Now hearken unto my

voice,

voice, I will give thee counsell, and God shall be with thee: be thou for the people to God-ward; and thou shalt bring the matters unto God. And admonish them of the statutes and the lawes; and make knowne unto them the way wherein they shall walke, and the worke that they shall doe. And thou provide out of all the people, men of ability; fearing God; men of truth, hating covetousnesse: and set them over them, (to be) rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tennes. And let them judge the people at all time: and let this be, every great matter, let them bring unto thee, and every small matter let them judge: so make thou (the burden) lighter for thy selfe; and let them beare it with thee. If thou shalt doe this thing, and God command thee, then thou shalt be able to stand; and all this people also, shall come to their place in peace. And Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose men of ability out of all Israel, and made them heads over the people: rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all time: the hard matter they brought unto Moses, and every small matter they judged themselves. And Moses sent away his father in law, and he went his way unto his owne land.

Annotations.

DDD Here beginneth the 17. Section of the Law: see Gen. 6. 9.

1 The Priest [the Chaldee calleth him *Prince*; the Greeke, *Iethro Priest of Midian*: see Exodus 2. 16. and 3. 1.]

2 Ver. 2. *he had sent her backe* [Hebr. *after her sending backe*: that is, he and her children were sent backe by Moses, for that trouble which befell in the way, Exod. 4. 26.]

3 Ver. 3. *an alien* [or, *stranger*: to Ger, the first part of his name signifieth: see Exod. 2. 21.]

4 Ver. 4. *Eliezer* [by interpretation, *My God is an helpe*: Aaron steward was of this name, Gen. 15. 2. hath beene my helpe] Hebr. *in my helpe*; which the Greeke translatheth, *my helper*: the Chaldee, *his word hath bene for my helpe*.

5 Ver. 5. *of God the mountain* (saith the Chaldee) upon which the glory of God was revealed: that was Horeb, where God gave his Law, Exo. 3. 1. Deut. 5. 2. Ver. 6. *he said* [to wit, by messengers sent before him. So the Centurion said unto Jesus, that which his messengers spake, Mat. 8. 6. 8. compared with

Luke 7. 3. 6. To make this plaine, the Greeke changeth the phrase thus, And it was told Moses, saying, Lo, Iethro thy father in law commeth, &c.

Ver. 7. *each other* [Hebr. *man his neighbour*: this speech the Greeke explaineth, *they sined one another*: and to *ask*, may imply not only a question, but a wish of their welfare, as Psal. 122. 6. So in 1 Sam. 25. 5. and 10. 4.]

Ver. 8. *found them* [that is, *befallen*, or *came upon them*: as the Greeke explaineth it. A phrase often used for afflictions that come upon any, as Neh. 9. 32. Psal. 116. 3. and 119. 143. Eith. 8. 6.]

Ver. 9. *rejoiced* [the Greeke translatheth, *was astonished*. Accordingly all that love Jerusalem are willed to rejoice with her, Esay. 66. 10.]

Ver. 10. *the hand* [that is, the power and tyranny: as the Chaldee translatheth it, *the anguish of the dominion of the Egyptians*.]

Ver. 11. *in the thing* [Hebr. *in the word*: which is often used for any thing or cause. The Greeke translatheth, *for this cause*. he was above them] that is, above the Egyptians. Or, *wherein they dealt proudly against them*, that is, against the Israelites. This sense the Greeke affordeth: and so we bee to understand words wanting, as *therein hath been greater than the Egyptians*; and hath gotten himselfe a name, as is expressed in Neh. 9. 10. which place gives light unto this. For Iethro's speech is broken off, through that joyfull accomplishment of his; ver. 9. as passions of the minde doe often swallow up words: as is noted on Exodus 4. 5. The Chaldee paraphratheth here faith, *in the things wherein the Egyptians thought to judge Israel, in that are they judged*. They drowned the children of Israel in the river, Exod. 1. 22. and themselves were drowned in the sea, Exod. 14.

Ver. 12. *take a burnt-offering* [the Greeke translatheth, *take burnt-offerings*: (whereof see Gen. 8. 20.) The he took for, or took and offered unto God; as taking of gifts, Pla. 68. 19. is by the Apollie expounded, *giving of gifts*, Ephel. 4. 8. So Exod. 25. 2.]

[to wit, of peace, or for thanksgiving, which word is sometime added, as in Exod. 24. 5. and they now keeping a banquet before the Lord, it is to be understood of peace-offerings, which men did eat of, Lev. 7. 15. whereas no man did eat of the burnt-offering Lev. 1. 9. bread] which word is used for all meat, Gen. 3. 19. & 21. 14. and eating of bread, is here for feasting; as bread is pure for a feast, Eccel. 10. 19. Dan. 5. 1. and the flesh of the sacrifices, is also called bread, Lev. 3. 1. & 21. 6. Num. 28. 2. before God] so it was a religious banquet, eaten before the Majestic of God, appearing in the cloud; as after in the place chosen of God for his worship, they offered sacrifices, and did eat before the Lord, Deut. 12. 5. 7. 1 Chron. 29. 21. 22.]

Ver. 15. *to enquire of God* [or, *to seek*: judgement of God; and the Chaldee, *to seek*: judgement from the face of the Lord: which was done by Moses, bringing their matters unto God, v. 19. Num. 27. 9. &c. & 15. 33. 34. 35. & for doubtful things, they used in Israel to enquire of God by the Prophets, 1 Sam. 9. 9. Hereupon Moses told the Judges whom he appointed under him,

him, that the judgement was Gods, Deut. 1. 17. And this teacheth such as goe to law one with another, not to seeke after their owne affections, but after the will of God, and therein to rest.

16 Verſ. 16. a matter.] Hebr. a word: which the Greeke rightly tranſlateth, a controversy; (ſo in Exod. 24. 14. See alſo Deut. 1. 12. male knowne) the Greeke ſaith, *ſyntrictiſtiſti*; which verſion the holy Ghoſt approveth, 1 Cor. 2. 16. from EL. 40. 13 Verſ. 18. ſake any.] a ſimilitude from the leafe of a tree, which ſaith for want of moiſture: to the care of judging ſo great a people, would wearie and wearie him. This Moſes himſelfe acknowledged, Deut. 1. 9. 12.

19 Verſ. 19. God ſhall be with thee] and conſequently will proſper thy proceedings for the word of thy ſelfe and thy people: ſee Gen. 31. 5. and 32. 9. and 39. 2. The Chaldee tranſlateth, for the Good of the Lord ſhall be thy help. to Godward:] Chaldee, *inquiring Doctrina* from the face of the Lord: as 1. 15. *thou ſhalt bring*] or, *bring thou the matters*; (or words:) in Greeke, their words: meaning their hard controversies, which could not be determined without counſel from God; as ſometime fell out, Num. 15. 33. 34. 35. and 27. 5. 6.

20 Verſ. 20. the worke] or deed:] in Greeke, *the workes*. This Moſes explaineth to be all the things which they ſhould do, Deut. 1. 18.

21 Verſ. 21. men of ability] or of power, vertue, and activitie; that is, vertuous, active, and able men, in body and minde, as Gen. 47. 6. 1 Chron. 26. 6. The Greeke tranſlateth, *able* (or mighty) men. The Hebrews deſcribe them thus: *Amſet chajil* (that is, Men of ability) are ſuch as he mighty in the Commandments, and exactly looke to themſelves, and ſubdue their affections; ſo that there be no diſſent (or contemptible) thing in them, nor evil name. And generally, able men are ſuch as have a ſtrong (or courageous) heart, to deliver the oppreſſed out of the oppreſſors hands; as it is ſaid of Moſes, he ſtood up and ſaved them; (Exod. 2. 17.) *Maimony* in *Sanhedrin*, ch. 2. ſect. 7. men of truth] the Greeke calleth them *juſt men*.

So in Zacharie 7. 9. judgement of truth, the Greeke there tranſlateth, *juſt judgement*. Again, juſtice is put for truth, in Pſal. 52. 3. becauſe the virtues are neere allied. So in the Hebrew Canons it is explained, *Men of truth are ſuch as follow after juſtice, for it ſelfe, out of their owne minde doe love the truth, and hate violent wrong, and ſee from all kinde of injuſtice*. *Maimony* in *Sanhedrin*, c. 2. 7. *controversieſſe* or *gaine*, *love*. The Chaldee tranſlateth, *hating to receive Mammon*. The Apoſtle expoundeth it, *not greedy of filthy lucre*, 1 Tim. 3. 3. 8. Sometime there is added, *gaine of money*, as Judg. 5. 19. which the Apoſtle calleth *love of money*, 1 Tim. 6. 10. The Hebrews explaine it thus, *Hating covetouſneſſe*, even their owne *Mammon* (or Riches) they haſten not thereto, nor are ready to gather riches: for who ſo haſtineſſe to be rich, neare ſhall come upon him. *Maimony* in *Sanhedrin*, ch. 2. ſect. 7. The love of lucre is the corruption of juſtice, Deut. 16. 19. 1 Sam. 8. 3. Pro. 1. 19. Ezek. 22. 27. *Eſa*, 56. 1. 1. Unto the four preſences here expreſſed, we may adde three moe, which are named in Deut. 1. 13. *Wiſe men*, and *underſtanding*, and

knowne: under which ſeven, all other vertues and good qualities are implied. The Hebrew Doctors ſay, of the moſt inferior Maſagrites, whom they call the *Court of three men*: there muſt be in every one of them, theſe ſeven things; *wiſdome*, *meekeſſe*, *the feare of God*, *warred of Mammon*, *love of the truth*, *love of fellow creatures*, (that is, of other men) and *that they be men of good name*. *Maimony* in *Sanhedrin*, c. 2. ſect. 7. See Num. 11. Deut. 1. & 17. *Ruler*] or *Prince*, *Captaine of thouſands*; in Greeke, *Chiliarchis*; ſuch we Engliſh, *Chief Captaines*, Acts 21. 31. 32. Rev. 6. 15. as the next, *Centurion*.

Verſ. 22. at all time] alwayes ready to heare the cauſes brought, the Greeke ſaith, *every houre*. But the Sabbaths and feaſts daies were excepted from theſe, as from all other civill affaires, Lev. 23. 37. 8. 21. &c. and by the Jewes Canons, *the evening before*, the Sabbath was alſo excepted from ſuch judgments, notwithstanding this general ſpeaking, at all time. *Maimony* in *Sanhedrin*, c. 11. ſect. 2. & 3. And they uſed in *Iſrael*, (as he there ſheweth in *Sanhedrin*, c. 3. ſ. 1.) the leſſer courts, to ſit from morning Prayer till the ſiſt houre of the day, that is, till noone: and the greater Court late, from the daily Sacrifice in the morning, till the daily evening Sacrifice. *let him be*] or, *it ſhall be*, &c. *made thou the burdens*] ſo Moſes calleth it Deut. 1. 12.

Ver. 23. to ſtand] that is, to endure. *come to their place*] that is, the land of Canaan, whither they are travelling, as Num. 10. 29. or, returne home with an end of their controversies, without long waiting. So ones *houſe*, or *home*, is called his place, Judg. 7. 7. and 9. 55. and 19. 28. 29.

Ver. 25. Moſes choſe] by the peoples conſent, who brought ſit men unto him, Deut. 1. 13. 14. &c. *made them*] Hebr. *gave* (or *ſet*) them heads, that is, Rulers. This he did, with a charge unto the Rulers to judge juſtly: ſee Deut. 1. 16. 17.

Ver. 27. his man] or, himſelfe: as Gen. 12. 1. And by Num. 10. 29. 32. it appeareth that Moſes earneſtly requeſted his coming againe, to guide the people.



CHAP. XIX.

1. The people came to Sinai. 3. God calleth Moſes up into the mount; and by him propoundeth unto Iſrael, the keeping of his covenant. 8. The peoples answer, that they would doe all, is returned to the Lord. 10. The people are ſanctified againſt the third day. 12. The mountaine is bounded, and muſt not be touched. 16. The fearefull preſence of God upon the mount: 19. whether at Moſes ſide. 21. The people and Priests are againe charged, not to breake their bounds, upon paine of death.

IN the third Moneth, after the going forth of the ſonnes of Iſrael, out of the land of Egypt: in the ſame day came they into the wildeſſe of Sinai. For they had journeyed from Rephidim, and were come to the wildeſſe of Sinai, and encamped in the wildeſſe: and there Iſrael camped before the

3 the mountaine. And Moſes went up unto God: and Jehovah called unto him out of the mountain, ſaying; Thus ſhalt thou ſay to the houſe of Jakob, and tell the ſons of Iſrael. You have ſcene what I did unto the Egyptians: and I have borne you upon Eagles wings, and brought you unto my ſelfe. And now, if hearkning ye will hearken unto my voice, and keepe my covenant, then yee ſhall be a peculiar treaſure unto me above all peoples: for all the earth is mine. And you ſhall be unto me, a kingdom of Priests, and an holy nation: Theſe are the words which thou ſhalt ſpeake unto the ſonnes of Iſrael. And Moſes came, and called for the Elders of the people, and laid before their faces all theſe words which Jehovah commanded him. And all the people answered together, and ſaid; All that Jehovah hath ſpoken, we will doe: And Moſes returned the words of the people unto Jehovah. And Jehovah ſaid unto Moſes, Loe I come unto thee in the thick cloud; that the people may heare, when I ſpeake with thee, and may beleeve in thee alſo for ever: And Moſes told the words of the people unto Jehovah. And Jehovah ſaid unto Moſes, Go unto the people, and ſanctifie them to day and to morrow: and let them waſh their clothes. And let them be ready againſt the third day: for in the third day Jehovah will come downe, in the cieſ of all the people upon Mount Sinai.

12 And thou ſhalt ſet bounds unto the people round about, ſaying, Take heed to your ſelves, that ye goe not up into the mountain, or touch the border of it: all that toucheth the mountaine, ſhall die the death. There ſhall not a hand touch it, but he ſhall be ſtoned with ſtones, or ſhot through with a ſhot: whether it be beaſt or man, it ſhall not live: when the ſound of the trumpet is drawne long, they ſhall goe up into the mountaine.

14 And Moſes went down from the mountain unto the people: and he ſanctified the people; and they waſhed their clothes. And he ſaid unto the people; Be yee ready againſt the third day: come not yee nigh unto a Wife. And it was in the third day, when it was morning, that there was voices, and lightnings, and a heave cloud upon the mountaine; and the voice of the trumpet exceeding ſtrong: and all the people that was in the Campe trembled. And Moſes brought forth the people out of the Campe, to meet with God: and they ſtood at the nether part of the mountaine. And mount

Sinai was all of it on a ſmoke, becauſe that Jehovah defended upon it in fire: and the ſmoke thereof aſcended as the ſmoke of a furnace; and all the mountaine trembled exceedingly. And the voice of the trumpet was going and waxing ſtrong exceedingly: Moſes ſpoke; and God answered him by a voice. And Jehovah deſcended upon mount Sinai, on the top of the mountaine: and Jehovah called for Moſes upon the top of the mountaine, and Moſes went up. And Jehovah ſaid unto Moſes; Go downe, ſanctifie unto the people; leſt them breake through unto Jehovah, to ſee, and many of them fall. And the Priests alſo, which come neere unto Jehovah, let them ſanctifie themſelves; leſt Jehovah breake forth upon them. And Moſes ſaid unto Jehovah; The people cannot come up unto mount Sinai: for thou haſt teſtified unto us, ſaying; Set bounds about the mountaine, and ſanctifie it. And Jehovah ſaid unto him; Goe downe, and come up thou and Aaron with thee: but the Priests and the people, let not them breake through to come up unto Jehovah, leſt he breake forth upon them. And Moſes went downe unto the people, and ſaid it unto them.

Annotations.

Moneth] or, new moneth; which was the firſt day of every moneth among the Hebrews: therefore here followeth in the ſame day, to ſignifie not the Moneth onely, but the firſt day thereof to be meant. Or (as ſome thinke) the ſame day meaneth the third day, as it was the third moneth, and this was 430. yeeres after the promiſe made unto Abraham: but the covenant of the Law now given, could not diſannull the covenant (of grace) that was confirmed aſide of God, in reſpect of Chriſt, Gal. 3. 17. Sinai] in Greeke, the Holy Ghoſt writeth it *Sina*; which is a mountain in Arabia, ſituate in the wildeſſe, called thereupon, the wildeſſe of mount *Sina*, Gal. 4. 25. Acts 7. 30.

Verſ. 3. unto God] the Greeke ſaith, *unto the mountaine of God*: the Chaldee, *into the preſence of the word of the Lord*: this was Chriſt, who is called the *Angel*, Acts 7. 38. the *Angel* of Gods Face (or preſence) *Eſay* 63. 9. It ſeemeth that the cloud by which God conducted them, now reſted upon that mount. See Num. 9. 17. &c.

Verſ. 4. you] or your ſelves have ſcene, &c. This ſpeech was to prepare them to receive Gods covenant now to be made: and the like was ſpoken at the renewing of the covenant. Deut. 29. 28. *eagles wings*] To carry you out of your place of bondage, openly, ſafely, ſpeedily; as the eagle doth her young ones, from their ſluggiſh neſt. This ſimilitude is more explained in Deut. 32. 11. And as the

the Church of *Israel* here, fled from the dragon *Pharao*, (as hee is called in Ezek. 29. 3.) to the Christian Church fled from the Serpent (or Dragon) into the wilderness, with two wings of a great Eagle Rev. 12. 14. The Greeke and Chaldee here translate, as upon Eagles wings. unto my selfe, } to serve me at this mount, as was promised in Exod. 3. 12. and for ever: so the Chaldee explaineth it, to my service; and Thargum Jerusalem faith, to the doctrine of my Law.

Verf. 5. my voice the voice of my Word, faith Thargum Jerusalem. a peculiar treasure or Jewell. The Hebrew *Segullah* signifieth ones owne proper good, which he loveth and keepeth in store for himselfe, and for speciall use, 1 Chro. 29. 3. Eccles. 2. 8. Here it is applied to Gods Church, and translated in Greeke, a peculiar people, which phrase Paul followeth, in Tit. 2. 14. but Peter expreth it by another word, a people for peculiar possession. 1 Pet. 2. 9. as the Greeke version is in Mal. 3. 17. The Chaldee translataeth it, beloved: so doe other Hebrews, saying, *Segullah*, signifieth that they should be beloved before him, as a desirable treasure, which a King delivereth into the hand of any of his Officers, and keepeth it himselfe. And such is the case of Israel, of whom it is said, (in Deuter. 32. 9.) For the Lords portion is his people, &c. *R. Menachem* on Exod. 19. This grace (which the Apostles have now obtained by Christ) is sundry times mentioned to the praise of God, Deut. 7. 6. and 14. 2. and 26. 18. For Jah hath chosen Jakob unto himselfe: Israel for his peculiar treasure, Psal. 135. 4. the earth with the plenty thereof is mine, yet my delight is in you, to love you, and to chuse you and your seed above all peoples; so Moses openeth this speech, in Deut. 10. 14. 15. and other Prophets; as, Thou Israel art my treasure: Jakob, whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chiefe men thereof, and said unto thee; Thou art my servant, &c. Eley 41. 8. 9.

Verf. 6. a kingdom of Priests [which the Apostle (following the Greeke version) calleth a kingly Priesthood, 1 Pet. 2. 9. The Chaldee faith, you shall be before me, Kings, Priests, and an holy people. Such Christ hath made us, unto God his father, Rev. 1. 6. Kings, to reigne on the earth, Rev. 5. 10. and Priests to offer up spiritual sacrifices, 1 Pet. 2. 5. Rom. 12. 1.

Verf. 7. Elders [by them to communicate these things with the people: see Exod. 3. 16. laid] or proposed, Hebrew *zann*.

Verf. 8. together [with one accord, as the Greeke explaineth it: and cliveth Moses faith, with one voice, Exo. 24. 3. The people not yet knowing the impossibility of the Law, which is weak through the flesh, Rom. 8. 3. make promise of more than they were able to performe. After, when the Law was pronounced, they feare and flee away, Exod. 20. 18. 19. And it cannot be, but either men not understanding the Law, doe presume of their owne strength; or understanding it, doe despair, unless the grace of God in Christ, doe sustaine them, Rom. 7. 3. 10. 24. 25.

Verf. 9. in the thicke cloud [Hebrew, in the thicke

refle of the cloud: which the Greeke explaineth, the pillar of the cloud: the Jerusalem Thargum expoundeth it, my Word shall be revealed unto thee in the thicke cloud. in them] (see Exodus 14. 31. This coincidence in Moses, the Jewes always retained, and said they were Moses disciples, they knew that God spake with Moses, John 9. 28. 29. They write of him thus: Moses our Master, Israel believed not in him, because of the signes which he did: for hee that believeth because of signes, there is in his heart a suspicion that the signe may possibly be done by enchantment or sorcery. But all the signes which Moses did in the wilderness, hee did them upon necessity, &c. we needed food; hee brought us downe Manna. They were a thirst; hee clate the rocks for them. The congregation of Korah rebelled against him; the earth swallowed them: and so all other signes. But whereas before believed we in him? For that standing at mount Sinai, which our owne eyes did see and saw a stranger; and our eares did heare, and not another, the fire, and the thunders, and the lightnings; and hee went neere to the thicke darkefesse, and a voice spake unto him, and we heard it; Moses, Moses, goe say unto them thou and thus. And so it is said, Face to face the Lord spake with you, (Deut. 5. 4.) &c. This standing at mount Sinai, it selfe alone was an evident confirmation of his prophesie, that it was truth, and without all suspicion in it; as it is written, Loe I come unto thee in the thicke cloud, that the people may heare when I speake with thee, and may believe in thee for ever, (Exodus 19. 9.) So then before this thing they believed not in him, with such a beliefe as continueth for ever; but with a beliefe that had [doubtfull] conceits and thoughts after it. *Maimony in Mish. in Iksud hatarab*, c. 8. l. 1.

Verf. 10. sanctifie them [that is, bid them, and looke that they doe sanctifie, and holily prepare themselves, that they may be humbled at my feet, to receive my words; as Deut. 33. 3. This was by cleansing themselves from all filthinesse of the flesh and spirit, 2 Cor. 7. 1. inwardly by faith, Act. 15. 9. outwardly by washing their garments, (whereof see Gen. 35. 2.) and their bodies, as appeareth by other places that shew the sanctifying of the Priests and people, Lev. 8. 6. and 15. 5. 6. 8. 13. 16. 18. 21. 22. &c. and abstaining from their wives, as after followeth here, verse 15. Which things figured our sanctification and cleansing by Christ Jesus, with the washing of water, by the Word, even the washing of regeneration, and renewing of the holy Ghost, Ephel. 5. 26. Tit. 3. 5. From this precept the Hebrew Doctors gather their Doctrine and practise, for baptizing all whom they admit unto their Church and covenant: as *Maimony* sheweth in *Affures Biab*, chap. 13. and is more fully set downe in the Annotations on Gen. 17. 12.

Verf. 11. the third day [which is thought to be the day that after was called Pentecost, the 50. day after the Passover; then was a yearly feast, Exod. 23. 16. Lev. 23. 15. 16. &c. Act. 20. 16. On this day the fiery law now given on mount Sinai: on this day the fiery tongues were given after given for preaching the Gospel in Jerusalem, Acts 2. 12. &c. And many myteries are of the third day, in the Scriptures: see the notes on Gen. 22. 4.

Verf.

Verf. 13. touch it [or, touch him; that is, the man or beast that shall touch the mountain, shall be so execrable unto you, as ye shall not touch it with hand, but stone it, or shoot it through. These ordinances were outward, concerning the mount that might be touched; terrible, that the people could not be so irre that which was commanded; and shewed the nature and use of the Law, contrary to the Gospel on mount Sinai, as Paul explaineth it, Heb. 12. 18. 20. 22. &c. with a storm with arrow (or dart) as the Apollie in Greeke openeth the Hebrew phrase *footing*, foot through, Heb. 12. 20. the found of the trumpet [or, the sounding trumpet: called in Hebrew *labbal*, translated in Greeke, voices and trumpets, but the Apollie seemeth to expresse it by the found (or echo) of the trumpet: Heb. 12. 19. the Chaldee turneth it, the trumpet. Every 50. yeere was the sounding of trumpets called *labbal* (the *labbal*) Levit. 25. 10. see the Annotations there, and Jos. 6. 4. 5. is drawne long] or, draweth (that is, continueth) the found: and to there be an end of the trumpets founding. shall goe up [that is, as the Chaldee paraphraseth, when the trumpet shall be withdrawn, they shall have leave to goe up: and as the Greeke translataeth, when the voices, and the trumpets, and the cloud, are departed from the mountaine, they shall goe up. So that whiles the signes of Gods Majestie were on the mount, the people were forbidden to approach: but when they were ceased, the people might goe up, as to any other common mount; whereas untill that time the mountaine was sanctified, verf. 3.]

Verf. 15. unto a wife [or, to a woman; that is, any of you unto his wife, to lye with her; as the Jerusalem Thargum expoundeth it, the ministerie of the bed. A like speech falld betweene Abimelech the Priest and David, about eating of the holy bread, 1 Sam. 21. 4. 5. This was for the more humiliation and preparing of the people: as Paul teacheth that man and wife may abstaine with consent for a time, that they may give themselves to fasting and prayer, 1 Cor. 7. 5. It seemeth also by the Law in Levit. 15. 18. that there was a figurative uncleannesse by all such copulation: see the Annotations at that place.

Verf. 16. voices [that is, thunders; see Exod. 9. 23. bezie] that is, very thicke cloud, the Greeke translataeth, darkefesse cloud. These were signes of Gods glorious presence, and of his judgements against the breakers of his Law: the Prophets use the like words to signify his Majestie, Psal. 18. 9. 10. 12. 14. and 97. 2. 4. And these things were now done by the ministerie of Angels, Act. 7. 53. Gal. 3. 19. for God came, with ten thousands of Saints, Deut. 33. 2. trumpet] shewing the nature of the Law, to manifest Gods will, mens transgressions, and to warne them of the wrath deserved, Eley 58. 1. Ezek. 33. 3. Rom. 3. 20. and 4. 15. trembled] or was afraid. The spirit of bondage which was in the people, caused them to feare, Rom. 8. 15. for they were not perfect in the love of God, 1 John 4. 18.

Verf. 17. to meet with God [as the Chaldee paraphraseth, with the Word of the Lord. Thus Moses

as a Mediatour stood betweene the Lord and the people; because they were afraid, Deut. 5. 5. Gal. 3. 19. at the latter part] without the bounds that Moses had limited, verf. 12. They stood here (as the Hebrews write) after the order that Moses mentioneth (in Deut. 29. 10. 11. when after forty yeeres he renewed the covenant; First there were the *tribes* (the Priests, Exo. 19. 22.) which came neere unto the Lord: after them, the Heads of the Tribes, the Rulers: after them the Elders: then the Officers: after them, all the men of Israel: then the little ones: after them the women: and then the strangers. *Aben Ezra*, on Exod. 19.

Verf. 18. on a smoke] With clouds and smoke, God often manifested his glorious presence to his people, Exod. 40. 34. 35. 2 Chro. 5. 14. & 6. 1. and 7. 1. 2. Eley 6. 4. Rev. 15. 8. there was the hiding of his power, Hab. 3. 4. descended] God who filleth heaven and earth, Jer. 23. 24. is said to descend or come downe to certain places, when hee there manifesteth his glory: and it is spoken of him after the manner of men. See the notes on Gen. 6. 6. and 11. 5. in fire] for Gods Word is like to fire, Jer. 23. 29. and his Law was fire, Deut. 33. 2. as hee himselfe is a consuming fire, Deut. 4. 24. Thargum Jerusalem explaineth it thus, because the glory of the Majestie of the Lord was revealed upon it, in a flame of fire. The mountaine burnt with fire unto the midst of heaven, with darkefesse, clouds, and thicke darkefesse, Deut. 4. 11. all the mountaine] the mountaine [and the Lord, and trembled, Hab. 3. 10. they leaped like rammers, Psal. 114. 4. the earth quaked, the heavens all dropped at the presence of God; even Sinai it selfe, at the presence of God, the God of Israel, Psal. 68. 6. Judg. 5. 5. The Greeke translataeth, all the people was affrighted.

Ver. 19. going and waxing strong] that is, continually proceeding and increasing in loudnesse and strength more & more. See a like phrase in Gen. 8. 3. Moses spake] so fearful was the sight, that Moses said, I am sure afraid and tremble, Heb. 12. 21. by a voice] by a more gentle mean than the thunder, or loud shrilling trumpet: that Moses might be confirmed and not affrighted. (So Daniel being daunted with a vision, was strengthened by the Angels words, Dan. 10. 8. 16. 17. 19.) And this voice was heard of the people; as is likely by that promise unto Moses, in verf. 9. It signified also, that onely the Lords voice takes away the terrors of the Law: for by Moses the Law was given, but by Christ (who answered the Law and fulfilled it) cometh grace and truth, Joh. 1. 17.

Verf. 21. testifie unto] or, charge (contest) the people. Paul will to contest (or charge) before God and his Angels, 1 Tim. 5. 21. 2 Tim. 2. 14. and 4. 1.

lest they breake] or, that they breake not through, to wit, the bounds set for them. so [as Moses did] at the first, till hee was stayed of God, Exodus 3. 3. Curiosity is forbidden that men might walke by faith, not by sight, 2 Cor. 5. 7. and learne humility, Rom. 12. 3. The Greeke here translataeth, lest they draw neere unto God, to confiders (or to behold) and Luke useth the word in that sense, in Stephens speech of Moses, Acts 7. 31. full] that

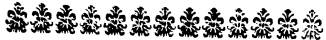
is,

is, be killed of the Lord, ver. 12. as 50. thousand and 70. men of *Behemoth*, were slain for looking into the Ark of God, 1 Sam. 6. 19. So, *falling* is used for *falling*, in Gen. 14. 10. 1 Cor. 10. 8.

22 Ver. 22. *which come near* [that is, as the Chaldee explaineth, *which come near to minister before the Lord*. These Priests are after called *young men of the sons of Israel*, Exod. 24. 5. and were the *first borne* of the people whom God had sanctified to himselfe, Exod. 13. 2. in whose place he afterward tooke the Tribe of Levi, Numb. 8. 14, 15, 17, 18. *Sanctified themselves* [that is, prepare, wash, and keepe themselves from being defiled with sin, by touching the mount, as v. 24. 12. *break forth*] which the Chaldee expoundeth, *be strong*, (that is, very angry) but it implieth death also, when God *breaketh forth as the breath of waters* upon men to destroy them; as 2 Sam. 5. 20. & 6. 6, 7, 8.

23 Ver. 23. *cannot* [or, *shall not be able to come up*, by reason of the former charge and limitation. It seemeth therefore that *Moses* thought it needlesse to speake so often and instantly to the people: but God urgeth it againe, ver. 24. so restraining the curiositie of the people; and shewing the end of the Law, to be rather to exclude men from God, (by reason of their finnes) than to justify or give them life, as doth the Gospel; for it was the *ministration of death*, 2 Cor. 3. 7. Gal. 3. 10, 11, 19, 21, 22, 23, 24. Mount *Sinai*, *in bondage with her children*, Gal. 4. 25.]

24 Ver. 24. *break through*] the Greeke here translates, *let them not violently presse to come up*: but that which the Law suffereth not, the Gospel admitteth, Matthew 11. 12. Luke 16. 16. Hebrews 12. 18, 22, 23, 24.



CHAP. XX.

1, The ten Commandments are spoken by GOD on mount Sinai. 18, With thunders, lightning, sound of the trumpet, &c. whereas the people are afraid. 20, *Moses* comforteth them. 22, God upon this occasion, againe forbidde them Idolatry. 24, Of what sort the Altar should be.

1 AND God spake all these words, saying, I Jehovah thy God which have brought thee out from the land of Egypt, from the house of servants. Thou shalt not have any other gods before my face. Thou shalt not make unto thee a graven thing, or any likeness of things which are in the heavens above, or which are in the earth beneath, or which are in the waters beneath the earth. Thou shalt not bow downe thy selfe to them, neither serve them: for I Jehovah thy God am a jealous God, visiting the iniquitie of the fathers upon the sonnes, upon the third and upon the fourth generation of them that hate me: And doing mercie unto thousands of them that love mee,

and of them that keepe my Commandments. Thou shalt not take up the name of Jehovah thy God in vaine, for Jehovah will not hold him guiltlesse, that shall take up his name in vaine. Remember thou the Sabbath day, to sanctifie it. Six daies shalt thou labour, and shalt doe all thy worke. But the seventh day is a Sabbath to Jehovah thy God: in it thou shalt not doe any worke: thou, or thy son, or thy daughter, thy manservant, or thy woman-servant, or thy catel, or thy stranger which is within thy gates. For in sixe daies Jehovah made the heavens and the earth, the sea and all which are in them; and rested in the seventh day: therefore Jehovah blessed the Sabbath day, and sanctified it. Honour thy father and thy mother, that thy daies may be prolonged upon the land which Jehovah thy God giveth thee. Thou shalt not kill. Thou shalt not commit adulterie. Thou shalt not steale. Thou shalt not answer a false witness against thy neighbour. Thou shalt not covet thy neighbours house: thou shalt not covet thy neighbours wife, or his manservant, or his woman-servant, or his ox, or his asse, or any thing which is thy neighbours. And all the people saw the voices, and the lightnings, and the voice of the trumpet, and the mountaine smoking: and the people saw, and removed away; and they stood a farre off. And they said unto Moses, Speake thou with us, and we will heare; and let not God speake with us, lest we die. And Moses said unto the people; Feare not, for God is come for to tempt you; and that his feare may be before your faces, that you may not sinne. And the people stood a farre off: and Moses drew neere unto the thicke darknesse where God was. And Jehovah said unto Moses, Thus thou shalt say unto the sons of Israel: you have seene that I have spoken with you out of the heavens. Yee shall not make with me gods of silver, or gods of gold: yee shall not make unto you. An Altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheepe and thy oxen: In every place where I shall make the memoriall of my name, I will come unto thee, and I will blesse thee. And if thou wilt make unto mee an altar of stones, thou shalt not build them of hewen stones: for if thou lift up thy toole upon it, thou hast polluted it. And thou shalt not go up by steps unto mine altar, that thy nakednesse be not discovered thereon.

Annotations.

Annotations.

1 GOD spake] The Law was given by the ministerie of Angels, Hebr. 2. 2. Acts 7. 53. out of the midst of fire, cloud, and darkness, with a great voice, which spake the words, Deut. 4. 22. Heb. 12. 26. all these words] these ten Commandments following; and, *be added in mee*, Deut. 5. 22. wherefore they are called the *ten Words*, Ex. 34. 28. that is, the ten Commandments; as the Word of God, Marke 7. 13. is the Commandment of God, Matthew 15. 6. See the notes on Exodus 34. 28. The Apostle calleth the Law, the voice of words, Hebrews 12. 19.

2 Ver. 2. I Jehovah] understand, I am Jehovah, as the Greeke explaineth it: or, I Jehovah am thy God. The words, I Jehovah, note the unitie of the Godhead, as elsewhere he saith, Jehovah our God, Jehovah is one, Deut. 6. 4. what the name signifieth, is noted on Gen. 24. 4. Exod. 6. 3. thy God] though he is so by creating us, yet here he specially intendeth the covenant of grace made with his people; whereby they are blessed that have Jehovah for their God, Psa. 33. 12. From hence ariseth his authority to command: and this is a reason of our obedience, because he is Jehovah, & our God: therefore, as it is here prefixed to the first Commandment, so is it annexed to the rest, as to the second, in Lev. 19. 4, 31. to the third, in Lev. 19. 12. to the fourth, in Lev. 19. 3, 30. to the fifth, in Lev. 19. 3, 32. to the sixth, in Lev. 19. 16. to the seventh, in Lev. 18. 6 & c. to the eighth, in Lev. 19. 11, 12. to the ninth, in Lev. 19. 16. and generally to all the Commandments, Lev. 18. 5. and 19. 37.

of servants] the Greeke and Chaldee saith, of servants, or bondage: see Exod. 13. 3. Egypt was a furnace of iron, Deut. 4. 20. a figure of our spiritual bondage and misery under Satan: and the deliverance from it, figured our salvation by Christ, Coloss. 1. 13. Luke 1. 71, 74, 79. Acts 26. 18. from these graces are forcible arguments to persuade us to faith and obedience: Yee are my ministers, saith Jehovah, &c. that ye may know and believe me, and understand that I am Ie. I, I am Jehovah: and beside me there is no Saviour. I have declared; and have said, Elay 43. 10, 11, 12. I am Jehovah thy God, the Holy one of Israel, thy Saviour: I gave Egypt for thy ransome, &c. Elay 43. 3.

3 Ver. 3. Thou shalt not have] or, There shall not be to thee: but this Hebrew phrase the Holy Ghost changeth into another equivalent; as, There is not in us, Luke 9. 13. that is, We have not, Matth. 14. 17. This and most of the other precepts, are prohibitions, forbidding the evill, expressly commanding the contrary good inclusively: for we must both of *leave evill and doe good*, Psa. 34. 15. But Gods forbode bindeth most strictly, and alwaies, and we are borne in evill, and are prone unto it, rather then to good; and are therefore called by these Commandments from all corruption, unto the integritie wherein God first created us. other gods] the Chaldee explaineth it singularly, other god: and so the Scripture also expresseth it, in

Exod. 34. 14. Psa. 81. 10. For, Is there a god beside me? saith the Lord, Elay 44. 8. There is none other god but me; though there be many that are called gods, 1 Cor. 8. 4, 5. unto whom the vaine heart of man fallily attributeth deity: for whatsoever the Gentiles sacrificed, was unto devils, and not to God, 1 Corinth. 10. 20. Levit. 17. 7. Deut. 32. 17. And the gods that have not made the heavens and the earth, shall perish from the earth, and from under these heavens, Jerem. 10. 11. Hereby on the contrary we are commanded to have Jehovah for our God: which is, to know him, and to serve him with a perfect heart, and with a willing minde, 1 Chron. 28. 9. to love him with all the heart, and with all the soule, and with all our might, Deut. 6. 4, 5. to feare, believe, honour, obey, and cleave unto him, Deuter. 6. 13. 2 Chron. 20. 20. Psa. 22. 24. 1 Sam. 15. 22. Deut. 11. 22. before my face] or, against my face, that is, against, or before mee: the Greeke and Chaldee translate it, but me. After, in ver. 23. *Moses saith*, with me. It implieth also all time and place: as, before the Sunne, Psa. 72. 17. is, so long as the Sunne endureth; so here before me, is so long as I am, for ever and ever. And all place, as, Whither shall I see from thy face (or presence?) Psa. 139. 7. Therefore also the face or presence of God is here mentioned, because hee beholdeth the secrets of the heart, Psa. 44. 21, 22. & 139. 23, 24. and the Lame (and so every precept) is spiritual, Rom. 7. 14. and bindeth the whole man, body, soule, and spirit; the understanding, the will, and the effects of them both, for ever.

4 Ver. 4. Thou shalt not make] As the former precept forbade all feigned gods, so this forbids all feigned service, whether it be to the true God, or any other: and commandeth to worship God in spirit and truth, John 4. 24. In the Chaldee paraphrase called *Targum*, this is expressly said to be the second Commandment; and such is the general opinion of the Jew Doctors; as *Philo in exposit. Decalogi*, *Iosephus antiq.* l. 3. and others; yet some now would make this but a part of the first Commandment. So the Sabbath is by him and other ancient Rabbins, called the fourth precept, (as is observed on Gen. 49. 12.) which by the others account must be the third. Making, here meaneth not only with the hand, but with the heart or imagination; for we ought not to think that the Godhead is like unto gold, &c. Act. 17. 29. And to worship the Sunne or Moone, or any creature, is to make an Idol of it, Deut. 4. 17, 19. *unto thee* [or for] thy selfe: to weete, without commandment from God; for by his commandment *Moses* made the *Chebrams* in the Sanctuary, Exod. 25. 18. and the brazen Serpent in the wilderness, Num. 21. 8. And this forbiddeth not all images of creatures for civil use, (which are allowable, Mat. 22. 20.) but for religious. So the Law explaineth it, as, ye shall not set up any image of stone in your land, to bow downe unto it, Lev. 26. 1. and the Prophets phrase of Images which ye made unto you, Amos 5. 26. is expounded thus, which ye made to worship them, Acts 7. 43. But to make any image of the invisible God, is altogether unlawfull, and unpollish, Deut. 4. 12, 15. Elay

Esa. 40. 17, 18. Rom. 1. 22, 23. And by this, for thy selfe, he forbiddeth the making of any for others al-
to; as when *Aaron* made one for the people, Exodus 32. 1. &c. The Hebrew Canons say, *He that maketh an Idol for himselfe, though he make it with his own hand, nor serve it, he is guilty. Likewise he that maketh an Idol with his hand for others, though he make it for an Infidel, he is guilty. Therefore hee that maketh an Idol for himselfe with his own hand, he is double guilty: Maimny in treat. of Idolatry, c. 3. §. 9. a graven thing* in Hebrew, *Pesil*, which is any thing hewen, graven, cut, or carved: the Greek translatteth it, *an Idol*, the Chaldee, *an Image*, and the Thargum call *Imahim*, addeth *Image or Figure*. And the holy Text elsewhere expressly condemneth *Image*, Ezek. 16. 17. and not only graven but *molen*, Hof. 13. 2. or *painted*, Ezek. 8. 10. So under this one particular, all portraiture, and humane devices are forbidden, not only things made with hand, but with heart & thought, Act. 17. 23, 29. Every such Image is a teacher of lies, Hab. 2. 18. and *who so formeth a god, or melteth a graven Image, it is profitable for nothing*, Eley 44. 10. *like- nisse* in Hebrew, *Tummal*: which *Idols* openeth by two o'her words, *Semel*, and *Tamish*, that is, *Similitude* and *Figure*, Deut. 4. 16. and elsewhere he nameth also *Matsebah*, and *Maishib*, that is, *Stane*, (or pillar) and *Pillare*, Levit. 26. 1. So that all shapen, portraiture, precepts, and devices of men, are forbidden in Gods worship, Eley 29. 19, Mat. 15. 8, 9. Coloff. 2. 23. And on the contrary, Gods commandments & statutes for his worship and service, are to be kept and practised, without adding any thing unto them, or taking any thing from them, Deut. 5. 32 & 6. 17, 18. & 12. 8, 32. *in the heavens* as the Sunne, Moone, Starres, Fowles, or the like, Deut. 4. 17, 19. The worshipping of Angels is also forbidden, Coloff. 2. 18. *in the earth* as the likeness of man or woman, or of beasts, or creeping things, Ezek. 23. 14, Deut. 4. 16, 17, 18. Eley 44. 13. After this manner, the nations of the world corrupted true religion, Rom. 1. 23. *in the waters* as any fish, or the like, Deut. 4. 18. So all resemblances whatsoever, are here forbidden, which men can make. Behold, they are all *vanitie*, their works are nothing, their molten Images are wind and confusion, Eley 41. 29.

Verf. 5. *not bow downe* [or, *not worship*: under this one, all other gestures of reverence are forbidden; as bowing the knee, 1 King. 19. 18. kissing, Hof. 13. 2. lifting up of the eyes, Ezek. 18. 6. spreading out of the hand, Psal. 44. 21. and the like. Contrariwise they are to be broken down, burned, destroyed, and detested, Deut. 12. 3. & 7. 25, 26. Eley 30. 22. *to them* that is to any creature, Rom. 1. 25. though an Angell, Rev. 22. 8, 9. or to the Image of any creature, or of God himselfe, Eley 40. 18, 21. Rom. 1. 23. or to any worke of our own hands, Jer. 1. 16. Mic. 5. 13. And as we may not bow downe unto them, so neither before them, 2 Chron. 25. 14. yea these two phrases doe one explaine another; as to pray before the Lord, 1 Chron. 17. 25. to pray unto him, 2 Sam. 7. 27. and to bow down (or worship) before the Devil, Luke 4. 7. to bow downe

unto him, Mat. 4. 9. But to bow downe unto men, for civill honour is lawfull, Gen. 23. 7. 1 Sam. 24. 8. *serve them*] The Hebrew *gashad*, implieth all manner of service, both that which in Greeke is called *Latreia*, as in this place; and *Doctia*, as by it the Greek version explaineth it, in Exo. 23. 33. and many other places. The Hebrew Doctors say, *The root of the Commandment against Idolatry, is, that men should not serve any of all the creatures: neither Angell, nor Sphere, nor Starre, nor any of the four Elements, nor any thing that is created of them. And although he that serveth, knowes that the Lord is God, and serveth the creature after the manner that Enos and men of his age served at first; (whereof see the notes on Gen. 4. 26.) yet hee, he is an idolater. Maim. in Mishneh treat. of Idolatry, c. 2. sect. 1. Under this name *Serve*, is comprehended every religious worke, with hand, mouth, or heart: as prayer, or thanksgiving, Eley 44. 17, Jer. 2. 27. confidence in them, Psal. 115. 4, 8. offering of sacrifice, 2 King. 17. 35. burning of Incense, Jer. 18. 15. preaching for them, Jer. 2. 8. asking counsell of them, Hof. 4. 12. building temples, altars, or other monuments unto them, Hof. 8. 14. & 12. 11. erecting of ministeries, Numb. 8. 24. or doing any ministerial worke for their honour, Amos 5. 26. compared with Num. 4. 24, 25. contributing to their maintenance, Numb. 7. 35. Nehem. 10. 32, 39. brotherhood with them, Eley 44. 11. communion in the service of them, 1 Cor. 10. 18, 21. 2 Cor. 6. 16, 17. familiar conversing with teachers of Idolatry, 2 John 10. 11. reading the bookes thereof, Act. 19. 19. or any other way to learne their abominations, Deut. 12. 30. The Hebrews say, *Idolaters have made many bookes of their service, and of the worke and rites of the same, the holy blessed (God) hath commanded us that we should not at all reade in these bookes. Maimny in treat. of Idolatry, c. 2. §. 2. Also they say, He that serveth an Idol, after the manner of the usuall service thereof, although he doe it in the contrary thereof, he is guilty. Maimny ibidem, c. 3. §. 1. On the contrary, God hereby requireth, that wee should bin, in such places, and with such things and rites as himselfe hath commanded, Deut. 12. 5. 14, 18. and serve him only; 1 Sam. 7. 3. Mat. 4. 10. *judah*, and a conjuring fire, Deut. 4. 24. God is said to be an husband unto his people, Jer. 2. 2. Hof. 2. 19. Idolatry is *whoredome*, Deut. 31. 16. Judg. 2. 17. Jer. 3. 9, 20. Therefore Gods indignation against this sinne, is called *jealousie*: and as that is the rage of a man, so that he will not spare in the day of vengeance, Prov. 6. 34. so the Lord here threatneth to visit, that is, to search out and punish this iniquity: for visiting often signifieth, Jer. 44. 13. and 5. 9, 29. and when hee visiteth them, they shall fall and perish, Jer. 6. 15. and 10. 15. *the former*] or children, posterity; meaning such as are transgressors with their fathers, as after he saith *him that hate me*. So here the Chaldee paraphrasteth, *upon the rebellious families*. Otherwise, if the former feare, and doe not such evil, God saith, *he shall not dye in the iniquitie of his father, but, he shall surely live*, Ezek. 18. 4, 10, 13, 14, 17. *generation*] this word is supplied both in the Greeke and Chal-**

dee versions. The Hebr. phrase is, *on the thirds, & on the fourths*: such defects are common, see Exo. 12. 3. Gen. 4. 20. & 4. 24. So after in v. 6. *unto themselves*, that is, the thousand generation. *of them that hate me*, for, to my haters: whereunto the Chaldee addeth, *when the suns goe out to sin after their fathers*. For hereby they turn to be Gods enemies, Mic. 2. 8. as they do love him, that keep his commandments, v. 6.

Verf. 6. *love me, &c.*] Love is first named as that from which the keeping of the commandments proceedeth, John 14. 15. for, *the end of the Commandment, is Love out of a pure heart, &c.* 1 Timothy. 1. 5. and towards such as love him, and keep his commandments. God keepeth covenant and mercie, Daniel 9. 4. The Hebrew Doctors write, *Let not a man say, I do the Law, and exercise my selfe in the wisdom thereof, to the end that I may receive all the blessings that are written therein; or that I may be worthy of life, in the world that is to come: and I will keepe me from the transgressions which the Law warneth mee of, that I may be delivered from the curses written in the Law, or that I be not cut off from the life of the world to come. It is not meet to serve God after this manner. For hee that serveth thus, serveth of feare, &c. but hee that serveth of love, exerciseth himselfe in the Law, and walketh in the waies of wisdom; not because of any thing in the world, nor for feare of evil, or that he may inherit good things: but doth the truth, because it is the truth, &c. And this is a very great dignitie which no wise man is worthy of: and it was the dignitie of Abraham our father, whom the holy blessed (God) called his Lacer (or Friend), Eley 41. 8. because he served him not but of Love. And this is the dignitie which God commandeth us, by the hand of Moyses, saying, And thou shalt love the Lord thy God, (Deut. 6. 5.) And at what time a man loveth the Lord, with love convenient, immediately he will doe all the Commandments out of love, &c. Maim. treat. of Repentance, chap. 10. sect. 1, 2.*

Verf. 7. *not take up*] to wit, upon thy lippen, or mouth. (as this phrase is opened in Psal. 16. 4. and 50. 16.) that is, not speake, use, or mention. So to take up a proverb, Eley 14. 4. to take up a lamentation, Ezek. 26. 17. is to speake or utter the same. The Chaldee restraineth it to one particular, *thou shalt not sweare by the name, &c.* and the Thargum called *Imahim*, thus, *My people the name of Itralei; Let not any of you sweare by the name of the Word of the LORD your God in vaine: but though swearing be a principall thing here intended, Eley 48. 1. yet the precept is more large, forbidding all unrevrent & unholty use of Gods name, in heart, mouth, or action: and commanding the sanctifying thereof, as it is Holy & Reverend, Mat. 6. 9. Psal. 111. 9. and to sweare by the same, Deut. 6. 13. Name] that whereby God hath made himselfe knowne; as his titles and attributes, Ex. 34. 5, 6, 7. his Word, Law, Gospell, Deut. 32. 3. Act. 9. 15. (as the Law of Christ, Eley 42. 4. is expounded to be his Name, Mat. 12. 21.) also prayer, Gen. 4. 26. and Gods whole worship, and all ordinances pertaining thereto, Deut. 12. 5. Mal. 1. 11. 12. Mic. 4. 5. his Sacraments, Mat. 28. 18, 19. censures, 1 Cor. 6. 4, 5. Mat. 18. 20. and whatsoever belongeth to Christi-*

an Religion, is comprised in this Name of God. That as the 2^d. commandment teacheth us wherewith to serve the Lord: so this 3^d. directeth us unto the holy use of all Religion, in heart, profession & action. *In vaine*, for, *vanitie*: which word implieth also *falsitie*, (as after in v. 16.) and so it is used to denote false religion or idolatry, Jer. 18. 15. Jon. 2. 9. false doctrine, error, and heresie, Lam. 2. 14. Ezek. 13. 6, 7. but commonly vaine and fruitlesse speaking or doing, whereof no good cometh, Psal. 127. 1, 2. Eley 1. 13. Jer. 4. 30. & 6, 29. So two things chiefly are here forbidden, the mentioning or using of Gods name, in word or deed, when it should not be used, for that there is no just cause so to do: secondly, the using of it amiss, when duty bindeth us to use it with feare & holinesse. As swearing when there is no cause of an oath, Mat. 6. 34. and swearing falsely, Levit. 19. 12. swearing and not performing, 2 Chr. 36. 13. vowing and not paying, Deut. 23. 21. vaine praying, in respect of matter or manner, Job 35. 13. Mat. 6. 7. corruption in teaching, or hearing the Word of God, Ezek. 21. 29. 2 Cor. 2. 7. Mat. 13. 19. Ezek. 33. 31. abusing the Word to unlawfull arts, superfluous, jesting, profanenesse, Deut. 18. 11. Eley 66. 5. abuse of the Sacraments and holy mysteries, Mal. 1. 11, 12. 1 Cor. 11. 27, 29. Jer. 7. 4, 10. abuse of Ecclesiasticall censures, Eley 66. 5. abuse of Lots, Eth. 3. 7. Prov. 16. 33. hypocrisie in any religious worke, Mat. 15. 7, 8, 9. and all unbeliefs, Rom. 14. 23. Jam. 1. 6. a finfull conversation, whereby the Name of God is blasphemed among the Gentiles, Rom. 2. 24. with whatsoever else is contrary to the sanctifying of Gods name; which on the other part is here commanded, Lev. 22. 31, 32. The Hebrew Doctors say, *Whoever transgresseth unwittingly, and without constraint, any one of all the Commandments begun in the Law, with a contemptuous smile, to provoke (Gods) anger: hee that man polluteth the Name (of God.)* and if he transgresseth in the presence of ten men of Israel, he polluteth the Name publicly. Also, *whoever separateth himselfe from transgression, or doth that which is commanded, not for any thing in the world, nor for feare or dread, nor for to seeke honour; but for our blessed Creators sake; as Joseph the just retrained himselfe from his masters wife, (Gen. 39. 9.) hee that man sanctifieth the Name (of the Lord.)* Maimny in Mishneh tractat, c. 5. f. 10. *guiltlesse*] or cleare, innocent: that is, he will not leave him unpunished: (to the phrase signifieth, as is opened in 1 Kin. 2. 9.) but he shall be plagued in this world, or in that which is to come, as *Targ. Imahim* paraphrasteth, *the Lord will not hold him just (or innocent) in the great day of judgement.*

Verf. 8. *Remember*] Hebr. *to remember*: of which phrase, see Exo. 13. 3. God speaketh thus of this commandment, to note the importance of it; for he reckoneth the breach of this precept, as one of the greatest sins in Israel, Ezek. 20. 12. & 22. 8. & 23. 38. &c. Likewise to signifie the antiquitie of it, as being from the creation of the world, Gen. 2. 3. and for that it was to be kept but one day in every year; that when the time come, it be not forgotten or neglected. In repeating this law, *Moses* saith *Observe* (or *keepe*) the Sabbath, Deut. 5. 12. In Eley. Gg 58. 13.

58. 13, the Lord addeth two words more, to call the Sabbath a Delight, the holy day of the Lord honorable: all which do shew the weight of this precept. Sabbath day, that is, the day of rest, or of ceasing, namely, from our owne workes, as God did from his, Heb. 4. 10. See the notes on Gen. 2. 2, 3. A day is either large of twentie four houres, or strict of twelve houres, Joh. 11. 9. This here is meant of the large day, which in Israel began at evening, as Lev. 23. 32, from evening to evening, you shall rest your Sabbath. Sanctifie it, that is, separate it from common workes, such as pertaine to this naturall life; and consecrate it to God and holy workes, such as concern the spirituall life. As to have holy Convocations or assemblies of the Church, Levit. 23. 3. in them to pray, Acts 16. 13. to reade and expound the Scriptures, Luke 4. 16, 22. Acts 15. 21. to dispute in matters of religion, Acts 17. 23, & 18. 4. to talk and meditate on Gods Word and worke, Psal. 92. to doe workes of mercie to them that are in miserie, both to man and beast, Mat. 12. 10, 11, 13. Luke 13. 10, 11, 17. and all other like actions tending to sanctification. And as all things are sanctified by the Word of God, and prayer, 1 Tim. 4. 5. so of the Sabbath, the Hebrews say, it is commanded to sanctifie it with words, both at the coming in, and at the going out thereof. At the coming in to blesse God, which hath given his Sabbath for a remembrance of the creation of the world, a beginning of holy Convocations, a remembrance of the coming out of Egypt, and which of his love hath choien and sanctified his Church above all peoples, &c. at the going out of it also to blesse God, which hath separated betweene the holy and the prophane, betweene light and darknesse, betweene Israel and other peoples, betweene the seventh day, and the sixe working daies. Mainmoy in treat. of the Sabbath, chap. 29. sect. 1, 2, 3.

9 Ver. 9. labour, for service, which some doe understand thus: Six daies thou shalt serve the Lord, & doe thine owne worke also: for service is a dutie to the Lord, Exo. 3. 12. & 23. 25. But comparing this place with Exod. 34. 21. where it is opposed unto Rest, it seemeth rather to intend our owne work or labour, which God of his bounty alloweth to be followed the six daies, that we may the more willingly & cheerfully serve him in the seventh. thy worke, the Gr. translatheth, thy workers; hereby is meant things necessary as well for body as soule; and things good and lawfull permitted us of God, as it is written, Let him labour and worke with his hands the thing that is good, Ephes. 4. 28. So in Psal. 91. 11. all thy waies, meaneth such as God had appointed to walke in: which words Satan therefore omitted when hee alleged that Scripture, tempting Christ to unlawful waies, Mat. 4. 6.

10 V. 10. But Hebrew. And the seventh. This is perpetual, that one day of seven be a Sabbath: but that seventh day which Moses commanded, is changed by Christ into the first day of the week, called the Lords day, Rev. 1. 10. because our Lord Christ (who renewed the world, and created new heavens and a new earth, Elay 65. 17. 2 Cor. 5. 17.) finished his

work, and rose from the dead that day, Mat. 28. 1, 2, 6. & his disciples assembled in that day and after unto prayer & religious works, Joh. 20. 19, 26. Acts 20. 7. 1 Cor. 16. 1, 2. And if the bringing of Israel out of Egypt, was such a worke, as God for a memoriall thereof, made that day and moneth the head and beginning of the moneths of the year, otherwise than had beene before, as is shewed on Exo. 12. 2. how should not our redemption from death and hell, (manifested in the day that Christ rose from the dead, 1 Cor. 15. 14, 17.) deserve much more to be remembered in the day thereof: and the creation of the new world be celebrated, as of the old. The Hebr. Doctors have a saying, that the world was not created but for the Messias; That in Sanhedrin, c. Chelek. And the bringing out of Egypt is made a reason why the Jewes should keepe their Sabbath, Deut. 5. 15. our deliverance by the Messias is a more weighty reason. Therefore, as the other Jewish Sabbaths were figurative, and had their end in Christ, Colos. 2. 16, 17. to the seventh day in this Sabbath was also figurative, and is ceased; but the Sabbath still remaineth, Mat. 24. 20 in it, these words are added also in the Greek version. my worke, to wit, of thine owne, or for this naturall life; and under the name of worke, is comprehended buying and selling of wares, or of victuals, Neh. 13. 16, 17. carying of burdens, Jer. 17. 22. embalming of the dead, Luke 23. 54, 56. dressing of victuals, Exo. 16. 23. going of journeyes, Exod. 16. 29. Acts 1. 12. or any other thing that is of our owne waies, or pleasures, or speaking our owne words, Eia. 58. 13. even the work of the Lords Tabernacle might not be done on the Sabbath, Exo. 31. 13, 17. but it is expressely commanded to rest on that day, Exo. 23. 12. Whereupon the Heb. Doctors say, Though they be things which are not worke, yet we must rest, (or cease) from them; namely, things like unto worke, as climbing of a tree, riding on a beast, or the like. Likewise, judging of civill causes, putting off the shooe, and raking the brothers wife, (spoken of in Deut. 25. 5, 9.) separating of ribbes, first fruits, &c. valuing of things, (spoken of in Lev. 27) And from the Law, in Elay 58. 13. they teach it to be unlawful for a man to speake with his Father (on the Sabbath day) what he will sell on the morrow or what he will buy, or how he will build his house, and the like. Also, that it is unlawfull for a man to visit his gardens or fields on the Sabbath, for to see what they need, or how they grow, for this is to doe his owne pleasure, (Elay 58. 13.) neither might they punish (or execute) malefactors on the Sabbath, though the punishment of such is a thing commanded. Main. treat. of the Sabbath, c. 21. & 23. & 24. Neither was it lawfull to marry a wife on the Sabbath day: neither married they on the evening of the Sabbath, nor on the first day of the weeke, lest they should pollute the Sabbath, by dressing of meat for the feast. Main. treat. of Wives, c. 10. 14. Howbeit things belonging to Gods service, (though laborious to the body) as killing & dressing of the sacrifices, &c. were to be done on the Sabbath, 1 Chron. 23. 31. Mat. 12. 5. and so for workes of mercie to men, Hol. 6. 6. So the Jewes held it a Sabbath daies worke, to visit the sicke; and say, that perill of life putteth away

the Sabbath; therefore to a sick person that is in danger, they doe all things needfull for him on the Sabbath day. Mainmoy treat. of the Sabbath, ch. 24. sect. 5. and chap. 2. sect. 1. man-servant, &c. that they may rest, as well as thou, Deuteronomie 5. 14. Here the Hebrewes say, The man and woman servant, whom wee bid to keepe Sabbath, are servants that are circumcised and baptised, &c. and have received the Commandements which servants are bound unto. But servants not circumcised nor baptised, but only have received the seven Commandements given to the sonnes of Noe; they are as sojourning strangers, and may doe worke for themselves openly on the Sabbath, as an Israelite may on a working day. Mainmoy, treat. of the Sabbath, ch. 20. sect. 14. But this permission seemeth unto mee, to be against Gods Law: which from the creation was given to all the world, Gen. 2. 3. yet the Jewes retrain it to themselves, from Exod. 31. 17. see the Annotations there. cutteth, or beest, which in Deuteronomie 5. 14. is amplified thus, thine ox, or thine asse, or any beast of thine. thy stranger, in Greeke, the prophetic. thy gater, the Chaldee expounds it, thy cities. So that which in 2 Samuel 10. 8. is called the entering in of the gate, is in 1 Chronicles 19. 9. the entering in of the citie.

11 Ver. 11. therefore] Hereby it appeareth, that the Sabbath was instituted from the beginning of the world, and so was given to all nations, and not to Israel only. Though upon their bringing out of Egypt, they were put in mind to keepe it: and in Deuteronomie 5. 15. that their deliverance is made a reason to them of this Commandement.

12 Ver. 12. Honour] This is called the first Commandement with promise, Ephesians 6. 2. that is, the first of the second Table, which directeth us in all duties toward man: and this precept is to maintain the order which God hath set amongst men of superiority and subjection. The Hebrew word for Honour or Glory, hath the name of neighbourhood; and so Paul speaketh of the weight of glorie, 2 Cor. 4. 17. and it implieth a dignity and excellencie in Parents and Governours, which God would have to be maintained; whereupon Magistrates are called Glories or Dignities, 2 Pet. 2. 10. Honour is to be performed with the body in reverend gesture, 1 King. 2. 19. Levit. 19. 32. in reverend speeches, 1 Pet. 3. 6. Exod. 32. 22. Numbers 12. 11. in action, as obedience to their instructions and commandements in the Lord, Prov. 6. 20. Ephes. 6. 1. in recompencing their love and care, and relieving them with our substance in their age and need, Marke 7. 10, 11, 12, 13. 1 Tim. 5. 4. to cover their infirmities, Gen. 9. 21, 22. and in heart to reverence, feare and love them, Leviticus 19. 3. Rom. 13. 5, 9. and by all other like meanes to shew respect and honour unto them. In an Hebrew Commentarie upon Moses, called Chazkuni, it is said, Wee reade, Honour the LORD with thy substance, (Prov. 3. 9.) and Honour thy father and thy mother, (Exodus 20.) The LORD is to be honoured, if thou love it: thy father and mother, whether thou hast it or no; for if thou hast nothing, what art

bound to buy for them. Again, as God commandeth Honour; so hee forbiddeeth all dishonour, contempt, and disobedience, in heart, word, gesture, or action, Levit. 20. 9. Prov. 30. 17. Deut. 21. 18. 21. Eccles. 10. 20. And as he requireth children to honor their parents: so the parents are bound to educate and governe them with gravitie and lenitie, in the instruction and information of the Lord, Ephes. 6. 4. father and thy mother in Leviticus 19. 3. the mother is named before the father. Under these names, all superiors and governours are implied: first, the father that legat, and mother that bare, Prov. 23. 22. and 31. 2. then parents by law and affinity, Ruth 3. 15. parents that adopt children, Eth. 2. 7. 20. Kings and all Magistrates, Elay 22. 21. 2 King. 5. 13. Prophets and Church governours, as Elias and Eliseus, were fathers, 2 Kings 2. 12. and 6. 21. and 13. 14. Deborah, a mother in Israel, Judg. 5. 7. and 7. 10. Ancients in yeeres, Patrons, instructors, protectors, and all such like, 1 Tim. 5. 1, 2. Job 29. 16. Gen. 45. 8. & 4. 20, 21. may be prolonged in Deut. 5. 16. Moses addeth, and that it may be well with thee. It may be Englished, that they (thy parents by their prayers) may prolong thy daies: but such phrases are often used imperfonally, as is noted on Gen. 2. 20 and 16. 14. and so the Apostle (according to the common Gr. version) saith; that it may be well with thee, and that thou mayest loe long lived, (or live a long time) in the land, Ephes. 6. 2. 3. Also the Chaldee said to be Ionathans, translatheth, that your daies may be multiplied. the land of Canaan which was to be given unto Israel, and was a figure of an heavenly countrey, as is noted on Gen. 12. 1, 5. This pietie hath the promise both of this life, and of that which is to come. Mainmoy in Mishch, treat. of Repentance, chapter 8. section 1. saith; That which is written in the Law, (Deut. 22. 7.) that it may be well with thee, and thou mayest prolong thy daies, we have beene taught to understand thus: that it may be well with thee, in the world where all is well; and thou mayest prolong thy daies in the world which is all long, and that is the world to come.

Ver. 13. Thou shalt not kill] or, Thou shalt not murder: for the Hebrew Rasah properly signifieth Murder, that is, killing of mankind unjustly; and so differeth from another word Harag, which is to kill a person, which sometime is justly, Deut. 13. 9. We may also English it, Kill not; and to the rest, Commit not adulterie, Steale not &c. for both these waies doth the holy Ghost translate these precept into Greeke, Mat. 19. 18. Mark. 10. 19. This sixth commandement is for preserving mans life: the seventh is, for the just propagation of mankind: the eight concerneth his goods: the ninth, his good name: the tenth teacheth every man to be contented with his owne estate. The Chaldee translatheth this, Thou shalt not kill a soule, that is, any person: and it forbiddeeth all murder of soule or of body, Ezek. 13. 19. & 3. 18. Gen. 9. 6. of ones selfe, or of another, A. 6. 27, 28. Prov. 1. 11, 16. and this not only in act, but in reproachfull words, Mat. 5. 21, 22. malicious gesture, Mat. 23. 39. Gen. 4. 6. inward unadvised anger, malice,

and hatred, Matthew 5. 22. for, *whosoever hateth his brother, is a murderer*; 1 John 3. 15. Contrariwise, it commandeth to preserve the life of all men, except such as God for their sins commandeth to be killed, Genesis 9. 6. 1 Samuel 15. 23, 3. 18. 33.

14 Verle 14. *not commit adultery*; or, *not adulterate*: the original is one word, and forbiddeth all manner of whoredome, fornication and uncleanness. Ephes. 5. 3. and unnatural filthiness, Leviticus 18. 23. 23. not onely the outward act, but all lascivious words, gestures, and attire, Ephes. 4. 29. 1 Peter 2. 14. Prov. 7. 10, 11, 12, 13, 22. and all inordinate lulls, for *who so looketh on a woman, to lust after her, hath committed adultery with her already in his heart*, Matthew 5. 28. Likewise pluralitie of wives, Malachie 2. 15. 1 Corinthians 6. 16. and 7. 2. unjust divorces, Malachie 2. 16. Matthew 19. 3. 4. 9. and incestuous marriages, Leviticus 18. 6. &c. Contrariwise, God here requirith chastitie in body and spirit, either in single life, 1 Corinthians 7. 34. or in lawful married estate, Hebrews 13. 4. *that every one should know how to possesse his vessel in holiness and honour*; 1 Thessalonians 4. 3, 4.

15 Verle 15. *not steale* either persons, Exodus 21. 16. 1 Timothy. 1. 10. or any other things, by fraud, or by force, 1 Thes. 4. 16. It forbiddeth all unjust taking, or keeping backe of things pertaining to God, Leviticus 5. 15. Malach. 3. 8. Acts 5. 24. or to men, Leviticus 19. 11. Romanes 13. 7. all unrighteousnesse in covenants, contracts, bargaines, &c. Genesis 31. 39. 41. Leviticus 19. 35. oppression, Deuteronomie 24. 14. extortion, Luke 3. 13. taking of bribes, Deuteronomie 16. 19. usurie, Exod. 22. 25. or any filthy gaine, 1 Timothy 3. 8. detaining of other mens goods, either lent, Psal. 37. 21. or pawned, Exodus 22. 6. or lost, Leviticus 6. 4. with-holding of tribute, custome, &c. Matthew 22. 21. Romanes 13. 6. 7. removing of land-markes, Deuteronomie 19. 14. All idle and inordinate walking, 2 Thes. 3. 6, 10, 11, 12. covetousnesse, Hebr. 13. 5. and unmercifulnesse to the poore, Deuteronomie 15. 7. Contrariwise, it requirith justice and equitie, faithfulness, diligence, and mercie in all our dealings, Deut. 16. 20. Matthew 20. 7. Titus 2. 10. Proverbs 22. 29. Psal. 112. 9. and to doe unto all men, whatsoever we would that men should doe unto us, Mat. 7. 12.

16 Verle 16. *not aswure* [that is, *not speake, or witness*, as the Chaldee translate; the Greeke faith, *not falsly witness*, and so this Commandement is alleaged in Matthew 19. 18. *falsly witness*] or, *falsly testifie*, as the Greeke and Chaldee translate it, though the Hebrew Ed, significeth also a *testifier*, as in Leviticus 5. 1. and so may here be Englished, a *witness* (or *testifier*) of falsehood. In repeating this Law, *Moses* useth another word, *witness* of *veritie*, Deuteronomie 5. 20. the same word that was before, in verle 7. for taking Gods name in vaine. God here forbiddeth all lying and untrue speaking, Ephesians 4. 25. especially in witnesse-bearing: all wretting or depraving of

the actions, words, or meaning of any, 2 Samuel 10. 2, 3. Matthew 26. 59, 60. Psalms. 52. 4, 5, 6. all rash and unrighteous judgement, without due trial and examination, John 7. 24, 51. Matthew 7. 1. Deuteronomie 19. 18. wretting of the Law, and of judgement, Deuteronomie 16. 19. Zeph. 3. 4. concealing the truth which one can witness, Levit. 5. 1. false Records, Ezra 4. 19. raising or receiving of false rumors or reports, Exo. 23. 1. Nehem. 6. 7, 8. 1 Samuel 24. 9. walking about with tales, Leviticus 19. 16. whispering, backbiting, covenant-breaking, Rom. 1. 29, 30, 31. and all other waies of hurting with the tongue, Psal. 101. 5. And he commandeth faithful testimony, Proverbs 14. 5, 25. righteous judgement, Deut. 1. 16. speaking truth, as it is in ones heart, Psal. 15. 2. and all other things that may preserve the good name of a man, and of his neighbour, which is to be chosen rather than great riches, Proverbs 22. 1.

thy neighbour [that is, any man, acquaintance or stranger, friend or foe: for though the Hebrew *Regub*, sometimes significeth a special friend, (as Deuteronomie 13. 6. Job 2. 11.) yet here it is to be taken in the largest sense, as Christs answer to him that asked who was his neighbour, sheweth, Luke 10. 29, 30, 37. By neighbour then, is meant any other man, joynt to us, and living with us in humane societie: as God hath of one blood made all nations of men, Acts 17. 26. So neighbour is used generally for another man or woman, Genesis 11. 3. Eth. 1. 19. and in Proverbs 18. 17. the Greeke translate it an *Adversarie*, according to the true meaning there. The holy Ghost in Greeke calleth him *Pleiston*, that is, our Neighbour, or next, Luke 10. 27, 29. Rom. 13. 9.

Verle 17. *not covet* in Deut. 5. 21. another word *Desire*, is also used: and there the coveting of the wife is first named; and then the coveting of the house: there also the field is added, whereof here is no mention: howbeit the Greeke hath the same order & addition in this place. This commandement forbiddeth covetousnesse and discontentment with our present estate, and all desire of things which God hath bestowed upon another: though we would have it without injurie to another, as by giving him the worth of it in money, or otherwise, 1 Kin. 21. 2. And thus it differeth from the former commandments, which forbid together with the outward act, the inward desire of another mans goods, to his hurt. For as desire after a mans wife, is adulterie, Mat. 5. 28. so the desire of any other mans house or beatt wrongfully, is stealth. But this commandement forbiddeth an inferior degree of sin; & because mens desires are not satisfied with that they have, but *Covetousnesse*, coveteth all the day, Prov. 21. 26. therefore God here restraineth every inordinate lust, and teacheth us to be content with such things as we have; as for be hath said, *I will not leave thee, nor forsake thee*, Heb. 13. 5. and contentation faith, *I have all things*, Gen. 33. 11. These five last precepts, are in Deuteronomie 5. joynted one to another, with this word *And*: for they mutually respect each other in the things forbidden; and binde us to the observing of

of every one severally, and of all of them jointly: as it is written, *Whosoever shall keepe the whole Law, and yet offend in one point, hee is guilty of all*. For beeth said, *Do not commit adultery*, said also, *Do not kill*, Jam. 2. 10, 11. Hereunto we may also referre the double actions, which most of these ten Commandements have, in the Hebrew Scripture; different from all the Bible besides: which, though they serve for a twofold manner of reading, the one common as the other scripture, the other leasurably & with a long pronunciation, as the Jewes used in their assemblies, yet they may lead us also to observe a distinction of matter in some, and a conjunction or continued matter in other some.

18 Verle 18. *see* [this word is generally used for *seeing, hearing, or perceiving*: not onely by the eye, but by any sense or understanding: as, Jakob saw that there was come in Egypt, Gen. 42. 1. which the holy Ghost expoundeth, *Jakob heard*, Act 7. 12. So here, they saw the voices, that is, heard them, lightning] in Hebrew and Greeke, *lamps*; so called for that they burned and shined like lampes or torches: see Gen. 15. 17. where such appeared to Abraham at the covenant making with him. They here signified the brightness and terrors of the Law: as did the shining face of *Moses* afterward, Exod. 34. 30. 2 Cor. 3. 7. Psal. 119. 105. removed away] being afraid as the Greeke translate. Shewing the effect of the Law in their consciences, to work feare by the spirit of bondage, which all that are borne of the bond-woman *Adam*, (or mount *Sina*) are possessed with, Rom. 8. 15. Gal. 4. 24, 25. For they had before come neerer, and stood under the mount, Deut. 4. 11.

19 Verle 19. *they said*] by the chiefe of their Tribes and their Elders, Deut. 5. 23. will heare] and do it. This speech of theirs, God well approved of, Deut. 5. 27, 28. For as they desired *Moses* to be a Mediatour betweene God and them; so the Law is a *Schoolmaster*, to bring us to Christ, the Mediatour of the New Testament, Galat. 3. 24. Heb. 12. 24. wherefore upon this speech of theirs, God promised Christ unto them, Deut. 18. 15, 16, 17, 18. *left me die*] for, *this great fire will consume us; if we heare the voice of the Lord our God any more, we shall die*, Deut. 25. 15. Hereby was manifested, that there was not a Law given, which could give life; but that the just should live by faith, Gal. 3. 11, 12, 21. For the Law of God, and the will of man are adversaries, which cannot be reconciled but by grace in Christ: onely through feare, man feigneth to love the Law: but by faith it is fulfilled, Romans 5. 1, 2. and 8. 1, 4.

20 Verle 20. *Fear not*] but as the Greeke translate, *be of good comfort*. He encourageth them against the exceeding feare which dismayed them: (for otherwise it was the purpose God; that by this they might learn to feare him, Deut. 4. 10.) So when the Angel said, *Fear not*, Mat. 28. 5. he meant, *be not affrighted*, (or *dismayed*) Mar. 16. 6. *is come*] as the Chaldee paraphrase, *his glorie is revealed*. *tempt*] or, to prove: see Exod. 15. 25. *not time*] thus the Law was added because of transgressions, Gal. 3. 19. to manifest sin, and to restrain men from it,

Rom. 3. 20. Psal. 119. 11. Jam. 2. 9. for, *without the Law, sinne is dead*, Rom. 7. 8. But sin, which dwelleth in us, that it might appeare in, and might become exceeding sinful, reviveth by the Law; taketh occasion by the Commandement, deceiveth us, & layeth us; so that which was ordained unto life, we find to be unto death, Rom. 7. 9, 10, 11, 13. But what the Law could not doe, in that it was weak through the flesh, God (hath done) sending his owne son, in the likeness of sinful flesh, and for sinne condemned sinne in the flesh, Rom. 8. 3.

V. 21. *thick darkness*] or, *impenetrable darkness*. The Hebr. *gusaphel*, which significeth *thicke* (or *obscure*) darkness, is by the holy Ghost translated in Greeke *thelma*, Heb. 12. 18. which significeth a *tempest*, and so the Lxx. translate it in Deut. 4. 11. & 5. 22.

Ver. 22. *the heavens*] This was when God came down upon mount *Sina*, Neh. 9. 13. upon earth also, he shewed them his great fire, and they heard his voice out of the midst of the fire, (which, did ever people heare and live?) Deut. 4. 33, 36.

Verle 23. *with me*] to wit, *my gods with me*, which the Chaldee translate, *before me*, as in verle 3. So *with me*, in Eth. 7. 8. is used for *before me*, and *with the arke of God*, 2 Sam. 6. 7. is expounded, *before God*, 1 Chron. 13. 10. *gold*] that is, *Idols* of gold or silver, representing God unto you. Thus *Israel* when they made the Calfe in the wilderness, (which was an *Idoll*, Acts 7. 41.) are said to have made them *Gods of gold*, Exod. 32. 8, 31. and the *Idols* (or *images*) of the Philistines are called their *Gods*, 2 Sam. 5. 21. 1 Chron. 14. 12.

Verle 24. *of earth*] this seemeth to differ from the brazen altar which was after made in the sanctuary, Exod. 27. 1, 2. though some thinke it was the same, and being hollow, was filled with earth. But earthen altars were used before, as is noted on Gen. 8. 20. And an altar was made by *Israel*, Exodus 24. 4. before that altar of brasse, Exodus 38. Here an altar of earth, is opposed to the gold of silver and gold, before prohibited. For God is to be worshipped in spirit and truth, not with outward carnall pompe, John 4. 24. And as the Altar figured Christ, Hebrews 13. 10. so his earthly or humane nature, was hereby signified, for he was made of the seed of David according to the flesh, Romans 1. 3. *peace-offerings*] or *thank-offerings*; of these see Levit. 1. and 3. *make the memoriall*] or, *cause the remembrance* of my name to be: or, *make you to remember my name*: that is, all places of publike worship and service of God, and monuments of him: such as were the many encamping places in the wilderness, and sundry afterward in the land of *Canaan*: Altars, Arke, Tabernacle, Temple, &c. For as *Abraham*, erected a pillar, to keepe his name in remembrance; 2 Samuel 18. 18. so God chose out places to put his name there, Deuteronomie 12. 5. as in *Jerusalem*, 1 King. 4. 14. 21. and in his temple there, 1 King. 8. 29. and before that, in his Tabernacle and Arke, where David led Levites to make mention (or memoriall) and to confesse and praise the Lord God of *Israel* 1 Chron. 16. 4. So in the heavenly *Jerusalem*, builded by Christ, *Esa. 62. 6*. The

Chaldee paraphraſeth, in every place where I ſhall make my Dignitie (or my glory) to dwell: the Greeke, where I ſhall name my name: which phraſe Paul uſeth, 1 Tim. 2. 19. *Bleſſe thee* Hereupon are thoſe ſpeeches, *be bleſſed thy ſon within thee* (Jeruſalem, Pſalm 147. 1. and Iehovah *bleſſe thee out of Zion*, Pſal. 134. 3. and *Oleth-Edoms* houſe was bleſſed, becauſe of the Aſke of the Lord, 2 Sam. 6. 12. and ſundry daye like.

Verſ. 25. of *ſervant ſtones* [ſo the Greeke and Chaldee expreſſe the Hebrew phraſe of *ſervant*: where-by is meant, *ſtones of heaving*, (as is expreſſed in 1 King. 5. 17.) that is, *ſtones heaved*: of ſuch the Altar might not be built, but of *whole ſtones*, over which no man had liſt up any iron: as Jeſus did on mount Ebal, Joſ. 8. 30. 51. *thy toole*] or, *thy axe*, *thy ſword*: any iron or edge toole; therefore in Deut. 27. 5. *Moſes uſeth the word iron*. And the Hebrew *Chereb*, (*an axe*, or *ſword*) here uſed, hath the name of *muſling* or *deſtroying*, being inſtruments of warre for deſtruction of men, and of towres, as in Ezek. 26. 6. 9. and is here forbidden in making the Altar: and in the building of *Solomons* Temple, no iron toole was heard, 1 King. 6. 7. *polluted*] Thus that which in mans judgement and art, ſhould pollute it, Gods Law maketh to be *pollution*. So humane miſdome of ſpeech, in preaching the Goſpel, maketh the *croſſe of Chriſt* vaine and of none effect, 1 Cor. 1. 17. &c. 4. 5.

Verſ. 26. *by ſteps*] or *by ſtaires*, *greeces*: albeit the Altar was higher then other places, and the ſacrifices were up unto it, and down from it, 2 Chro. 4. 1. Levit. 9. 22. *nakedneſſe*] that is, *uncomely part*, or *ſhame*, as the Greeke tranſlateth it: which as honeſty would have covered from the eyes of man, Gen. 9. 22. 23. ſo religion teacheth us to cover in the preſence of God. And this rule extendeth to the comely covering of all parts of our body, 1 Cor. 11. 4. 5. 13. eſpecially to hide our ſpiritual ſhame and nakedneſſe, Rev. 16. 15. Wherefore God appointed *linen breeches* to cover the nakedneſſe of the Priests, Exo. 28. 42. 43. and covereth of his grace the nakedneſſe of all his people, Ezek. 16. 8. Rev. 3. 18.

CHAP. XXI.

2, *Judiciall lawes for men-ſervants*. 5, *For the ſervant whole care is bored*. 7, *For women-ſervants*. 12, *For man-ſlaughter*. 16, *For ſtealers of men*. 17, *For curſers of parents*. 18, *For ſmiters*. 22, *For burning a woman with child*. 26, *For maiming a ſervant*. 28, *For an oxe that goreth*. 33, *For him that is an occaſion of harme*.

DDDD

AND there are the Judgements which thou ſhalt ſet before them. When thou ſhalt buy an Hebrew ſervant, ſix yeeres hee ſhall ſerve, and in the ſeventh hee ſhall goe out free for nothing. If hee came in with his body, hee ſhall goe out

with his body: if hee were the husband of a wife, then his wife ſhall goe out with him. If his maſter have given him a wife, and ſhe have borne him ſonnes or daughters, the wife and her children ſhall be his maſters, and he ſhall goe out with his body, and if the ſervant laying ſhall ſay, I love my maſter, my wife, and my ſonnes: I will not goe out free. Then his maſter ſhall bring him unto the gods; he ſhall alſo bring him unto the doore, or unto the doore poſt: and his maſter ſhall bore his eare through with an aule; and hee ſhall ſerve him for ever. And when a man ſhall ſell his daughter for a maid ſervant, he ſhall not goe out, as the ſervants goe out. If ſhe be evill in the cies of her maſter, that * hee do not betroth her, then ſhall he let her be redeemed: to a ſtrange people hee ſhall not have power to ſell her, for that he hath unfaithfully tranſgreſſed againſt her. And if he ſhall betroth her to his ſon, he ſhall doe unto her after the rightfull manner of daughters. If he take him another wife, her food, her raiment and her marriage dutie, ſhall he not withdraw. And if hee doe not theſe three unto her, then ſhall he goe out freely without money. He that ſmiteth a man & he die, ſhall be put to die the death. And if he hath not lien in wait, but God hath occaſionally delivered him into his hand; then I will appoint thee a place whether hee ſhall ſlee. And when a man ſhall come preſumptuouſly upon his neighbour, to ſlay him with guile; from my altar ſhalt thou take him to die. And hee that ſmiteth his father or his mother, ſhall be put to die the death. And hee that ſlaeth a man and ſelleth him, or he be found in his hand, ſhall be put to die the death. And he that curſeth his father, or his mother, ſhall be put to die the death. And when men contend, and a man ſmite his neighbour, with ſtone, or with fiſt, and hee die not, but falleth on bed; if he riſe againe, and walke abroad upon his ſtaffe, then the ſmiter ſhall be innocent, onely he ſhall give his ſitting ſtill, and healing he ſhall heale him. And when a man ſmite his man-ſervant, or his woman-ſervant, with a rod, and hee die under his hand, avenging hee ſhall be avenged. But if he continue a day, or two daies, he ſhall not be avenged, for hee is his money. And when men ſtrive, and ſtrike a woman with child, and her birth depart from her, and there be no miſchiefe; puniſhing he ſhall be puniſhed, according as the womans husband

band will lay upon him; and he ſhall give the judges. And if miſchiefe be, then ſhalt thou give ſoule for ſoule. Eie for eie; tooth for tooth; hand for hand; foot for foot. Burning for burnings; wound for wound; ſtripe for ſtripe. And when a man ſhall ſmite the eie of his man-ſervant, or the eie of his woman-ſervant, and corrupt it; hee ſhall ſend him away free for his eie. And if hee ſhall ſmite out the tooth of his man-ſervant, or the tooth of his woman-ſervant; hee ſhall ſend him away free for his tooth. And when an oxe ſhall puiſh a man or a woman, that hee die; the oxe ſhall be ſtoned with ſtones, and his fleſh ſhall not be eaten; and the owner of the oxe ſhall be innocent. And if the oxe were a pulſer in times paſt, and it hath bene teſtified to his owner, and hee hath not kept him in, but that he hath killed a man or a woman; the oxe ſhall be ſtoned, and his owner alſo ſhall be killed. If a ranſome be laid upon him, then hee ſhall give the redemption of his ſoule, according to all which ſhall be laid upon him. Whether he have puiſhed a ſonne, or puiſhed a daughter, according to this judgement ſhall it be done unto him. If the oxe have puiſhed a man-ſervant, or a woman-ſervant, he ſhall give unto his maſter thirtie ſhekels of ſilver, and the oxe ſhall be ſtoned. And when a man ſhall open a pit, or when a man ſhall digge a pit, and not cover it, and an oxe or an aſſe fall there: The owner of the pit ſhall pay, hee ſhall render money to the owner of it, and the dead beaſt ſhall be his. And when a mans oxe ſhall ſtrike his neighbours oxe: that hee die, then they ſhall ſell the living oxe, and divide the money of it, and the dead alſo they ſhall divide. Or if it be known that the oxe was a pulſer in time paſt, and his owner hath not kept him in, paying he ſhall pay oxe for oxe, and the dead ſhall be his owne.

Annotations.

DDD Here beginneth the 18. Section of the Law, called *Mijpatim*, that is, *Judgements*. See Geneſis 6. 9.

THE *Judgements*] the Judiciall-lawes, annexed to the Law or ten Commandements foregiven, Exo. 20. for puniſhment of tranſgreſſors: as the ordinances about Gods worſhip, and ſacrifices, are commonly called *ſtatutes*, or *decrees*, Exo. 12. 24. 43. & 27. 21. & 29. 9. Lev. 3. 17. & 6. 18. 22. The Greeke here and often tranſlateth them *Di-*

caimata, *laſt judgements*: and ſo the holy Ghoſt uſeth the word, in Revel. 15. 4. The *ſtatutes* and *judgements*, are often ditiſtantly mentioned, Deut. 4. 15. 45. and 5. 1. and 12. 1. and ſometimes the *Law* or *Commandments* annexed with them, Deut. 6. 1. and 26. 17. Mal. 4. 4. And theſe Judicials were propounded by *Moſes*, not by expreſſe voice of God unto the people, as were thoſe ten Words, in Exod. 20. before them; that is, the *Iſraelites*, and in ſpeciall, the *Magiſtrates of Iſrael*. From hence the Hebrews gather, (as R. *Solomon* on this place) that it was not lawfull for them to have their cauſes judged by infidels. And *Paul* hath a much like doctrine, in 1 Cor. 6. 7.

Verſ. 2. *Hebrew ſervant*] that is, as the Chaldee explaineth it, *a ſonne of Iſrael*: ſee Exod. 3. 18. A man might not buy an Hebrew, but either when he willingly ſold himſelfe, for extreme povertie, Deut. 15. 12. Lev. 25. 39. or when he was ſold againſt his will, by the *Magiſtrate*, for theft, which he was not able to reſtore, Exod. 22. 3. *ſhall ſerve*] the Greeke explaineth it, *ſhall ſerve free*. This might not be with the ſervice of a bond-ſervant, but as an hired ſervant; and without rigour, Lev. 25. 39. 40. 43. For the time; the Hebrew Canons ſay, *He whom the Synedrium* (the *Magiſtrates*) *ſell*, *ſerveth ſix yeeres from the day of his ſale*: and in the beginning of his ſeventh yeere, hee goeth out free. If the yeere of releaſe (Deut. 15. 1.) fall out within any of the ſix yeeres, yet he ſerveth in it: but if the yeere of *Libtie* fall, though he be ſold but one yeere before, yet hee goeth out free, as in Leviticus 25. 40. 41. 54. *He that ſelleth himſelfe, mzy doe it for more than ſix yeeres*. If it be for ten or twentie yeeres, and the *Libtie* fall out within a yeere after hee is ſold, hee goeth out free. *Maimon* in *Mijneh*, treat. of *Servants*, chap. 4. ſect. 2. 3. *free*] or, *a free man*, as both Greeke and Chaldee doe interpret it. This ſtate of ſervitude, figured their ſubjection unto ſin, under the Law, Rom. 6. 16. 17. Gal. 4. 25. the *ſeventh yeere*, figured the time of grace by Chriſt, who proclaimed by his Goſpel, the *acceptable yeere of the Lord*, Ela. 61. 2. Luke 4. 18. 19. he by his truth maketh men free in deed, Joh. 8. 32. 36. that *ſinne hath no more dominion over them*, Rom. 6. 14. 18. *for nothing*] or, *for nothing*, *free*, without money, as is explained, verſe 11. or monies worth, Geneſ. 29. 15. It lignified the free gift of mans redemption, and juſtification by the grace of Chriſt, Rom. 3. 24. where the Apoſtle uſeth the ſame Greeke word *Dorean*, by which the Hebrew is in Greeke tranſlated here.

Verſ. 3. *with his body*] onely, and hath no wife, as the words following maniſeſt: therefore the Greeke and Chaldee tranſlateth it, *himſelfe alone*. of a wife] which is entred into ſervitude with him; therefore the Greeke tranſlateth it thus, *If a wife came in together with him, then the wife ſhall goe out together with him*.

Verſ. 4. *given him a wife*] ſo wit, an heathen bond-woman; for ſuch only which their children, might be left in ſervitude, Levit. 25. 44. neither might any man thus deale with an Hebrew woman, as is after thered in verſ. 7. &c. And this thing, (which God here commandeth not, but tolerateth) the Hebrew

Hebrew Doctors reſtraine to him onely that is ſold by the Magiſtrate, ſaying: He whom the Magiſtrates doe ſell, his maſter may give him a Canaaniteſſe bond-woman, &c. and cōpelle him hermits, that he may beget ſervants (or ſlaves) others; and kee may lawfully uſe her, all the daies of his ſervitude, Exodus 21. 4. but he that ſelleth himſelfe, is forbidden a Canaaniteſſe bond-woman, as are all other men of Iſrael. But, An Hebrew ſervant may not have to wife a Canaaniteſſe, untill he have an Iſraeliteſſe wife and children. For if kee have not wife and children, his maſter may not give him a Canaaniteſſe. And this is by tradition, that although he be a Priſt that is ſold, yet he may have a Canaaniteſſe bond-woman, all the daies of his ſervitude. If he have a wife and children, though his maſter may give him a Canaaniteſſe, yet may hee not ſeparate him from his wife and children, as it is written, verſ. 3. **HIS WIFE WITH HIM.** And kee may not give him two bond-women; nor give one bond-woman to two Hebrew ſervants, as is the manner to give unto two Canaanite ſervants. Theſe things are recorded by Maimony, in his treat. of Servants, ch. 3. f. 3, 4, 5. with his body] that is, alone, as the Greeke tranſlateth it. For his children borne of the bond-woman, are bond-men alſo; as the example of Ifmael, whom Abraham begat of Agar, ſhe weeth, Geneſ. 21. 9, 10. Gal. 4. 22, 23, 30. So the Hebrew Canons alſo teſtifie: An Iſraelite that lieth with a Canaaniteſſe bond-woman, &c. begetteth a Canaanite in every reſpect, who may be ſold and bought, and made to ſerve for ever, as other bond-men. Maimony, treat. of Servants, chap. 9. ſect. 1.

5 Verſ. 5. ſaying ſhall ſay] that is, ſhall freely, openly, and plainly ſay: Greeke, ſhall anſwer and ſay. my maſter] in Deuter. 15. 16. is mentioned alſo his houſe: from which the Hebrews gather, that if the maſter have not wife and children, the ſervant is not to be loved in the cave: or if his maſter love not him, or if either the maſter or ſervant be ſicke, the ſervant is not to be loved, for it is ſaid, (in Deut. 15. 16.) becauſe he is well with thee. Maimony, treat. of Servants, chap. 3. ſect. 11.

6 Verſ. 6. the gods] that is, the Judge, or Magiſtrate, called gods in Pſalm. 82. v. 6. becauſe the Word of God was given to them, Joh. 10. 34, 35. So the Chaldee tranſlateth it Judge: the Greeke, the judgement of God. The Rabbines expound it, the Syndric (or Court) of three Judges: and that was the loweſt Court. Maimony in Servants, ch. 3. ſect. 9. But withall they ſay, None are called Elobim (Gods) but the Judges ordained in the land of Iſrael onely; and ſuch as were wiſe men, fit for to judge; whom the Senate of the land of Iſrael ſought out, and appointed, and impoſed hands upon them. Maimony in Sederin, chap. 4. ſect. 4. the doore] either of his maſters houſe, or of any other mans, ſaith Maimony in treat. of Servants, chap. 3. his maſter] this the Hebrew Doctors hold ſtrictly, muſt be done by the maſter himſelfe, not by his ſonne, nor by his meſſenger, nor by a meſſenger of the Magiſtrate. Maimony, in the ſame place. his care] this the Hebrews expaine to be his right care, and through the body of it. And becauſe the Law ſaith for ſervants, that at the Jubilee they ſhould returne unto their family, Leviticus

25. 41. they doe except the prieſts from this. An Hebrew ſervant that is a prieſt, may not be bored in the care, becauſe hee is made thereby bleſſed, and therefore returne unto his dignity. Maimony, treat. of Servants, chap. 3. ſect. 8. ſerve him for ever] that is, (as Maimony there explaineth it) till the Jubilee; or, till his maſters death. If he die and leave a ſonne, yet kee that is bored ſerveth not his ſonne: for it is ſaid, he ſhall ſerve him (not his ſonne) for ever, to his ſervice of Iubilee. The Law for the Iubilee, (which was every fiftieth yeere) ſee in Levit. 25. 13, 18, 40. 41. and as the word Ever, for many things reached but to the Iubilee; ſo ſometimes it is but during life, as 1 Sam. 1. 22. Thus by all meanes God provided to keep men out of bondage, as he had brought them out of Egyptian ſervitude, and to be his ſervants, Levit. 25. 42. Nehem. 5. 8. and the Apoſtle ſaith, If thou canſt be made free, ſeek to be free, 1 Cor. 7. 21. Eſpecially God taught them hereby, to labour for the Liberty which Chriſt at his Iubilee ſhould bring unto them, 1 Cor. 8. 32, 34. 36. and not to be the ſervants if men, Ioh. 7. 23. And by this outward ſtate of ſervants, led them from the bondage of the Law, at mount Sina, to the freedome of the Goſpell, at mount Zion, Galat. 4. 24, 25, 26. &c. For the aule through the care, ſignified the ſharpe iron precepts, which men were bound to obey, in their going out and coming in, their whole adminiſtration, till either the death of the maſter, or the Iubilee did releaſe them. So the Apoſtle ſaith, The Law had dominion over a man, as long as he liveth, &c. When we were in the ſiſle, the paſſions of ſinnet, which were by the Law, wrought effectually in our members, to bring forth fruit unto death: but now we are delivered from the Law, that being dead wherein we were held, that we ſhould live in newneſſe of the ſpirit, and not in oldneſſe of the letter, Romanes 7. 1. 5. 6.

Verſ. 7. ſell his daughter] which the Hebrew canons ſay, he might not doe, but whiles ſhe was a girle, under the age and ſtate of marriage, not after, neither might he ſell her but for extreme poverty, when he had nothing left of goods moveable, or immovable, unto the clothes on his back. Maimony, treat. of Servants, Chap. 4. ſect. 1. 2. An example hereof was among the poore Jewes, returned out of Babylon, Nehem. 5. 1. 5. 8. maid-ſervant] or hand-maid: ſee Gen. 16. 1. This ſervitude by the Law muſt bee but till the ſeventh yeere; (as was before for men-ſervants, whom the Magiſtrates ſold) or till the Iubilee, if it fell out before, Deut. 15. 12. Levit. 25. 40. or (by the Hebrew canons) till the death of her maſter. as the ſervant:] that is, as ſlaves, baſely, and with diſhonour; for the Hebrew men and women might not be made to ſerve as ſervants, but as hired perſons, and ſijonners, Levit. 25. 39. 40. Although therefore this by ſome is referred to the former law of men-ſervants, in v. 2. 3. &c. yet the Greeke tranſlation change the gender, and ſo underſtandeth it of bond-women or ſlaves. And the few Doctors referre it to that which followeth in verſe 26. 27. that an Hebrew handmaid goeth not out for loſſe of lim, as of eye, tooth, &c. but muſt receive ſatisfaction for

for ſuch hurts, as any other of Iſrael, according to the Law, in verſ. 24. Maimony, treat. of Servants, chap. 4. ſect. 6.

8 Verſ. 8. evil] that is, diſpleaſing, as the Greeke alſo tranſlateth it. that he doe not betray her] unto himſelfe, or to his ſonnes, verſe 9. Or, who hath betrayed her to himſelfe: for the Hebrew hath both readings, the firſt in the line, the latter in the margin. And the writing differeth in the eye, (* h, not; and * h, to himſelfe) but hath no difference in the care: ſo Moſes hearing it of God, did by his ſpirit write both; and the margin is that which in the Hebrew is noted to be read. The Hebrew Doctors (in Thalmud read, in Nedarim, chap. 4. fol. 37. b.) ſay, The words read and not written, written and not read, were the tradition of Moſes from (mount) Sinai; that is, as the Hebrew Scholion on that place noteth, ſo Moſes received in Sinai, and delivered to Iſrael. The Chaldee verſion in this and other the like places, tranſlateth according to the margin; an evident prooffe, that theſe divers readings were not added by the Maſorites, as ſome thinke; ſeeing the Maſorites were not ſo ancient. The Greeke copies here varie, ſome having, hath betrayed her to him, other time, hath not betrayed; and ſo Theodotus and Symmachus alſo tranſlated, hath not betrayed. The meaning ſeemeth to be, if he take diſlike of her, either before or after ſhe is betrothed. By the Jewes Canons, An Hebrew maid might not be ſold, but unto one who either himſelfe or his ſonne, might betray her when ſhe was marriageable. As a man might not ſell his daughter to his ſonne. becauſe ſhe was not meet for her maſter, who was her brother; nor for her maſters ſonne, becauſe ſhe was his ſiſters ſiſter. Maimony treat. of Servants, chapter 4. ſection 11.

ſhall be let her] or, cauſe her to be redeemed; the Greeke tranſlateth, he ſhall redeem her. The Hebrewes ſay, If her maſter hath betrayed her to himſelfe, or to his ſon, ſhe is as other betrothed women, and goeth not out but by the death of her husband, or by bill: and the commandment to betray, is before the commandment to redeem. If her maſter die, his ſonne cannot betray her to himſelfe, becauſe ſhe goeth out free by her maſters death. Maimony, treat. of Servants, chap. 4. ſect. 7, 8. a ſtrange people] that is, to any ſtranger; the Chaldee interprets it, to another man. And Maimony (in the foregoing place, ſect. 10.) ſaith, he may not ſell her, nor give her to another man, whether he be one ſame off, or neere; and if he either ſell, or give her, it is making that be doth. unſaithfully tranſgredged] or, doth deceitfully, and treacherouſly, failing of that which was expected at his hands. The Chaldee tranſlateth, he hath ruled over her.

9 Verſ. 9. of daughters] which the Chaldee explaineth, of the daughters of Iſrael: as is right and cuſtome to be done with all other maids, which are not ſervants. This may be underſtood of giving a dowrie: as Exod. 22. 16, 17. and all other privileges of a free woman.

10 Verſ. 10. take him] this the Greeke interpreteth take to himſelfe: though it may imply both the father and the ſonne, foreſpoken of. her marriage dowrie] the due benevolence betwene man and wife, ſuch as the Apoſtle ſpeaketh of, 1 Cor. 7. 3:

and ſo the Gr. tranſlateth it converſation, (or accompanying together); the Hebrew Doctors alſo explain it (from the phraſe in Gen. 19. 31.) to be in unto her after the way of all the earth. Unto theſe three the Hebrews adde ſeven more: their words are, When a man marrieth a wife, whether ſhe be a virgin or otherwiſe, be ſhe great or ſmall, a daughter of Iſrael, or a Proſelyte; he oweth unto her ten things, and theſe are ſure. Of the ten, three are in the Law; her food, her rayment, and her marriage dowrie, that is, to goe in unto her after the manner of all the earth. And ſeven are by the doctrine of the Scri'es. The firſt is, the principall of the dowrie, [which for a maid was ſittie ſhekels, as is noted on Exod. 22. 17.] and the other are called conditions of the dowrie, and they are theſe: to heale her if ſhe be ſicke, to redeem her if ſhe be taken captive, to bury her if ſhe die; and to let her be married of his goods; and to dwell in his houſe after he die, all the time of her widowhood; that her children which ſhe hath by him, be nouriſhed of his goods after his death, untill they be ſponſed; and that her male children which ſhe hath by him, be heires of her dowrie, alſo their portion of inheritance which they have with their brethren. And the ſoure things which ſhe oweth are; that the worker of her hands be his; that her (preſence, or) attendance be upon him; that he be eaſy of all the fruits of her goods during her liſe, and if ſhe die, he ſhall be eaſy of her goods, be it before any man, in inheriting that ſhe hath. Maimony, treat. of Wives, chap. 12. ſect. 1, 2, 3. widow-am] or keeps backe, as the word ſignifieth in Num. 9. 7. the Greeke tranſlateth it deſtroy; which word Paul uſeth in ſpeech of the like thing, Deſtroy not one the other, 1 Cor. 7. 5.

Verſ. 11. theſe three] mentioned laſt, in verſ. 10. or, one of theſe three fore-mentioned, touching her betrothing to himſelfe, or to his ſonne, or her redeeming. In this latter ſenſe Maimony expoundeth it, in his treat. of Servants, cha. 4. ſect. 9. freely, or for nothing, as verſe 2.

Verſ. 12. that ſmiteth] ſo writ, unſaithfully, as the next verſe manifeſteth. See the notes on Gen. 9. 6. put to die] or, made to die, that is, killed by the Magiſtrate: and the doubling of the word maketh the charge more ſtrait; for no ranſome might be taken for the life of a willfull murderer, Num. 35. 31. The Hebrew Doctors ſay; Some deaths were in Iſrael by the Judges; Stoning, and Burning, and Slaying with the ſword, and Strangling (or Hanging). Stoning was heavier than burning; and burning heavier than killing with the ſword; and the ſword heavier than ſtrangling. All that were to be ſtoned to death by the Law, were eighteen; namely, theſe: 1. Hee that lieth with his owne mother: 2. or with his fathers wife: 3. or with his daughter in law: 4. or with a betrothed ſpauſe: 5. or with the male: 6. or with any beaſt. 7. The woman that lieth downe to a beaſt. 8. The blaſphemer. 9. He that worſhippeth an Idoll. 10. Or that giveth of his ſeed to Melech. 11. He that hath a familiar ſpirit, 12. and the Wizard (Leviticus 20. 27.) 13. He that ſwears to idolatry, (Deuter. 13. 6.) 14. and the with-drawer (or thruſter away) to idolatry, (Deuteronomy 13. 13.) 15. The witch 16. The preſumer of the Sabbath, 17. Hee that curſeth his father or his mother: 18. and the rebellious ſonne, (Deuter. 21.) All that

sect. 1. *nor be eaten*] for detestation: God requiring mans blood even at the hand of beasts: as Gen. 9. 5. But how should it be eaten after it was stoned? This law teacheth, *That when sentence is past upon it to be stoned, it is forbidden, and is made as an unclean beast.* So that if any before hand kill it after the lawfull manner of killing beasts, it is lawfull for any use, or for the flesh thereof to be eaten. And so after it is stoned, it may not be sold, nor given to dogges, nor to unclean, &c. With Maimony, treat. of Forbidden meats, chap. 4. sect. 22. *inaccus]* unpunished: as vers. 19.

29. Vers. 29. *in time past]* Hebr. from yesterday, and the third day. So in vers. 36. *to his owner]* and that before the Magistrate; as the Hebrew Doctors say, there is no satisfaction but before the owners, and before the Synedrion (or Court). Maim. treat. of Damages, chap. 6. sect. 2.

30. Vers. 30. *of his soul]* that is, of his life. But how much? For servants the summe is set, vers. 32. For others, as the Judge shall value the slain. And the ransom: it is to be given unto the heirs of him that is slain. Maimony in Damages, chap. 11. sect. 1, 2.

31. Vers. 31. *a sume]* the Chaldee addeth, a sume of Israel, or a daughter of Israel.

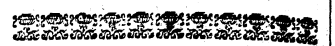
32. Vers. 32. *thirtie shekels]* or, *pillings*; in Greeke, *didrachmes*: see the notes on Genet. 20. 16. This price is here set both for men and maid-servants; and as the Jewes explaine it, both for great and small, whether the servants were worth an hundred pounds, or not worth one, &c. Maimony, *ibid.* This thirtie shekels was the goodly price, that our Lord Christ was valued at, of the vile Jewes, Zacharie 11. 12, 13. Matthew 26. 15.

33. Vers. 33. *or an asse]* or any other beast, cattell, or fowle; the asse and the asse is named *lin* for an instrument. But vessels (or instruments) that fall into a pit and are broken, the owner of the pit is not bound to pay for them. The law is, if an asse fall, hee saith not, if a man: or an asse, he saith not a vessel. Although an asse with his instruments, fall in, and the asse die, and the instruments be broken: the owner of the pit is bound to pay for the beast, but not for the instruments. Maimony, treat. of Damages, chap. 12. sect. 1. and chap. 13. sect. 1.

34. Vers. 34. *owner]* or master: that is, the doer or occasioner of the doing thereof; in whom the fault lieth.

35. Vers. 35. *oxe]* or any other beasts of his: as before is noted. *his neighbours oxe]* This the Hebrew Doctors take strictly, and say, If an Israelitee oxen pull an asse sanctified (unto God), or an asse that is sanctified doe pull an Israelitee oxe, he is not bound to pay, (by this law) for it is said, *HIS NEIGHBOURS OXE.* Maimony, in Damages, chap. 8. sect. 1. *the dead]* the Chaldee paraphraseth, the price of the dead asse.

Vers. 36. *be knowne]* or, as the Greeke translates, *he made knowne*: that is testified to the owner, as vers. 29.



CHAP. XXII.

1. Of theft. 5. Of damage by beasts, or fire. 7. Of trespasser, in things delivered to be kept. 14. Of burning a thing borrowed. 16. Of imitating a maid to fornication. 18. Of witchcraft. 19. Of bestialitie. 20. Of idolatrie. 21. Of vexing strangers, widowers, and fatherlesse. 25. Of usurie. 26. Of pledges. 28. Of reverence to Magistrates. 29. Of the first fruits. 31. Of eating torne flesh.

WHen a man shall steale an oxe, or a sheepe, and kill it, or sell it, he shall pay five oxen for an oxe, and foure sheepe for a sheepe. If a thiefe be found in the digging thorow, and he be smitten and die, no bloods (shall be shed) for him. If the Sun be risen upon him, bloods (shall be shed) for him: paying he shall pay; if he have not, then he shall be fold for his theft. If the theft by finding be found in his hand, whether oxe, or asse, or sheepe, alive, hee shall pay double. When a man shall cause a field or vineyard to be fed upon, and shall feed in his beast, and shall feed in anothers field; of the best of his own field, and the best of his vineyard shall he pay. When fire shall goe forth, and finde thornes, and a stacke of corne, or the standing corne, or a field be consumed; he that kindled the fire shall pay. When a man shall give unto his neighbour money or stuffe to keepe, and it be stolen out of the mans house, if the thiefe be found, he shall pay double. If the thiefe be not found, then the master of the house shall be brought unto the gods, if he have not put forth his hand unto his neighbours goods. For every matter of trespass, for oxe, for asse, for sheepe, for raiment, for every losse, which he shall say, that this is he; the master of them both shall come unto the gods: whom the gods shall condemn, he shall pay double unto his neighbour. When a man shall give unto his neighbour, asse, or oxe, or sheepe, or any beast to keepe, and it die, or be broken, or driven away, none seeing it: An oath of Iehovah shall be betweene them both, if he have not put forth his hand unto his neighbours goods: and the owner of it shall accept it, and he shall not pay. And if it be stolen by stealth from him, hee shall pay unto the owner thereof. If it be torne in pieces, let him bring it for witnesse: that

which

which is torne, hee shall not pay. And when a man shall borrow ought of his neighbour, and it be broken, or die, the owner thereof being not with it, paying he shall pay. If the owner thereof be with it, hee shall not pay: if it be an hired thing, it came for his hire. And when a man shall entice a maid that is not betrothed, and lye with her, endowing hee shall endow her to himselfe to wife. If her father refusing shall refuse to give her unto him, hee shall weigh the money, according to the dowrie of virgins. Thou shalt not suffer a witch to live. Whosoever lieth with a beast, he shall be put to die the death. Hee that sacrificeth to the gods, shall be utterly destroyed, except unto Iehovah, even to him onely. And a stranger thou shalt not vex, neither shalt thou oppresse him: for ye were strangers in the land of Egypt. Ye shall not afflict any widow or fatherlesse child. If afflicting thou shalt afflict him, surely if crying hee shall cry unto me, hearing I will heare his cry. And my anger shall wax hot, and I will kill you with the sword: and your wives shall be widows, and your sons fatherlesse. If thou lend money to my people, to the poore man with thee, thou shalt not be to him as an exacting creditor: yee shall not lay upon him biting usury. If for a pledge thou take to pledge thy neighbours raiment, thou shalt returne it unto him before the Sunne goeth downe. For that is his covering, that onely; that is his raiment for his skin: wherein shall he sleepe? And it shall be, when he crieth unto me, then I will heare, for I am gracious. Thou shalt not revile the gods, and the ruler of thy people thou shalt not curse. Thy full ripe fruit and thy liquor thou shalt not delay: the first-borne of thy fennes shall thou give unto me. So shalt thou doe with thine oxe, and with thy sheepe: seven dayes it shall be with his mother; in the eighth day thou shalt give it unto me. And yee shall be unto me men of holiness: and yee shall not eat flesh torne in the field; yee shall cast it to the dogge.

Annotations.

A Sheepe] or a lambe; a young sheepe, or young goat: for the Hebrew word comprehendeth both, Exod. 12. 3. Deut. 14. 4. *free oxen]* or, *five of the herd*, for an oxe; and *four of the flocke* for a sheepe: The Hebrew differeth in word, but the Greeke version keepeth the same words here, that were before. This Law was, if the oxe were killed or sold: but if it were found in his hand alive, hee

paid but *one* for one, v. 4. neither was it for any other theft, than of the oxe and sheepe: for all other, the theefe paid but the double: as the Hebrew canons plainly expresse, Maimony, treat. of Theft, Chap. 1. Sect. 6. But this, because of the profit, use, and service which the owners might have of them, (and in particular, for sacrifices to God, which might not bewitch any other beasts) were to be paid five and fourfold. And as the theft was bolder, and the losse greater of an oxe, than of a sheepe, so the punishment was more.

Vers. 2. *in the digging through]* that is, digging (or breaking) through an house, as Matt. 24. 43. or, *in the hole digged*; and so entering by the breach. By this the Hebrews understand all other indirect wayes, by which the theefe may enter, but this is specified, because it is the way of most thieves; to enter by digging through in the night. Maimony, treat. of Theft, chap. 9. sect. 8. *no bloods for him]* that is, none shall be put to death for killing that theefe. Or it may be read thus, *no bloods* (shall be) to him, meaning to the killer of the theefe, hee shall not have murder imputed to him, so the phrase is used in Numbers 35. 37. The Hebrew Doctors explaine it thus: If the master of the house, or any other man kill him, they are guiltlesse: you is free for any to kill him, either on the working day, or on the Sabbath day, with any death that they can put him to, &c. And therefore doth the Law permit this: Because it is the manner of such, that if the master of the house should resist, and binder them, they will kill him. And it is found, that hee which comes into his neighbours house to steale, is as hee that purposeth his neighbour to kill him. Such a one therefore may be killed, be he great or small man or woman. Maimony, treat. of Theft, chap. 9. sect. 7. 9.

Vers. 3. *risen upon him]* if it be cleare day when the theefe breaketh in, who so killeth him, his blood shall be shed therefore. For the Sunne, the Chaldee paraphrast translates, *the eye of witnesser*. But Maimony (in the foresaid place, Sect. 10.) giveth this sense; If the master be cleare to the master of the house, that this theefe will not kill him, and that he cometh not but to steale goods, it is lawfull to kill him: and if he kill him, he is a man-slayer, as it is written, *IF THE SUN BE RISEN UPON HIM*; if the thing be cleare as the Sunne unto thee, thou hast at peace with thee, thou shalt not kill him. *be]* the theefe, shall surely pay: therefore kill him not. But the Greeke version referreth it to the slayer, that he shall pay; that is, he be put to death for him.

he shall be sold] for a servant by the Magistrate: see Exodus 21. 2. &c. And in the Iewish canons it is explained thus: If hee have nothing, neither moveable goods nor immovable, the Judges doe sell him, and give his price for the damage, and they sell him not but to an Israelite, or Proselyte. Hee is not to be sold publicly, &c. as slaves are sold, (as it is written, Leviticus 25. 42. *I they shall not be sold with the sale of a bond-man*) but privately, and by way of honour. Maimony treatise of Theft, chap. 3. Sect. 11. and treat. of Servants, chap. 1. Sect. 3. 5. *for his theft]* for the principall, or thing stolen: and no theefe is sold, save for the principall: but the double or paying of foure or five for one,

Hh

bee

be is not to be sold for them; but they are as a debt upon him, till he be rich. If the principal which is stolen, be worth 100. Crowns, and the thief be worth but 50. he is to be sold, and the rest of the principal, with the double, remain upon him for a debt, until he be out of (of stroke) in the fourth year, and when he is able, he must pay it. If the theft be worth 100. Crowns and one, he may not be sold; as it is written, **FOR HIS TREASURE**; so that his whole price must be spent in his debt. *Maimon* treat. of Theft, chap. 3. Sect. 12. 14.

4 Ver. 4. finding be found] that is, he certainly and wholly found: the Greek translates, *bee taken and found*. *Melchior*, *Oxe*, &c.] *Hebr.* from *one into another*, *into lamb*. *bee shall pay double*; that is, shall restore that which was stolen, and another as good. Here the Hebrew Doctors have their exceptions, for women, children, and servants. *If a man's wife (scale) and the beast not to pay, the double shall be upon her as a debt, till she be divorced, or her husband die, then the Judges shall exact it of her. A child that is stolen is free from paying the double, &c. and if the thing be lost, bee is not bound to pay the principal, nor after he is grown in age. A servant that is stolen he is free from paying the double, his master is free also: for man is bound to pay his servants damages, &c. but when the servant hath his freedom, bee is bound to pay the double. It is meet that the Judges beat the children for stealing, then they grow not into a customer of it; and so for other damages till they do: likewise they are to beat for men thievery for stealing, &c. *Maimon*, treat. of Theft, chap. 1. Sect. 7. 8, &c.*

5 Ver. 5. or wounding] and so by proportion any other things; as garden, or the like.

6 Ver. 6. find that is, catch hold on thornes; or on any other fowell, as it were, &c. So in the examples following, two or three things are named in stead of all other. And not such things only, but if the fire break forth and hurt a man, he that kindled it, must pay for his hurt, and for his resting from his labour, and for his healing, and for his pain, and for his dishonour; (the five things forementioned on Exod. 21. 19.) even as if he had hurt him with his hand: as *Maimon* sheweth in treat. of Damages, ch. 14. S. 15.

that kindled] or, that set on fire the fire: that burned the burning. The Hebrew Doctors explain this Law thus: One brings fire, and another after brings wood; that bee brings the wood, is bound to pay. One brings wood, and then another brings fire; now he that brings the fire is bound to pay. If one come and make the flame, then he is bound to pay, &c. *Maimon* treat. of Damages, chap. 14. Sect. 7. paying pay] that is, surely and fully pay, for the damage. If in the stacke (or floore) of corne, there bee laid up such instruments as husbandmen are wont to use, and lay up about the threshing or treading out of the corne, they also must be all paid for. But if there be garments, plate, glasses, or the like, laid up there; he is not bound to pay for such things. He that catcheth his neighbors house to be burned, is to pay for all that is within the same; for it is the manner of men to lay up their goods, vessels, &c. within their houses. *Maimon* ibid. Sect. 8.

7 Ver. 7. money or stuffe] *Hebr.* silver or vessels, (in-

struments;) or any beast, as the 9. verse after sheweth. to keepe] of trust; and for no reward, but of friendship.

Ver. 8. the gods] that is, as the Chaldee expresses, the Judges: see Exod. 21. 6. The Greek here translates, before God. if he have understood, to see if bee have not; meaning that the Judges may find it out by oath; as is expressed in ver. 11. So the Greek translates, and bee shall swear, that is, very dead bee hath not dealt evil. The putting forth the hand unto the thing, the Hebrew Doctors understand, not only for stealth or conveying away, but also for the use or service of the thing; which when the keeper doth, if it be afterward stolen, lost, or any way miscarry, the keeper is to pay for it. *R. Jos. Karo* in *Chofen hamisphat*, treat. Pikkadon, c. 2. S. 1. gods] *Hebr.* work, that is, any thing gotten wherein ones worke or labour is employed; as in Gen. 33. 14. The Greek translates, the thing committed unto him (which word Paul useth in 1 Tim. 6. 20. 2 Tim. 1. 14.) also the Chaldee saith, that which his neighbour delivered him. So after in ver. 11.

Ver. 9. matter of trespass] or, word of trespass; that is, any injury spoken or complained of: which may be otherwise than by putting to his hand forementioned: as, if hee kept it not in a meet place, &c. The Hebrew canons say, *Some things are usually kept in our houses or yards, as, timbers, flint, &c. some in houses, as garments, &c. some lockt up in coffers, as money, jewels, &c. If a keeper leave a thing committed unto him, in a place unmeet, though it be stolen, lost, burnt, or the like; bee is to pay for it. Also, whether that committed to his neighbour any thing to keep, demandeth the thing againe; if the keeper of it say, I know not where I laid it, give me respite till I seeke and find it, and I will restore it unto you; let this man be a trespasser, and is bound to make satisfaction out of bond. These and other like, are matters of trespass, as *Maimon* sheweth in treatise of Borrowing, and committing a thing to keepe, chap. 4.*

lost thing, which bee] that is, which the plaintiffe shall charge, or challenge. is he] is the man that had it: or, it is he; the thing which I challenge. the gods] the Judges; as the Chaldee translates, but the Greek faithfully judges of them both shall come before God, and he that is taken by God, shall pay. condemn] *Hebr.* make (or pronounce) wicked: which in such cases, usually signifieth to condemn as guilty: as one the contrary, to make just (or justifie) is to acquit or absolve in judgement, Deuteronomy, 25. 1. Proverbs 17. 15. The Hebrews expound it thus: A thief against whom two sufficient witnesses doe testify that hee stole, is bound to pay the double. A thief that confesseth himselfe that hee stole, must pay the principal, but is free from the double: for it is said, whom the gods shall condemn, bee shall pay the double, not he that condemneth himselfe. *Maimon*, treatise of Theft, chap. 1. Sect. 4. 5.

Ver. 10. to keepe] not for nothing, as in the former case, ver. 7. but for hire, as Iakob had Labans flock to keepe, Gen. 30. 31. -- 36. and 31. 39. The Hebrew Doctors say, There are four keepers

keepers of the Law, and three lawes are for them. The first keepers are, bee that keepeth for nothing, and bee that borroweth and bee that taketh wages (for keeping) and bee that keepeth a thing. The three lawes for them are these: Hee that keepeth for nothing, if the thing be stolen from him, or lost, or die, &c. must be sworn that hee hath kept it as the manner of keepers is to doe, so hee is free, Exod. 22. 7. 8. The borrower payeth for all, whether the thing borrowed be lost, or stolen, or die, &c. Exod. 22. 14. The receiver of wages, and the bier, there is one law for them both: that if the thing be lost or stolen they pay for it, Exod. 22. 12. if it die, or by any the like violence be harmed; they must be sworn that so it was, and they are free, Exod. 22. 10. 11. *Maimon*, in *Misneh*, treat. of hired things, chap. 1. Sect. 1. 2. broken] hurt, or maimed, &c. under these things specified all other violent accidents are implied: as lost by shipwreck, and the like.

Ver. 11. oath of Jehovah] that is, whereby the Lord is taken to witness: because there was no man that saw and could testify, ver. 10. If there be witnesses, he is not to pay, nor to swear: as *Maimon* sheweth in the fore said treat. c. 3. S. 1.

accept it] the Chaldee saith, shall take the oath, that is, accept of it, and lo end the controversy, as Heb. 6. 16. bee] that is, the keeper shall not pay for it. Also the Hebrew Doctors say, If the keeper deliver (the goods) to a second keeper, & there bee witnesses that the second kept them as the manner of keepers is to doe, and that some such violent accident did befall, the first keeper was free. But if there be no witnesses, the first keeper is bound to pay the owner, and goe to law himselfe with the second keeper: yea though the first were a keeper for nothing. *Maimon*, treat. of Hired things, chap. 1. Sect. 4.

Ver. 13. to be in power] *Hebr.* leaving some: to wit, by wild beasts, as the Greek version manifesteth. bring it] that which is torne, or the remnants of it, as in Amos 5. 12. is mentioned, a legge, or an eare, or the like. So the Ierusalem Thargum saith, let him bring of the members of it, for a witness that it is killed. not pay] understanding if the keeper doe his best to retene it: & so it be not lost but by violence. Touching this, the Rabbins say, A shepherd when wolves come and take a pray from him, if there be but one wolfe, it is not (counted) violence; if there be two wolves, that is violence. If two dogges come, it is not violence, if more, then it is. A lion, a bear, a leopard, a serpent, &c. every of these is (counted) violence; but if hee lead the flocke to the place where wild beasts or robbers haunt, it is not violence, but hee is bound to pay. A shepherd that hath mares to reue the pray by other shepherds, and by slaves; if hee call not the other shepherds, nor bring slaves to reuee with, hee is bound to pay, whether hee keepe for nothing, or for wages, save that hee which keepeth for nothing calleth shepherds, and bringeth slaves without hire; if hee find none such hee is discharged. But he that keepeth for hire is bound to hire shepherds and slaves to the worth of the beast, and reuee the same, and recover the hire againe of the householder. If hee doe not this, and may hire, but doe not, hee doeth unjustly, and is guilty. *Maimon*, treatise of

Hired things, Chapter 3. Section 4. 6.

Ver. 14. borrow] *Hebr.* take, and consequently, receive a thing lent. This law concerneth all moveable goods, beasts, household stuffe, and the like. or die] or perish any other way; therefore the Greek addeth, or bee driven away: as was in ver. 10. The Hebrews explain this law thus: Hee that borroweth of his neighbour stuffe, or beast, or any like moveable goods, and hee is lost, or stolen, though with great violence, as if the beast be hurt, or taken away by force, or die, hee is bound to pay all, Exod. 22. 14. To wit, if such violent accident doe befall it, and not in the time of the worke. But if hee borrow a beast to plough with, and it die whilst hee is ploughing, then hee is free. But if hee die before hee plougheth with it, or after, or if hee rode upon it, or tread out corne with it, and it die in the time whilst hee is riding on it, &c. hee is bound to pay for it, and so in all like cases. At, hee that borroweth a beast, to goe to such a place, and it die under him in the journey; or borroweth an axe to cut wood, and it breaketh in, and by the cutting thereof, the borrower is free. *Maimon*, treat. of Borrowing, and Committing a thing to keepe, chap. 1. Sect. 1. 2. paying] that is, hee shall surely and fully pay. The manner whereof was this; they weighed what it was worth when it was well and whole, and what it was worth when it was broken; and the broken thing was restored, and what was lesse he paid; and so the beasts carcase was restored, and what it came short, was made good. *Maimon* ibidem, Chapter 1. Section 3. Vnto these they adde other cautions; as, Hee that borroweth a beast, is bound to give him food, all the while hee hath borrowed him: If his flesh be abated, hee must pay for so much as hee is lesse in worth. But if his flesh be abated by reason of the worke, hee is free, and must take his oath, that hee is waxed lame by working. Hee that borroweth ought absolutely, the lender may make him restore it at any time when hee will: if hee borrowed it for a certaine time, the lender cannot make him restore it, till the end of that time; and though the borrower die, yet his heire may use the borrowed thing, till the time be at an end. Hee that borroweth a thing to doe a certaine worke with, the lender cannot make him deliver it out of his hand, till the worke be finished. *Maimon* ibidem, c. 1. S. 4. 5. 6.

Ver. 15. be with it] This the Hebrews understand, of his being with it, in the time when it is borrowed, not in the time when it is used: for they say; Wee have been taught, that whereas it is said, if the owner thereof be with it, the meaning is, if hee be with it in the time of borrowing it, &c. and there is no need that hee be with it in the time when it is broken, or die. If hee be not with it in the time when it is borrowed, though hee be with it in the time when it is broken, or die, (the borrower) is bound to pay for it. *Rambam* (or *Maimon*) in his comment on Thalmud Bab. in Baba megnah, c. 8. it came] the Greek translates, it shall be to him (or his) for his hire. And so though the thing miscarry, hee payeth but the hire only.

Ver. 16. either for perfwade, so that the consent unto the enticer. And herein this differeth from the Law in Deut. 22. 2. 29. which was for such as consented not. The Hebrews say; See that it be with him in the field, it is certainly presumed that

be is not to be sold for them; but they are as a debt upon him, till he be rich. If the principall which is stolen, be worth 100. Crowns, and the theefe be worth but 50. he is to be sold, and the rest of the principall, with the double, remaine upon him for a debt, until he be gone out (of service) in the second year, and when he is able, he must pay it. If the theefe be worth 100. Crowns and one, hee may not be sold; as it is written, **FOR HIS TREY;** so that his whole price must be spent in his theft. *Maimony* treat. of Theft, chap. 3. sect. 12. 14.

4 Veri. 4. finding be found] that is, he certainly and wholly found: the Greeke translatheth, bee taken and found. *whetker, Oxe, &c.* Hebr. from *ocumto alle, unto lambe,* hee shall pay double; that is, shall restore that which was stolen, and another as good. Here the Hebrew Doctors have their exceptions, for women, children, and servants. If a mans wife (steale) and bee hath not to pay, the double shall be upon her as a debt, till she be divorced, or her husband dye, then the Judges shall exact it of her. A child that is stole is free from paying the double, &c. and if the thing be lost, hee is not bound to pay the principall, nor after he is grown in age. A servant that is stole is free from paying the double, his master is free also: for no man is bound to pay his servants damages, &c. but when the servant but his freedom, hee is bound to pay the double. It is meet that the Judges hear the children for stealing, that they grow not into a custome of it; and so for other damages that they doe: likewise they are to hear servants liberally for stealing, &c. *Maimony* treat. of Theft, chap. 1. sect. 7. 8. &c.

5 Veri. 5. or wayward] and so by proportion any other thing; as garden, or the like.

6 Veri. 6. find] that is, catch hold on thornes; or on any other fellow, as straw, fenne, &c. So in the examples following, two or three things are named in stead of all other. And not such things only, but if the fire breake forth and hurt a man, hee that kindled it, must pay for his hurt, and for his resting from his labour, and for his healing, and for his paine, and for his dishonour; (the five things forementioned on Exod. 21. 19.) even as if hee had hurt him with his hand: as *Maimony* sheweth in treatise of Damages, ch. 14. S. 15.

that kindled] or, that set on fire the fire: that burned the burning. The Hebrew Doctors explain this Law thus: One brings fire, and another alter brings wood; that brings the wood, is bound to pay. One brings wood, and then another brings fire; now hee that brings the fire is bound to pay. If one come and make the flame, then hee is bound to pay, &c. *Maimony* treat. of Damages, chap. 14. Sect. 7. paying pay] that is, surely and fully pay, for the damage. If in the stacke (or floore) of corne, there bee laid up such instruments as husbandmen are wont to use, and lay up about the threshing or treading out of the corne, they also must be all paid for. But if there be garments, plate, glasses, or the like, laid up there; hee is not bound to pay for such things. Hee that cometh his neighbors house to be burned, is to pay for all that is within the same; for it is the manner of men to lay up their goods, vessels, &c. within their houses, *Maimony* ibid. Sect. 8.

7 Veri. 7. money or stuffe] Hebr. *siter* or *vestit*, (in-

struments;) or any beast, as the 9. verse alter sheweth. to keepe] of truit; and for no reward, but of friendship.

Veri. 8. the gods] that is, as the Chaldee expresth, the Judges: see Exod. 21. 6. The Greeke be translatheth, before God. If hee have understood, to see if hee have not; meaning that the Judges may find it out by oath; as is exprest in ver. 11. So the Greeke translatheth, and bee shall swear, that in very deed bee hath not dealt evil. The putting forth the hand unto the thing, the Hebrew Doctors understand, not only for stealth or conveying away, but also for the use or service of the thing; which when the keeper doth, if it be afterward stolen, lost, or any way miscarry, the keeper is to pay for it. *R. Jos. Karo* in *Chofen hamisphat*, treat. *Pitkad*, c. 2. S. 1. goods] Hebr. *works*, that is, any thing gotten wherein ones worke or labour is employed; as in Gen. 33. 14. The Greeke translatheth it the thing committed unto him (which word Paul useth in 1 Tim. 6. 20. 2 Tim. 1. 14.) also the Chaldee saith, that which his neighbour delivered him. So after in ver. 11.

Veri. 9. matter of trespassse] or, word of trespassse; that is, any injury spoken or complained of: which may be otherwise than by putting to his hand forementioned; as, if hee kept it not in a meet place, &c. The Hebrew canons say, Some things are usually kept in out-houses or yards, as timber, flint, &c. some in houses, as garments, &c. Some lockt up in chests, as money, jewels, &c. If a keeper leave a thing committed unto him, in a place unmeet, though it be stolen, lost, burnt, or the like; hee is to pay for it. Also, when hee that committed to his neighbour any thing to keep, demandeth the thing againe; if the keeper of it say, I know not where I laid it, gave me respite till I seeke and find it, and I will restore it unto you, hee this man is a trespasser, and is bound to make satisfaction out of bond. These and other like, are matters of trespassse, as *Maimony* sheweth in treatise of Borrowing, and committing a thing to keepe, chap. 4.

lost thing, which hee] that is, which the plaintiffe shall charge, or challenge. is hee] is the man that had it: or, this is it; the thing which I challenge. the gods] the Judges, as the Chaldee translatheth. But the Greeke saith the judgement of them both shall come before God, and he that is taken by God, shall pay. misde (or perjurance) wicked: which in such cases, usually signifieth to condemne as guilty: as one the contrary, to make just (or justifie) is to acquit, or absolve in judgement, Deuteronomy, 25. 1. Proverbs 17. 15. The Hebrews expound it thus: A theefe against whom two sufficient witnesses doe testify that hee stole, is bound to pay the double. A theefe that confesseth of himselfe that hee stole, must pay the principall, but is free from the double: for it is said, when the gods shall condemne, hee shall pay the double, not hee that condemnes himselfe, *Maimony* treatise of Theft, chap. 1. Sect. 4. 5.

Veri. 10. to keep] not for nothing, as in the former case, ver. 7. but for hire, as Iakob had Labans flock to keepe, Gen. 30. 31. — 36. and 31. 39. The Hebrew Doctors say, There are severall keepers

keepers of the Law, and three lawes are for them. The first keepers are, bee that keepeth for nothing, and bee that borroweth and bee that taketh wages (for keeping) and bee that hireth a thing. The three lawes for them are these: Hee that keepeth for nothing, if the thing be stolen from him, or lost, or die, &c. must be sworn that hee hath kept it as the manner of keepers is to doe, so hee is free, Exodus 22. 7. 8. The borrower payeth for all, whether the thing borrowed be lost, or stolen, or die, &c. Exodus 22. 14. The receiver of wages, and the hire, there is one law for them both: that if the thing be lost or stolen they pay for it, Exodus 22. 12. if it die, or by any like violence be forced, they must be sworn that it is not, and they are free, Exodus 22. 10. 11. *Maimony*, in *Misneh* treat. of Hired things, chap. 1. Sect. 1. 2. broken] hurt, or maimed, &c. under these things specified all other violent accidents are implied: as lost by shipwracke and the like.

11 Veri. 11. oath of Iakobah] that is, whereby the Lord is taken to witness: because there was no man that saw and could testify, ver. 10. If there be witnesses, hee is not to pay, nor to swear: as *Maimony* sheweth in the forsaide treat. c. 3. S. 1.

accept it] the Chaldee saith, shall take the oath, that is, accept of it, and to end the controverfie, as Heb. 6. 16.

hee] that is, the keeper shall not pay for it. Also the Hebrew Doctors say, If the keeper deliver (the goods) to a second keeper, & there bee witnesses that the second kept them as the manner of keepers is to doe, and that some such violent accident did befall, the first keeper was free. But if there be not witnesses, the first keeper is bound to pay the owner, and goe to law himselfe with the second keeper: yea though the first were a keeper for nothing, *Maimony* treat. of Hired things, chap. 1. Sect. 4.

13 Veri. 13. to wit in preer] Hebr. *tearing to me*: to wit, by wild beasts, as the Greeke version manifesteth. bring it] that which is torne, or the remnants of it, as in Amos 5. 12. is mentioned, a legge, or an eare, or the like. So the Ierusalemly Thargum saith, let him bring of the members of it, for a witness that it is killed. not pay] understanding if the keeper doe his best to rescue it: & so it be not lost but by violence. Touching this, the Rabbins say, A shepherd when wolves come and take a prey from him, if there be but one Wolfe, it is not counted violence; if there be two wolves, that is violence. If two digges come, it is not violence, if more, then it is. A lion, a beare, a leopard, a serpent, &c. every of these is counted violence; but if hee lead the flocke to the place where wild beasts or robbers haunt, it is not violence, but hee is bound to pay. A shepherd that hath means to rescue the prey by other shepherds, and by flauers; if hee call not the other shepherds, nor bring flauers to rescue with, hee is bound to pay, whether hee keeps for nothing, or for wages, save that hee which keepeth for hire citheth shepherds, and bringeth flauers without hire; if hee find none such hee is discharged. But hee that keepeth for hire is bound to hire shepherds and flauers to the worth of the beast, and rescue the same, and recover the hire againe of the householder. If hee doe not this, and may hire, but doe not, hee dealeth unjustly, and is guilty. *Maimony*, treatise of

Hired things, Chapter 3. Section 4. 6.

Veri. 14. borrow] Hebr. *take*, and consequently, receive a thing lent. This law concerneth all moveable goods, beasts, household stuffe, and the like. or die] or perish any other way; therefore the Greeke addeth, or bee driven away: as was in ver. 10. The Hebrews explain this law thus: Hee that borroweth of his neighbour stuffe, or beast, or any like moveable goods, and it be lost, or stolen, though with great violence, as if the beast be hurt, or taken away by force, or die, hee is bound to pay all. Exodus 22. 14. To wit, if such violent accident doe befall it, and not in the time of the worke. But if hee borrow a beast to plough with, and it die whilst hee is ploughing, then hee is free. But if hee die before hee plougheth with it, or after, or if hee rode upon it, or tread out corne with it, and die in the time whilst hee is riding on it, &c. hee is bound to pay for it, and so in all like cases. At hee that borroweth a beast, to goe to such a place, and it die under him in the journey: or borroweth an ox to cut wood, and it breaketh in, and by the enting thereof, now the borrower is free. *Maimony*, treat. of Borrowing, and Committing a thing to keepe, chap. 1. Sect. 1. 2. paying] that is, hee shall surely and fully pay. The manner whereof was this; they weighed what it was worth when it was well and whole, and what it was worth when it was broken; and the broken thing was restored, and what was lesse he paid; and so the beasts carcase was restored, and what it came short, was made good. *Maimony* ibidem, Chapter 1. Section 3. Unto these they adde other cautions; as, Hee that borroweth a beast, is bound to give him food, all the while hee hath borrowed him: If his flesh be abated, hee must pay for so much as hee is lesse in worth. But if his flesh be abated by reason of the worke, hee is free, and must take his oath, that hee is waxed leaner by working. Hee that borroweth ought absolutely, the lender may make him restore it at any time when hee will: if hee borrowed it for a certaine time, the lender cannot make him restore it, till the end of that time; and though the borrower die, yet his heires may use the borrowed thing, till the time be at an end. Hee that borroweth a thing to doe a certaine worke with, the lender cannot make him deliver it out of his hand, till the worke be finished. *Maimony* ibidem, c. 1. S. 4. 5. 6.

Veri. 15. be with it] This the Hebrews understand, of his being with it, in the time when it is borrowed, not in the time when it is used: for they say; We have beene taught, that whereas it is said, if the owner thereof be with it, the meaning is, if hee be with it in the time of borrowing it, &c. and there is no need that hee be with it in the time when it is broken, or dieth. If hee be not with it in the time when it is borrowed, though hee be with it in the time when it is broken, or dieth, (the borrower) is bound to pay for it. *Rambam* (or *Maimony*) in his comment, on Talmud Bab. in Baba metshiah, c. 8. it came] the Gr. translatheth, it shall be to him (or his) for his hire. And so though the thing miscarry, hee payeth but the hire only.

Veri. 16. entice or persuade, so that the consent unto the enticer. And herein this differeth from the Law in Deut. 22. 28. 29. which was for such as consented not. The Hebrews say; Since that it is then with in the field, it is certainly presumed that

16 *Ver. 17. weigh* that is, *pay money*. The summe is shewed in Deut. 22. 29. to be fifty shekels of silver. The Hebrew Doctors say, this milt was not, only if her father refused, but if the maid also, or if the inticer himselfe would not marrie her, they compelled him not, but he gave the milt, and went his way. If he married her, he paid not this milt, but gave her a writing, as other maids had. *Maimony* in *Nagrabab*, chap. 1. sect. 3.

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18 *Ver. 18. a witch* or *foreress*, whereof see the notes on Exod. 7. 11. He speaketh of the woman, because witchcraft is most in use among that kind: but implieth also the *ma. witch*, or *forer* (who is likewise named in Deut. 18. 10.) Therefore the Greeke translathet it here plurally, *Witches*. The Hebrews observe, *Whoever is guilty of death, the Judges that do not put him to death, they break an affirmative precept, but transgress not against a prohibitive saying of the Lords; for if they put not him to death, they transgress a prohibition; as it is said, I thou shalt not suffer a witch to live. Maimony* in *Sambdrim*, chapter 14. section 3.

19 *Ver. 19. put to die* Gr. *ye shall kill him with death*. Elsewhere it is commanded, that the beast be killed also, Leviticus 20. 15, 16, for this sinne is *Confusion*, Levit. 18. 23.

20 *Ver. 20. sacrifice to the gods* that is, as the Chaldee expounds it, to the Idols of the peoples; and *Moses* explaineth it, Either the *Summe*, or the *Moone*, or any of the host of heaven, &c. Deut. 17. 23. And by sacrifice, hee implieth also worship and service, as is expressed in Deuteronomie 17. 3. utterly destroyed, or, *anthematized*, that is, destroyed as execrable and curied, be put to death without mercy as the Hebrew *Cherem* implieth, and *Paul* useth such a phrase in Hebrews 10. 28. The Greeke here translathet it, *destroyed*; the Chaldee by *Onkelos*, faith, *killed*; and the Thargum called *Imathas*, addeth, *shall be killed with the sword, and his goods confiscated*; which interpretation he gathereth from the Law in Deuter. 13. 15, 16, 17. where the word *Cherem* is also used. But others gather from Deut. 17. 23, that hee was to be stoned, which is most agreeable. Howbeit this is to be understood of a witnessing and willing idolater, according to Numb. 15. 27, 30. and to the Hebrew Canons say, *Whoever sacrificeth Idols willingly and presumptuously, he is guilty of cutting off*, (to wit, by the hand of God) and if there be witnesses that have seen him, he is stoned to death; and if he have senced them ignorantly, he is to bring the same offering appointed therefor. *Maimony*, treat. of *Idolatri*, c. 3. f. 1. except unto

21 *Ver. 21. vex* or, *make a spoile and prey*; oppress by might and violence: a word usually applied to the rich and mightie, that vex and spoile the poore,

fatherlesse, and stranger: whom God loveth and commandeth us to love, even as our selves, Deut. 10. 18, 19. Levit. 19. 33, 34. Zach. 7. 10. Jer. 22. 3, Ezek. 46. 18. In particular this word is used for vexing or oppressing in buying and selling, Levit. 25. 14, 17. The Hebrew Doctors expound this here to meane *vexing* of the stranger with words of reproach; and the oppressing next spoken of to be meant of his goods or riches. *Maimony* in treat. of *Meberchidit*, chap. 14. Sect. 5. Of this oppressing, see the notes on Levit. 25.

22 *Ver. 23. afflicting afflict* that is, in any measure, or any manner of way afflict. It seemeth also to be an imperfect speech, implying, *Verbi* afflicti thee. See the like in Luke 13. 9. *surely* if or and if: so the Greeke translathet it here, and 1. Sam. 2. 21. Also the Hebrew C. *Surely* (or *For*) & *Vay*, And, are put one for another, 2. Sam. 22. 28. with *Pal*. 18. 28. *Elay* 39. 1. with 2. King. 20. 12.

23 *Ver. 25. money* Hebr. *silver*: by it is meant also gold, or brasse, or meat, or rayment, or any other thing, as is explained, Levit. 25. 36, 37. Deut. 23. 19. And wee are elsewhere commanded to lend, Deut. 15. 7, 8. Luke 6. 35.

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not give him thy money upon usury, Leviticus 25. 37. Thou shalt not give him thy viduals for increase, Leviticus 25. 37. Thou shalt not take usury of him or increase, Leviticus 25. 36. Tee shalt not lay usury upon him, Exodus 22. 25. and, Thou shalt not put a stumbling block before the blind, Leviticus 19. 14. And the borrower transgresseth against thee; Thou shalt not cause to lend upon living usury, Deut. 23. 19. and, Thou shalt not lay a stumbling block before the blind, Leviticus 19. 14. The surety, witnesses, and such like transgresseth against this; Tee shalt not lay usury upon him. *Whoever borroweth or lendeth upon usury, are like unto them that deny the name of the God of Israel, and deny the coming out of Egypt; as it is written, I thou shalt not give him thy money upon usury, &c. I am the Lord your God, which brought you forth out of the Land of Egypt, &c. Leviticus 25. 37-38. It is unlawful to take usury before or after. As one intending to borrow of a man sends him a gift to the end that hee may lend unto him: this is usury afore hand. Or hee hath borrowed of a man, and paid him againe, and sends him a gift for his money which hee had of him for nought: this is after usury. When a borrower of his neighbor, and was not wont in former time to salute him first; it is unlawful for him to salute him first, (and I need not say I praise him), for it is written, Usury of any Word (or Thing) Deut. 23. 19. though they be but words, they are unlawful. Likewise, it is unlawful for the borrower to learne his lender to read, &c. all the while his money is in his hand, if hee were not wont to doe it before; as it is said, Usury of any thing. It is unlawful to let out money to hire, as they doe other things, &c. Hee that lendeth to his neighbor, and conditioneth with him to dwell in his country, and for nought shall hee pay him what hee hath borrowed, or that hee shall be a thing of him for life, then it is worth till hee pay him, &c. this is usury. Hee that lends unto his neighbor may not retain his servant to doe work for him, although the servant sit still and hath nothing to doe. The Judges are to see the usury which the lender hath received to be restored backe againe unto the borrower. A bill for usury; the principal may be required by it, but not the interest, &c.*

26 *Ver. 26. neighbors raiment* if hee be a Poore man, as the next verse manifesteth, and as is expressed in D. ut. 24. 12, 13. Neither may a pledge thus be taken of poore or rich, but by authority of the Magistrate, as the Hebrew Doctors teach: *Maimony* in treat. of Lender and Borrower, chap. 3. Sect. 4. See more for this point in the annotations upon Deuteronomie 24. *raiment* which hee either weareth by day, or lieth in by night; and so by proportion all other things whereof hee hath present use, as tools and instruments to worke with, and such like, but things necessary for to feed the life, as the mill-stone which grindeth corne, or any the like, may not be taken to pawn, Deuteronomie 24. 6. before the *Summe* or *Summe* till the *Summe* goeth in, that is, *first*, or goeth downe, meaning by day. In Deuteronomie 24. 13, it is said, when the *Summe* goeth downe. Hereupon the Hebrew Canons say, When one takes a pledge of his neighbor, if he be a poore man, and his pledge be a thing that hee hath need of, it is commanded that hee restore the pledge at the time when hee needeth it: hee is to restore

him his bedding at night, that hee may sleepe on it; and his working tools by day, that hee may doe his worke with them. If hee doe not restore the instrument of the day by day, and the instrument of the night at night, hee transgresseth against this prohibition, *Thou shalt not sleep with his pledge*, Deuteronomie 24. 12. this is one out of his night covering. And of things which hee hath his worke with by day, or clothe himselfe with, hee shall, Before the *Summe* goeth downe thou shalt returne it him; teaching to restore it all the day, *Maimony*, in the forelaide place, chap. 3. Sect. 5. The Hebrew word *ad*, (until) is in Greeke translated, before, and a like signification it had in Gen. 48. 5.

27 *Ver. 27. his skeme* the Greeke translathet it, his shame. when he crieth or, that hee will cry now me, and I will heare. The Greeke translathet, if therefore hee cry.

28 *Ver. 28. revile* curse, blame, or blaspheme, (which word the holy Ghost useth in this case, 2 Pet. 2. 10.) that is, *speak evill* and dishonourably. See Gen. 12. 3. god: that is, as the Chaldee translathet, *Judges*: as Exod. 21. 6. the ruler of Heb. ruler; but it meaneth of thy people, as it is translated in Acts 23. 5, where it is applied to the high Priest: but generally it is any prince or ruler, Numbers 7. 2. 3. 10. The few Doctors explaine it thus: *Whoever revileth a Judge among the Judges of Israel, transgresseth this Law, Thou shalt not revile the gods. And so if hee revile the Ruler, either the chiefe of the great Synedrion, or the King, hee transgresseth this Law, Thou shalt not curse the Ruler of thy people Maimony* in *Sambdrim*, chap. 26. sect. 1. And Solomon saith, Revile (or Curse) not the King, *monet* in thy thoughts, Eccle. 10. 20. *curse* that is, *speak evill*, as is explained, Acts 23. 5.

29 *Ver. 29. Thy full-type fruits* to wit, the first fruits thereof, as is explained, Exod. 23. 19. so the Chaldee translathet, *Thy first fruits*, and the Greeke *The first fruits of thy store*. The Hebrew signifieth, *fulnesse*, or *collection*: meaning fruits when they are full or ripe and gathered. So in Numbers 18. 27. and Deuteronomie 22. 9. Of this the Hebrew canons say, *They bring no first fruits but of seven things, viz. of wheat, and of barley, and of grapes, and of figges, and of pomegranats, and of olives, and of dates. And if one bring other besides these seven kinds, they are not sanctified. They bring no first fruits of liquors, save of olives and of grapes: if a man bring other liquors, they are not received of him. There is no measure of first-fruits set by the Law: but by the Doctors a man must separate one of sixtie. Maimony*, in treatise of *First-fruits*, chap. 2. Sect. 2. 4. 17. This measure is to be understood of the least quantity which men might bring, as the greatest was the fortieth part: and men might bring what they would, betweene fortie and sixtie for their first-fruits; whereupon they elsewhere say, *What measure did the wisemen set? A good eye (that is, a bountifull person) one of fortie; and the meane eye, one of fiftie; the evil eye, one of sixty; and none might give less, then one of sixtie. Maimony*, in *Tumoth*, chap. 3. sect. 2. *liquor* Hebr. *wine*; that is, the first-fruits of wine and oyle, which when they are pressed, droppe as teares: so the Greeke translathet it, the first-fruits

of thy wine-press. Of the manner of bringing these
first fruits, see more in the annotations on Deut.
26. *not delay* [or, *not fail*], to bring and offer
the same: see Deuter. 26. 1, 2. &c. *Delaying* is often
used for *deferring a thing to the last*, and is conse-
quently, for *failing*, and *not doing it*, Deuteronom-
ie 7. 10. and 23. 21. Habakkuk 2. 3. though it
also may imply a *deferring longer than the due*
time. By this oblation of the first fruits they ac-
knowledge their thankfulness to God, whose
tenants they were in the land, Deuteronomy 26.
9, 10. Levit. 25. 23. and the whole increase was
herely sanctified unto them, Rom 11. 16. Also
the first fruits figured Gods Church separated &
sanctified unto him, from the rest of the world,
Ier. 2. 3. James 1. 18. Rev. 14. 4. *give unto me*
by redeeming it for five shekels of silver, & giving
them to the Lords priest, Num. 18. 15. 16. Ex. 13. 13
Verf. 30. and *with thy sheeps* under which name,
the goat also is comprehended, for the Hebrew im-
plyeth both Levit. 1. 10. The Greeke here addeth
the word *And*, understood in the Hebrew, which
sometime the holy Text supplieth; *as by each man*,
by all thy people, 1. King. 8. 38. that is, *and by all thy*
people, 2 Chron. 6. 29. *So fight not with small or with*
great, 1. King. 22. 31. *the eighth day* [and from
that day forward, it was acceptable, both for first
fruits, and for other sacrifices Lev. 22. 27.] And be-
fore the eighth day the Hebr. Doctors say, it was
not lawful to kill and eat any yong beatt, no not
for common food, *Maimony*, treat. of *Forbidden*
Meats, chap. 4. sect. 4. The reason hereof was,
that in this time, the Sabbath day passed over it, for
there is *no seen without a Sabbath*, saith R. Menachem
upon this place. See the notes on Gen. 17. 12.
Verf. 31. *men of holiness* [or as the Greeke and
Chaldee translate, *holy men*: that is, separated from
other men, as by inward vertue, so by outward
abstinence from uncleane meats; (of which some
here follow) So Deuter. 14. 21. Levit. 11. 44. 45.
not eat] This was a legall rite and figure of
sanctification: and if any had unawares eaten of
flesh torne, hee was to wash his clothes, and bathe his
himselfe in water, and be unclean untill the evening, other-
wise he should beare his iniquity, Levit. 17. 1. 5. 16.
none in the field that is, *torne by wild beasts in*
the field, as the Greeke and Chaldee versions doe
explain. The like is for beatts that dye alone,
Levit. 17. 15. Of this the Hebrews say, *The torne*
thing spoken of in the Law, is that which is torne by
the wild beasts of the wood, as Lyon, Leopard, and the like.
And so the fowle which is torne by ravenous fowles, as
Eagle or the like. Though it bee a torne thing which is not
dead, it is forbidden: as if a Wolfe take a Kid by the leg,
and some man follow him, and takes it out of his mouth,
it is forbidden (to be eaten) because it is torne. Although
he feeleth it before it dieth, yet it is forbidden, as a torne
thing, because it cannot live after that wound upon it.
The Law forbiddeth that which is inclining to die, by
reason of any hurt, though it be not yet dead; and it is
a torne thing. Neither putteth it any difference, whether
it be torne by beast or it fall from the top of an house,
and the ribs bee broken; or it bee shot through the heart

with an arrow, or any the like, when it is inclining to
die, it is as a torne thing; neither the occasion be by the
hand of flesh and blood, or by the hand of (God of) heaven.
Likewise be that cutteth flesh off from any living cleane
beast: that is torne flesh, and who so eateth of it is cleane,
as for eating torne flesh. Maimony, in Forbidden meats,
chap. 4. Sect. 6. &c.



CHAP. XXIII.

1. Of *vaine report and false witness*. 2. Of *follow-*
ing a multitude. 3. 6. Of *justice*. 4. Of *charitable-*
ness to our enemies. 8. Of *brides*. 9. Of *oppression*.
10. Of *the seventh yeere, the yeere of rest*. 12. Of *the*
Sabbath day. 13. Of *not mentioning the name of other*
gods. 14. Of *the three feasts in the yeere*. 18. Of *sa-*
crificing with leaven. 20. *An Angell is promised to go be-*
fore them, with a blessing if they obey him. 23. Of *cast-*
ing out the heathens and their Idolatry. 25. *Gods blessing*
to them that serve him. 28. Of *horners that should drive*
out their enemies. 31. *The bonds of Israels land*.
32. *No covenant might be made with the heathens or their*
Gods.

THou shalt not take tip a vaine report: I
put not thy hand with the wicked, to
be an unrighteous witness. - Thou
shalt not be after many, to evil things: nei-
ther shalt thou answer in a controversie, to
decline after many, to wrest (judgment).
And a poore man shalt thou not counte-
nance in his controversie. When thou shalt
meet thine enemies ox, or his asse going a-
stray, thou shalt returning returne it unto
him. When thou shalt see thine haters as-
saying under his burnden, and wouldst for-
beare to helpe him up, thou shalt helping
helpe up with him. Thou shalt not wrest the
judgement of thy poore in his controversie.
From a word of falshood thou shalt bee
fare: and the innocent and just slay thou
not; for I will not justify the wicked. And
gift thou shalt take none; for the gift will
blind the open-eyed, and will pervert the
words of the just. And thou shalt not op-
presse a stranger: for yee know the soule
of a stranger, because yee were strangers
in the land of Egypt. And sixe yeeres thou
shalt sow thy land, and shalt gather in the
revenue thereof. But the seventh thou shalt
let it rest, and let it lye still, that the poore
of thy people may eate; and what they
leave, the beast of the field shall eate. So
thou shalt doe to thy vineyard, and to thy
olive-yard. Sixe dayes thou shalt doe thy
workes, and in the seventh day thou shalt
cease, that thine ox and thine asse may rest,
and the sonne of thy bond-woman, and the
stranger may bee refreshed. And in all that

I have said unto you, ye shall bee warie: and
the name of other gods ye shall not mention;
it shal not be heard out of thy mouth. Three
times thou shalt keepe a feast unto me in the
yeere. The feast of unleavened cakes shalt
thou keepe: seven dayes shalt thou eat un-
leavened cakes, as I have commanded thee, at
the appointed time of the moneth of Abib;
for in it thou camest out from Egypt: and
they shal not appeare before me empty. And
the feast of harvest, of the first-fruits of thy
labours, which thou shalt sow in the field:
and the feast of ingathering in the going out
of the yeere, which thou gatherest in thy
labours out of the field. Three times in the
yeere every male of thee shall appeare be-
fore the face of the Lord Iehovah. Thou
shalt not sacrifice the blood of my sacrifice
with leavened bread, neither shall the fat of
my feast remaine untill the morning. The
first of the first-fruits of thy land thou shalt
bring into the house of Iehovah thy God:
Thou shalt not seeth a kid in his mothers
milk. Behold, I doe send an Angell before
thee, to keepe thee in thy way, and to bring
thee unto the place which I have prepared.
Beware thou because of him, and obey his
voice; provoke him not: for he will not pardon
your trespasses, for my name is in him.
But if obeying thou shalt obey his voice, and
doe all that I shall speake, then I will be ene-
mie unto thine enemies, and I will distresse
thy distressers. For my Angell shall goe be-
fore thee, and shall bring thee in unto the A-
morite, and the Chethite, and the Perizzite,
and the Canaanite, the Evite & the Iebussite:
and I will cut them off. Thou shalt not bow
thy self down to their gods, nor serve them,
nor doe according to their workes: but de-
stroying thou shalt destroy them, and break-
ing shalt breake downe their pillars. And ye
shall serve Iehovah your God, and hee will
bless thee bread, and thy water: and I will
take away sickness from the midst of thee.
There shall not be any casting their young,
or barren in thy land: the number of thy
dayes I will fulfill. My terror I will fend
before thee, and will dismay every people a-
mong whom thou shalt come, and will give
all thy enemies (to turne) the neck unto thee.
And I will fend horgets before thee: and
they shal drive out the Evite, the Canaanite,
and the Chethite, from before thee. I will
not drive them out from before thee in one
yeere, lest the land bee desolate, and the beast
of the field multiply against thee. By little

and little I will drive them out from before
thee until thou shalt fructifie, and inherit the
land. And I will set thy bound, from the red
sea even unto the sea of the Philistines, and
from the wilderness unto the river: for I
will give into your hand the inhabitants of
the land, and thou shalt drive them out from
before thee. Thou shalt not strike a cove-
nant with them, or with their gods. They
shall not dwell in thy land, lest they make
thee sinne against me: if thou shalt serve
their gods, surely it will be a snare unto thee.



Annotations.

Not take up] that is, neither receive (as the
Greeke and Chaldee translate) it of others,
nor speake of it unto others, as taking up; in Exo.
20. 7. is for speaking or saying any way. Both these
are unlawful, 1 Sam. 24. 10. Levit. 19. 16.
a vaine report] or, a false rumor: Hebrew, *an hearing*
of vanity; which the Greeke translate, *vaine hearing*.
Vanity and *folly*, are used one for another, as
is shewed on Exod. 20. 16. and the Chaldee here
expoundeth it, *fallshood. Hearing* (or *hearsay*) is used
for *report*, *tale*, or *rumor*; whether in matters of
religion, as Esay 53. 1. Rom. 10. 16. or in civil
affaires, 1 Sam. 2. 24. 1. King 2. 28. 2 Chron. 9. 6.
And that which one Evangelist calleth *Above*, *Hear-*
ing, Mat. 1. 18. another nameth *Echos*, *same* or *rum-*
or, Luke 4. 37. put not thy hand] the Greeke
translate *consent* not *straightness* [to the Greeke
also is; the Chaldee faith, a false witness; the Heb-
braic is, a witness of *straightness* or *truth*. (Cr. of *cha-*
ll wrong.) Of such David complained, Psalm. 35.
11. and the Law appointeth such punishment for
them, as they intend against their neighbour,
Deut. 19. 16. 19.
Verf. 2. after many] or, after the great men, that
is, to follow and consent unto them in evil: the
Greeke faith, *with many*. So in the sentence fol-
lowing. answer] that is, *speake in a cause* (or
plea) The Chaldee paraphrase, *neither shalt thou*
refraine from teaching that which thou seest (meet) in
judgement. to wrest] or, to pervert; namely *judge-*
ment (as the Greeke addeth, and) as is expressed
in v. 6. The Chaldee faith, after the many, *accomplish*
the judgement. So the Hebrews expound it, *saying,*
When the Judges are divided, some of them saying Guil-
ty, others saying Guilty; they goe after the most part.
So as it be in many matters, and other cases of prohibition
and permission of promising unclean or cleane, and the
like. But in cases of life and death, if they be divided,
and the most part cleave a man, hee is cleared; and
if the most condemne him, hee is not killed, unlesse
they that condemne him bee more than they that
cleave him by two men. *Maimony* in *Sambdrin*, chap.
8. sect 1.
Verf. 3. not countenance] or, not honour, which the
Greeke and Chaldee translate, *not pity in judgement.*
The

The like is spoken of the rich, in Leviticus 19. 15. *Thou shalt not diminish the face of the great man. It teacheth to do right in all causes, without respect of poore or rich.*

4 Ver[1.4. affe]nd for any other beast, or garment, or lothing, as Moises after explained, Deut. 22. 1. 2. 3. God hereby teaching every man, *not to looke on his own things only, but also on the things of other men*, Phil. 2. 4. and to love and to do good unto his enemy, Luke 6. 27.

returning returne [that is, in any case returne and restore him: if the owner be not neere, or not known, it is to be kept till inquiry be made after it, Deut. 22. 2. Also the Hebrew Doctors say, *Who so findeth a lothing, which hee is bound to restore, hee is bound to cry the same, and to make it knowne and say, Who so hath lost such a kind of thing, let him come and give the signes of it, and hee shall receive it, &c. Maimony in treat. of Robberie, and of loss, chap. 13. sect. 11.*

5 Ver[1.5. his burden] or, false by any other occasion; and this Law concerneth all other beasts, as well as the Affe; see Deut. 22. 4. *and wouldest forbear to helpe him up] or, then thou shalt cease from forsaking him, that is, shall cease and leave off all ill will, and looke that thou forsake him not.*

The Greeke translatheth, *thou shalt not passe by the same helpe helpe up* [that is, in any wise helpe up. Or, *thou shalt leaving leave* (thy owne bulines to be with him. But the former translation seemeth moit fit: for so the Greeke version saith, *thou shalt not passe by the same, but shalt raise up the same together with him.* And so Moises repeating this Law explained it, in Deut. 22. 4. *thou shalt raising raise up with him.* Likewise this Hebrew word *Asah*, which commonly signifieth to *Leave, or Forsake*, hath (as some other words) a contrary signification; to *Fortify, repaire, or helpe up with a thing*, as Nehem. 3. 8. and 4. 2. The Chaldee joyneth both senses thus; *leaving thou shalt leave that which is in thy heart against him, and shalt helpe up with him.*

6 Ver[1.6. of thy poore] [that is, thy poore neighbor: implying also the stranger, the fatherless, and the widow: whose judgement they that worst (ortune aide) are awarded Deut. 27. 19.

7 Ver[1.7. word of falsehood] [that is, false word, or false matter. The Chaldee faith, *idle words*: the Greeke every unjust word. From hence the Iewes have a rule: *A Iudge that knoweth of his fellow, that hee is a rauenous extortioner, or a wicked man, it is unlawfull to be joyned in society with him, as it is written, FROM A WORD OF FAITHSHOM, THOU SHALT BEE FARR.* And so I see in Jerusalem that had a severe conscience were wont to doe: they sate not in judgement, until they knew with whom they should sit, nor passed any writing until they knew who should seale it with them, &c. *Maimony in Sanhedrin. c. 22. sect. 10.* *not justifie]* but will condemne the wicked, though hee bee the Iudge himselfe. See Rom. 2. 1. 2. 3. *So, not to hold guiltless.* Exod. 20. 7. meaneth, to damne and punish as guilty. This which is spoken of God: is also an example for us: therefore the Greeke changerh the person, and faith; *and thou shalt not justifie the wicked, for gifts sake.*

8 Ver[1.8. gift] or bribe; for fire shall consume that Ta-

bernales of bribery, Iob 15. 34. And the Jew Doctors explaine it thus: *Thou shalt take no gift, and I need not say, for to pervert judgement: but although it be to acquit the innocent, or to condemne the guilty, it is unlawfull, and a transgression, for loe it is a general rule, Curfed is hee that taketh a gift. And hee is bound to restore againe the gift, &c. And whatsoever Iudge taketh his reward for judging, his judgements are frustrate.* *Maimony in Sanhedrin, ch. 23. sect. 1. 5.*

take name] neither give any, A.R. 24. 27. So also the Hebrew Doctors teach from that Law, *Thou shalt not put a stumbling block before the blind, Levit. 19. 14.* Moreover they say, *Whatsoever Iudge giveth a bribe, to get an office it is unlawfull to stand before him (in judgement.) And our wisemen have commanded to se him as nought, and to despise him, Maimony in Sanhedrin, ch. 3. sect. 9.*

open-eyed] the Greeke translatheth, *the eyes of those that see: and the Chaldee, the eye of the wife;* which words Moises useth in Deut. 16. 19. And Solomon faith, *agist defrayeth the heart,* Eccles. 7. 7. but hee that *bath gifts shall live,* Proverbs 15. 27. *will pervert]* example in Samuels sonnes, who took bribes, and perverted judgement, 1 Sam. 8. 3. For a gift, *whither secret is turneth, it prospereth,* Prov. 17. 8. *and every man is a friend to him that giveth gifts,* Prov. 19. 6. Such therefore as receive them are counted wicked, and companions of thieves, Prov. 17. 23. Elay 1. 23.

Ver[1.9. the soule] [that is, the affection or heart. See the like precept in Exodus 22. 21. Deuteronomie 10. 19.

Ver[1.10. thy land] the land of Canaan, which God would give to Israel, Levit. 25. 2. Neither did the Iewes hold themselves bound to keepe this Law in other countries, *Maimony treat. of Intermision and Iubilee, ch. 4. S. 25.*

Ver[1.11. the seventh] every seventh year: which was to be a Sabbath yeere; as every seventh day was a Sabbath day: therefore repeating this Law, hee calleth it a Sabbath of sabbaths (or of rest) to the land, a Sabbath to Iehovah, Levit. 25. 4. As the Sabbath day signified that they themselves were the Lords, and therefore they ceased from their owne workes, to doe the Lords: so the Sabbath yeere was to signifie, that both they and their land was the Lords, Levit. 25. 23.

let it rest] or, intermit it, let it be free from manuring: as the Gr. translatheth, *make a remission.* They might neither fow their fields, nor prune their vineyards, nor reape their corne, nor gather the vintage, &c. Levit. 25. 4. 5. The Hebrew canons explaine it thus, that they might neither dig nor plough the ground, nor gather out the stones, nor dung it; neither grosse nor plant any trees save such as bare no fruit; nor cut off the knobs of trees, nor break off the leaves, or withered boughes, nor bind up the branches, nor make a fowke to kill the wormes, nor any the like thing pertaining to husbandry. *Maimony treat. of the Intermision of Iubilee, ch. 1.* If any faid, *What shall we eat the seventh year? behold, we may not sowe nor gather in our revenue.* The Lord promised, *I will commeth my blessing upon you in the sixth yeere, and it shall bring forth fruit for three yeeres,* Levit. 25. 20. 21. God would by this Sabbath yeere, call his people from world-

worldly cares, to depend upon his providence in faith, Matt. 6. 31. 1 Cor. 7. 29. 30. 31. 32. and to exercise themselves in holy things, as the learning of his Law, which this year was to be read in the audience of all the people, Deuter. 31. 10. 11. 12. Nch. 8. and that they should not pollute his land by their owne unlawfull workes, but walke holily upon it: otherwise, the land should spue them out, and enjoy her Sabbaths, when it lay desolate and void of such evil inhabitants, Levit. 18. 24. 25. 28. & 26. 34. 35. 43. 2 Chron. 36. 21.

that the poore] or, and the poore of thy people shall eat; to wit as well as the owners and their servants, Levit. 25. 6. *may eat]* to wit, that which groweth of it owne accord in the seventh yeere, Levit. 25. 5. 6. By the Hebrew records it is sheweth, that *Whosoever locked up his vineyard, or bedged in his field in the seventh yeere, brake the Commandment.*

Likewise if he gathered any of his fruits into his house: but hee was to let all be common, and every mans hand equal in every place. Hee might bring into his house a little, after the manner of those that brought in common goods. Moreover, concerning the fruits of the seventh yeere, *Whosoever was properly mans meat, as wheat, figs, grapes, and the like, they might not make of them medicines, playsters, &c. I bought for mans use, because it is said, To You For Meats, (Lev. 25. 6.) and not for medicine.* Neither might they make merchandise of the fruits of the seventh yeere; but if they would sell a little thereof they might, and buy other meat with the price, and buy the fruits which were sold, and the price were holy. And they might not be sold by measure, by weight, or by tale, (for they should seeme to make merchandise of the fruits of the seventh yeere,) but as other things that were free and common, *Maimony in the forelaid treatise, chap. 4. sect. 24. and chap. 5. sect. 11. and chap. 6. sect. 1. 3.*

they have] as not being mans meat, it should be common for beasts, birds, &c. Therefore they might not burne the straw or stubble of the seventh yeere, for that it was meet for the beasts to eat, faith *Maimony* in the same place, chap. 5. S. 19. *olive-yard]* or olive tree. And consequently all other trees, and fruits of like use. This holy yeere of rest figured the rest which the Church should enjoy under Christ in her sanctification, and communion of heavenly blessings: and so had an end in him, with other rudiments of the Law, Elay 61. 2. Coloss. 2. 16. 17. Galat. 4. 10. 11. Heb. 4. 9. 10. 11.

Ver[1.12. cease] or rest, or keepe Sabbath: see Exodus 20. 8. &c. *refrethed]* or, take breath: the Chaldee expoundeth it, *may rest.* See the Iewes canons for this, on Exod. 20. 10.

Ver[1.13. shall be wrie] or take heed to your selves that ye transgress not. *other gods]* the Chaldee calleth them, *idols of the people.* So in Zacha. 13. 2. God faith hee will cut off the names of the idols out of the land; and in Hosea 2. 17. that hee will take away the names of Baalim out of their mouth; and David would not take up the names of such upon his lips, Psal. 16. 4. and so the Israelites practised, in changing the names of idolatrous places, Num. 34. 38. See also Iosiah 23. 7. By the Hebrew canons it was decreed from this Law, *Who so maketh a vow*

in the name of an idol, or that sweareth by it, it is to be beaten, whether he sweareth thereby for himselfe, or for an Infidell. And it is forbidden to make an Infidell sweare by his Gods; or to mention the name thereof, though not by way of oath. *Maimony treat. of Idolatry, ch. 5. S. 10.*

on of] or, upon thy mouth, or, in it: but the Greeke translatheth it, *one of.*

Ver[1.14. times] [Heb. feet: meaning three journeyes which they should goe on foot every yeere, to the place of Gods publike worship. The Greeke and Chaldee translate, *times.*

Ver[1.15. Abib] which we call *March*, the Gr. the month of new fruits: the first month unto Israel, because of their coming out of Egypt therein. This first feast was adjoyned to the Passover: of it, with the rites and signification, see the notes on Exodus 12. and 13. and Numbers 28. 17. 18. &c. It was for a continual remembrance of their coming out of Egypt, Deut. 16. 3. and an expectation of their better redemption and sanctification by Christ which was to come: in whom wee spiritually keepe this feast; 1 Cor. 5. 7. 8.

they shall not appeare] [that is, the males of Israel, ver. 17. Deut. 16. 16. The Greeke translatheth it as before, *thou shalt not*; the Chaldee, *ye shall not appeare appear*, that is, without some gift or oblation to the Lord, as 1 Sam. 6. 3. Deut. 15. 13. 14. The Hebrew Doctors observe, that there were three things commanded unto Israel at every of the three feasts; namely, *Appearing, as it is said, All thy males shall appeare, Exod. 23. 17. And Feasting, as it is said, Thou shalt keepe a feast unto the Lord thy God, Deut. 16. 15. And Rejoycing, as it is said, Thou shalt rejoyce in thy feast, Deut. 16. 14.* The appearing spoken of in the Law, is, that his face should be seen in the Court (of the Sanctuary) in the first good day of the feast. And he must bring with him a burnt-offering, either of fowle, or of beast: and also his cometh into the Court in the first day, and bringeth not a burnt-offering; doth not only omit a thing commanded, but transgresseth also a prohibition; as it is said, *They shall not appeare before me empty, Exod. 23. 15.* The Feast spoken of in the Law, is, that hee offer Peace-offerings in the first good day of the Feast, when he cometh to appeare: and it is a knowne thing, that no Peace-offerings are brought, but of beasts. And the rejoycing spoken of at the Feast, is, that hee offer Peace-offerings, more than the Peace-offerings of the Feast: and these are called the Peace-offerings of the rejoycing of the Feast; as it is said, *Thou shalt lay Peace-offerings, and shalt eat there, and rejoyce before the Lord thy God, Deuteronomie 27. 7.* Who so cometh into the Court in the other dayes of the Feast, is not bound to bring a burnt-offering in his hand, every time that hee assemblen; for that which is said, *Thou shalt not appeare before me empty*, is not but for the first day, or in recompence for the first. But if he bring every time that hee cometh, they receive it of him, and offer it in the name of a Burnt-offering for Appearing: for this appearing hath no stinted measure. *Maimony in Chagigah, Chap. 1. Sect. 1. and Chap. 2. Sect. 6.* See more in the annotations on Deut. 16.

Ver[1.16. of harvest] called also, the feast of weeks, (or, of seven;) Exodus 34. 22. because it was seven weekes

weeks after the former feast, upon the fiftieth day following, called thereupon *Pentecost*, Levit. 23. 15. 16. Deuteronomy 16. 9. 10. A. 2. 1. *Whiffrife* whereof in lignis or homage and thankfulness to God, the man was to bring a *tribute*, of a free offering of his hand, and give unto the Lord, as hee had blessed him, Deut. 16. 10. 12. At the time of this feast the Law had also beene given at mount Sinai, Exodus 19. and at the same feast Christ gave the fiery Law of his Spirit, in Jerusalem, Acts 2. of *ingathering* to wit, of the *fruits* of the land. This feast was at the *revelation* (or end) of the year, Exodus 34. 22. namely, in the seventh month, (which we call *September*;) the Hebrewes called it *Eshrim*, (1. King. 8. 2.) in the fiftieth day of this seventh month it began, and lasted seven dayes; and was called also the *feast of Boethis* (or of *Talmecis*) Levit. 23. 34. Deuteronomy 16. 13. 16. See the annotations there.

17 Ver. 17. every male] to wit, which were freemen, perfect males, and in health, able to goe unto the place of publick worship; which in the ages following was only at Ierusalem, Deut. 12. 5. 6. and 16. 6. 1. Kings 14. 21. The lewes explaine it thus: *Women and servants are not bound to appeare: but all men are bound except the deaf, and the dumbe, and the foole, and the little child, and the blind, and the lame, and the deefed, and the uncircumcised, and the old man, and the sick, and the tender and weak, which are not able to goe upon their feet. All these eleven are discharged, but all other men are bound to appeare. Such are we of neither sex, and that are of both sexes, male and female, are also discharged, and likewise they that are partly bound and partly free men: Every child that can hold his father by the hand, and goe up from Ierusalem (gates) to the mount of the Temple, his father is bound to canse him to goe up and appeare with him, that hee may encrease (or frame him up) in the Commandments.* Maimony in Chagigah, Chapt. 2. Section 1. 3. In repeating this Law God annexeth a promise, for the safety of the land from enemies, Exodus 31. 23. 24. that promise the Greeke version inforceth also here.

The Lord Iehovah] the Hebrew *Adon*, which we English *Lord*, properly signifieth a *Ruler*, *sway*, or *sustainer*, as is noted on Gen. 15. 2. the Chaldee translatheth it, *Lord* (or *Master*) of the world. The other name *Iehovah*, denoteth Gods Essence or Being; whereof see Gen. 2. 4. The Greeke here translatheth, *the Lord thy God*.

18 Ver. 18. sacrifice] *not* stay for sacrifice; as in repeating this Law is said, Exod. 34. 25. of my sacrifice] that is, of my Passover, as the Chaldee translatheth it, and Moses in Exod. 34. 25. sheweth the Passover to be meant. *with leavened bread*] that is, having any leavened bread in thy house, or power, but shalt purge out the leaven before, as was commanded, Exod. 12. 15. &c. see the annotations there. *Whether it be that slayeth, or bee that is sprinkled the blood, or be that burneth the fat: if any I can be in the power of any of these, or in the power of any of the company that eat the Passover, or in the house of the offering of it, he is unchaste: as Maimony sheweth in treat. of the Passover chap 1. Sect. 5. the fat of my feast]* which the Chaldee expoundeth, of the sa-

crifice of the feast; and for this, in Exodus 34. 25. is written, *the sacrifice of the feast of the Passover*. Compare this with the Law foregiven in Exod. 12. 10. The fat of the Passover, as of other sacrifices, was the Lords, to be burnt upon his Altar; see Levit. 13. 14. 15. 16. 2. Chron. 35. 12. 13. 14. this might not be left unburnt till the morning, for so it became polluted, *remains for be left all night*.

Ver. 19. The first] or, The first fruit, the beginning: see the notes on Exod. 22. 29. where seven things paid first-fruits. *thy land*] to this concerned only the land of Israel, and such as were owners of land there. Whereupon the Hebrew Doctors say, *Hee that buyeth a tree in his neighbours field, hee bringeth not the first-fruits, because the ground is not his owne: but hee that buyeth tree and ground, bringeth the first-fruits thereof: And so the like. Maimony treat. of First-fruits, Chapt. 2. Sect. 13. the house] the tabernacle, (for that was called the house, 1. Chron. 9. 23.) or the Temple. The rites and words to be used in the bringing of them, are shewed in Deuteronomy 26. 1. 2. 11. But from this Law the lewes have a canon: *Hee that separateth his first-fruits, (for the Lord) and they rot, or be left, or stollen, or polluted, hee is bound to separate others in their stead; for it is said, Thou shalt bring (them) INTO THE HOUSE OF IEHOVAH THY GOD; to teach that hee is bound for other after them, till hee bring them to the mount of the house of God. Maimony in First-fruits, Chapt. 2. Sect. 20. not seeth a kid, &c.]* This law is twice after repeated in the same words, Exod. 34. 26. as Deuteronomy 14. 21. For a kid, the Greeke translatheth generally, *lamb*. The Chaldee paraphrast omitteth the name of a kid, and more generally translatheth, *Thou shalt not eat flesh with milke*. So the Ierusalemi Targum on Exod. 34. 26. expoundeth it, *My people the house of Israel, it is not lawfull for you either to seeth or to eat flesh and milke mixed together. This sense the Thalmudists follow, gathering if it be unlawfull to seeth them together, much more to eat them. And understand it of the flesh and milke of all cleane beastes. *Flesh with milke, it is unlawfull to seeth it, and unlawfull to eat it by the Law: it is unlawfull also to make profit of it, but it is to be buried. Who so buyeth ought of them two together, offendeth; as it is written, Thou shalt not seeth a kid in his Mothers MILKE. So hee that eateth ought of these two, of flesh and milke sodden together, offendeth though he buy it not, &c. Maimony treat. of forbidden meats, Chap. 9. Sect. 1. Others understand it, of seething it while it is very young, as in the mothers milke, that is, until it be seven dayes old; according to the law before, in Exodus 22. 30. and after, Levit. 22. 27. But the phrase may also imply during the time that it sucketh the mothers milke; as a milke lambe, 1 Sam. 7. 9. is a sucking lambe. The intentment of this law, seemeth to be either against cruelty, according to another prohibition of taking the damme with the young, Deut. 22. 6. 7. or against mixtures of meats; as elsewhere God forbiddeth mixtures in garments, in sowing of fields, and the like, Levit. 19. 19.***

Ver. 20. an Angel] that is Christ, whom the I-

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raelites are said to have tempted in the wilderness, 1 Cor. 10. 9. See the notes on Exod. 14. 19. R. Maimon upon this place, teacheth from ancient Rabbines, that the word *I* (send) signifieth the *proprie of mercies*, and this *Angel* is the *Angel the Redeemer*, (Gen. 48. 16.) *Allo, The holy blessed God said unto Moses, He that did keepe the Fathers, (viz. Abraham, Isaac and Jakob) shall keepe the children: before thee]* or, *before thy face*, as the Greeke translatheth, *the place]* the land (saith the Greeke) *which I have prepared for thee*. A figure of that wherein Christ is gone to prepare a place for us, Iohn 14. 2.

Ver. 21. because of him] or, of his face, or presence: The Greeke translatheth, *take heed unto him. provoke]* or, *rebell not against him*: the Greeke translatheth, *disobey him not*. The Hebrew Doctors make the reason of the charge to be this, *Because his voice is the voice of the living God. R. Maimon on Exodus 23. in him]* or, *in the midst of him*. Christ is the *brightheffe of the glory*, and the *expresse Image of Gods person*, Hebr. 1. 3. and God was in him, 2 Cor. 5. 19. and he in the Father, Iohn 10. 38. and his name is *Iehovah our Justice*, Ier. 23. 6. The Chaldee translatheth, *his word* is (that is, hee speaketh) *in my name*. And Gods Name, may imply his Law or doctrine to be in him: for so the Law of Christ (Esay 42. 4.) is expounded his Name, Matth. 12. 21.

Ver. 23. before thee] as a leader of thee, saith the Greeke version. And here the Hebrew *Malachi, My Angel*, some of the Rabbines say, is *Michael*, by transposition of letters, *the Annunciate* [that is, the *Land of the Amorites*, &c. See Gen. 15. 18. 21.

Ver. 24. gods] called in the Chaldee, *idols*. *their works]* that is, the workes of the Heathen peoples. This Law is explained in Levit. 18. 3. *pillars]* or, *standing-images, statues*. Under these all other monuments of idolatry are comprehended: as Deuter. 12. 23. Of this the Hebrew canons say, *We are commanded to destroy idolatry, and the service thereof, and whatsoever is made for the same, Deuteronomy 12. 2. And in the land of Israel we are commanded to persecute it until it be destroyed out of all our land, but without the land we are not commanded to persecute it: but every place which we shall subdue, we are to destroy all the Idolatry that is therein. Maimony in Misn. treat. of Idolatry, chap. 7. Sect. 1.*

Ver. 25. thy bread &c.] hereby the courtest fare may be meant, which by Gods blessing nourisheth as in Daniel, 1. 12. 15. Or, these are named for all food, as the Chaldee translatheth it, *thy meat and thy drinke*; and the Greeke addeth, *thy bread, and thy wine, and thy water. sickness]* in Chaldee, *evil sicknesses*. Compare Exod. 15. 26. Deut. 7. 15.

Ver. 26. casting] or, *misfarrying*: the Greeke translatheth, *without seed*. See a like promise in Deut. 7. 14. *thy dayes]* which by the course of nature thou shouldest live. So Iob died being old and full of dayes, Iob 42. 17. whereas the wicked live not out halfe their dayes, Psal. 55. 24.

Ver. 27. dismay] with tumult and trouble; as God did before in Exod. 14. 2. 4. So in Deut. 7. 23. Ios. 10. 10. The Greeke translatheth, *I will astonish*

all nations, *shalt come]* to warre against them: as the Chaldee addeth, *to invade]* this is added by the Chaldee for explanation. And by turning the neck (or backe) is meant their flight; as the Gr. translatheth, *I will give* (that is, *make*) *them fugitives*. So David praised God that he had given him the neck of his enemies: that is, made them his Prey, Psal. 18. 41.

Ver. 28. horses] Hebr. the *horses*, a kind of great waspe, which it tingeth venomously, threatened against the Canaanites here, and in Deuter. 7. 20. and shewed to be accomplished in Ios. 24. 12. These signified the stinging terrors wherewith God striketh the hearts of his enemies. *the Evile]* that is, the whole nation of them, as the Greeke saith, *the Amorites, and the Ecites, &c.* These were the posterity of Canaan, of whom see Genesis, 10. 6. 7.

Ver. 30. fructifise] that is, *be increased or growne*. Ver. 31. the vine] which the Greeke explaineth, *the great river Euphrates*: and Moses elsewhere so nameth it, Deuter. 1. 1. 24. Gen. 15. 18. See these bounds in Num. 34. the accomplishment of this promise in part, fulfilled in Solomons time, 1. King. 4. 21. *thou shalt drive]* the Greeke translatheth, *I will drive*.

Ver. 32. with them] the inhabitants of the land, Exodus 34. 12. 15. Deuter. 7. 1. 2. &c. *gods]* in Chaldee, *idols*.

Ver. 33. if thou shalt] or, it may be translated, *for thou wilt serve*, as came to passe, Iudg. 1. 21. 27. 29. and 2. 13. 32. &c. The Greeke translatheth, *for if thou shalt serve their gods: the Chaldee, and thou shalt not serve their idols. surely]* or, *for it will be a curse*; that is, a cause of thy fall and ruine: a *scandal* unto thee. See this fulfilled, Iudg. 2. 1. 2. 10. 36. 34. 35. 36. Numb. 25. 1. 2. Compare also Deut. 7. 16. 25. A *snare*, is used to signify the deceit, whereby men fall into sinne, Deut. 12. 30. Ier. 5. 26. Prov. 13. 14. 27. and so the distruption that followeth thereupon, Prov. 12. 13. Esay 8. 15. and 28. 13. Eccles. 9. 12.

CHAPTER XXIV.

CHAPTER XXIV.

1. *Moses is called up into the mountaine.* 3. *The people promise obedience.* 4. *Moses buildeth an Altar, and twelve pillars.* 5. *Hee sprinketh the blood of the on enant.* 9. *Moses and the Elders of Israel see God.* 12. *Moses is to goe up the mount, for the Tables.* 14. *Aaron and Hur have the charge of all people.* 16. *The glory of the Lord on mount Sinai, like devouring fire.* 18. *Moses in the cloud and mountaine, forty dayes and forty nights.*

AND hee said unto Moses; Come up unto Iehovah, thou and Aaron, Nadab and Abihu, and Seventie of the Elders of Israel: & bow downe your selves as farre off. And Moses' himselfe alone shall come neere unto Iehovah; but they shall not come

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Annotations.

come neere: and the people they shall not come up with him. And Moses came and told the people all the words of Iehovah, and all the judgements: and all the people answered with one voice, and said: All the words which Iehovah hath spoken, we will doe. And Moses wrote all the words of Iehovah, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel. And he sent the young men of the sons of Israel, and they offered burnt offerings, and sacrificed sacrifices of peace-offerings, of bullocks unto Iehovah. And Moses tooke halfe of the blood, and put it in balons, and halfe of the blood he sprinkled on the altar. And hee tooke the book of the covenant, and read in the eares of the people: and they said, All that Iehovah hath spoken, we will doe, and obey. And Moses tooke the blood, & sprinkled on the people, and said, Behold the blood of the covenant which Iehovah hath stricken with you, concerning all these words. Then went up Moses and Aaron, Nadab and Abihu, and seven of the Elders of Israel. And they saw the God of Israel: and there was under his feet as it were a worke of Saphire brick, and as the body of the heavens for clearnesse. And upon the Nobles of the sons of Israel he laid not his hand: and they saw God, and did eate and drink. And Iehovah said unto Moses, Come up to me into the mount, & be there, and I will give thee tables of stone, and a law, and commandment, which I have written, to teach them. And Moses rose up, and his Minister Ioshua: and Moses went up into the mountaine of God. And he laid unto the Elders, Sit ye here for us, until we return unto you: and behold, Aaron and Hur are with you; who so hath matters to doe, let him come neere unto them. And Moses went up into the mountaine, and a cloud covered the mountaine. And the glory of Iehovah dwelt upon mount Sinai, & the cloud covered it six dayes: and in the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of Iehovah was like devouring fire in the top of the mountaine, in the eyes of the sons of Israel. And Moses went in to the midst of the cloud, and went up into the mountaine, and Moses was in the mountaine forty dayes, and forty nights.

A Bith in Greeke Abund: he and Nadab, were Aarons eldest sonnes, Exod. 28. 1. who were afterward, devoured with a fire from the Lord, Levit. 10. 1. 2. *seventie* This number was answerable to the 70. soules of Israel that came into Egypt, Deut. 10. 22. and to the 70. that afterward were made the Senate of the commonwealth of Israel, Num. 11. 16. 17. *low downe* the Gr. translath, they had how down to (or morpeth) the Lord asse off. This though it were a speciall favour to the Elders, and served for confirmation of the things spoken by Moses; yet signified it the impotency of the Law, which kept men asse off, & could not bring them neer unto the Lord, nor unite them unto him, as the Gospell of Christ doth by faith, Heb. 10. 19. 22. and 12. 18. 22, &c.

Verl. 2. *with him* [with Moses: not with the Elders; therefore the Greeke translath, *with them*. For the people abode beneath, at the foot of the mount: the Elders went up as it were halfe way: and saw part of Gods glory, verl. 9. 10. but Moses himself went up to the top of the mount, into the darke cloud, ver. 18. For the Law was to be given by the hand, or ministry of a mediator, Gal. 3. 19.

Verl. 3. *will doe* the Greeke addeth, *and heare (or obey)* as is expressed in v. 7. Thus the covenant betweene God and Israel, was established by mutual and willing consent: albeit they yet knew not the impossibility of the Law, which is weak through the flesh, Rom. 8. 3. so in Exod. 19. 8.

Verl. 4. *wrote* in a booke, Heb. 9. 19. for the stone tables were written by the finger of God himselfe, Exod. 31. 18. *an altar* [which represented God, the first and chiefe party in the covenant. *pillars*] or, *staines*; the Gr. translatheth them stones: and pillars were wont to be of stone erected, Gen. 28. 18. 22. and 31. 45. and 35. 14.

according to Ior, for the twelve tribes; that is, to represent them (the other party in the covenant) & their hard stony nature, as the tables of stone, signified their stony hearts, 2 Cor. 3. 14. See Exod. 31. 18.

Verl. 5. *the young men* [that is, the first-borne (as the Chaldee translatheth) which were priests or sacrificers, until the Levites (taken in stead of the first-borne of Israel, Numb. 3. 41.) had the priesthood in their tribe. And the Hebrew word doth not always signifie men yong in yeeres, but fit for service or ministerie to their Elders: so Iesus the servant of Moses, and other such servants, are often called *yong men*, Exod. 33. 11. Gen. 1. 4. 24. & 22. 2. Sam. 18. 15. 1. King. 20. 14. of peace-offerings] Gr. of salvation. By these two sorts of sacrifices, (whereof see Lev. 1. & 3. ch.) the sanctification of the people was testified, who by the death of Christ (whom these sacrifices did figure out) presented themselves wholly to God, as obedient servants; & shewed thankfulness for the peace & salvation, which through him they had obtained, Rom. 12. 1. 2. Heb. 13. 15. See also the notes on Ex. 19. 10. *bullock*, & other beasts; as the Apostle testifieth, of bullocks and of goats, Heb. 9. 19. but

but the one is heere named as principall.

Ver. 6. *on the altar* [and to on the booke, Heb. 9. 19. which as it seemeth, was laid on the Altar, to be sanctified thereby.

Verl. 7. *and obey*: or, *heare hearken* unto: that is, gladly learne and obey: See the notes on Exodus 4. 31.

Ver. 8. *on the people* [which may be meant of the twelve pillars set up to represent the people, v. 4. Howbeit the Chald. paraphrase saith, he sprinkled it on the Altar, to make propitiation for the people. Thus the first covenant, (or testamēt) was not dedicated without blood, (as the Apostle observeth in Heb. 9. 8. 23.) and the patternes of heavenly things were purified by the blood of these sacrifices, signifying that Christ by his death should sanctifie himselfe for his people, and them unto himselfe, by the blood of a better testament, John 17. 19. Heb. 9. 13. 14. 1 Pet. 1. 2. And whereas the sprinkling and purifying in the Law, was usually done with *water, scarlet, wool, and hyssope*, Levit. 14. 6. 7. the Apostle telleth us, that this here was to doe, though Moses nameth them not, Heb. 9. 19.

behold &c. [the Apostle explaineth it thus, *This is the blood of the Covenant (or of the Testament) which God hath commanded unto you*, Heb. 9. 20. Thus the Sacrament of the old Testament, confirmed by the blood of beasts, had a resemblance unto the New Testament established upon better promises, and confirmed by the blood of Christ. But that was far worse of the law: this is for remission of sins, Mar. 26. 28. Heb. 9. 15.

Ver. 10. *the God* [that is, signes of the glory and presence of the God of Israel. For never man saw God neither can see him, 1 Tim. 6. 16. Therefore the Chaldee expounds it, *The glory of the God of Israel*, and the Greeke translatheth, *they saw the place where the God of Israel stood*. of Saphire bricke] Hebrew, bricke of Saphire: whereby is meant, Saphire stone, hewed like bricke, wherewith the place under him was paved. So also the Greeke translatheth it. Or, it may be Englished of whitenesse of Saphire, that is, of white Saphire stone: for bricke hath the name in Heb. of whitenesse. The Chaldee translatheth, *under the throne of his glory*, was, as it were a worke of precious stone. The Saphire is also mentioned in Ezekiel vision of Gods throne and glory, Ezekiel 1. 26. It is a very precious transparent stone, of the colour of the skie: see Exodus 28. 19. The worke of bricke, might call them to remember their bricke worke in Egypt, Exodus 1. 14. and 5. 16. 19. from which bondage, God had now brought them, to labour in the heavenly worke of his Law, and the mysteries of the same, wherby the throne of his glory should be erected among them, and his Church (which is as the footstool of the Lord, Lam. 2. 1.) should have the foundation laid with Saphires, Elyas 54. 11. and such should bee the polishing of the Saints, Lamentat. 4. 7. *the body* [the Greeke and Chaldee translatheth, *the fight*, (or semblance) of heaven. And this cleare heavenly appearance did set forth the favour of God towards them that keepe his Covenant: as on the contrary, a

darke or cloudy Heaven, is a signe of Gods displeasure, Jeremy 4. 23. 28. Zeph. 1. 15. It signified also the cleanness and puritie that should be in the people of God. for cleanness] or, in puritie.

Verl. 11. *the Nobles* [or, the select, or chosen men, as the Greeke translatheth; meaning those Elders spoken of in verl. 9. *laid not his hand*] that is, hurt or affrighted them not: becauſe they went up by the leave and word of God, not of their own temeritie, which was before forbidden, Exodus 19. 21. So the laying of the hand often signifieth, Nehem. 13. 21. Psal. 55. 21. to the Chaldee translatheth, *they had not hurt*; and the Greeke, *not one of them was dismayed (or killed)*. *did eate, &c.* [The Chaldee paraphraseth, *they saw the glory of God, and rejoiced in their sacrifices which were accepted*; as if they had eaten and drinke. So other of the Hebrews (as in *Elle s'eatit rabbah*) say, *they fed their eyes with the brightness of the Majesty (of God)*. Christ promising felicity to his Disciples, saith they should eat and drinke at his table in his kingdom, Luke 22. 30.

Verl. 12. *be there* [that is, continue there. So 1 Tim. 4. 15. in these things be thou: that is, continue and give thy selfe unto them. So in Ruth. 1. 2. Elyas 66. 2. Psal. 64. 8. *commandement*] in Greeke *commandementis*. But Moses often useth this word singularly, though he speaketh of the Law in general. So the Apostle alio 2 Peter 2. 21. and 3. 2.

to teach [to instruct, or confirm in the Law. To this word the Apostle (following the Gr. version) hath reference, when he saith, the Israelites had the giving of the law, Rom. 9. 4. and the people received (or were taught) the law, Heb. 7. 11. and the covenant established (or taught) upon better promises, Heb. 8. 6. So that the word implieth a full information and confirmation of them and their common wealth by the law. Herein the Iewes did glory, Rom. 2. 17. 18.

Verl. 13. *Ioshua* in Greeke, *Iesu*: see Exod. 17. 9 of God] that is, as the Chaldee translatheth, *in which the glory of God was revealed*. See v. 16.

Ver. 14. *Sit* [that is, abide, or tarry, as the Chaldee translatheth: the Greeke saith, *be quiet*. *Hur*] of him see Exo. 17. 10. *hath matters to doe*] or, *hath words to speake*: that is, hath any question or controverſie. So the Gr. and Chald. translate it *judgement or controverſie*. The Hebrew phrase is, *who is a master of words*, (or of matters.)

Verl. 15. *a cloud* [the signe of Gods presence, though with terror and obscuritie, 2 Chro. 6. 1. Heb. 12. 18. See also Exod. 19. 9.

Ver 16. *dwelt* [the Greeke expoundeth it, *came downe upon the mount*. six dayes] to prepare Moses for to receive the laws, as before he had done the people three dayes, Exod. 19. 10. 11. In six dayes God made the world, and the seventh he rested, Gen. 2. the same number is here at the giving of the law, wherein God shewed as great wilddome, as in the making of the world, Psal. 19.

Verl. 17. *devouring* [or, consuming fire, in Greeke, *flaming fire*: this was for a terror to the transgressors of his Law, Deut. 4. 24. and hee is no lesse

fearefull under the Gospell, Hebrew 12.28,29.
Verf. 18, *for the day* during which time he did
neither eat bread, nor drinke water, Deuter. 9.9.
The like number of daies Elias fasted, 1 King. 19.
8. and Christ when he was to enter upon the mi-
nistry of the Gospell, Matt. 4.2.



CHAP. XXV.

1. The Lord by Moses teacheth Israel what things
they should willingly offer for the making of a Sanctua-
rie, that he might dwell amongst them. 13. The mat-
ter and forme of the Arke. 17. The Covering-mercy-
seat thereof, with the Cherubims. 23. The Table for
the Shewbread, with the furniture thereof. 31. The
golden Candlestick, with the parts and instruments
thereof. 40. All things must be made according to the
pattern shewed in the mount.

CHAPTER XXV.

1 AND Jehovah spake unto Moses, say-
2 ing, Speake unto the sons of Israel, and
let them take for me an offering: of
every man whose heart shall make him wil-
3 ling, ye shall take my offering. And this is the
offering which ye shall take of them; gold,
4 and silver, and brasse. And blew, and purple,
and scarlet, and fine linnen, and goats *hair*.
5 And Ramskins died red, and Tachash skins,
6 and Shittim wood. Oile for the light, spices
for anointing oile, and for incense of sweet
7 spices. Beryl stones, & filling stones, for the
8 Ephod, & for the Brest-plate. And let them
9 make for me a Sanctuary, and I will dwell a-
mongst them. According to all that I will
10 shew thee, the patterne of the Tabernacle,
and the pattern of all the instruments ther-
of, even so shall yee make them. And they
11 shall make an Arke of Shittim wood: two
cubits and an halfe shall be the length thereof,
and a cubit and a halfe the breadth thereof, and
12 a cubit and an halfe the height thereof. And
thou shalt overlay it with pure gold; within
and without shalt thou overlay it: and thou
13 shalt make upon it a crown of gold round a-
bout. And thou shalt cast for it four rings of
gold, and shalt put them in the four corners
thereof; and two rings shall be in the one side
of it, and two rings in the second side. And
14 thou shalt make bars of Shittim wood, and
shalt overlay them with gold. And thou shalt
15 put the bars into the rings, by the sides of the
Ark, to bear the Ark with them. In the rings
of the Arke shall the bars be: they shall not
16 be removed from it. And thou shalt put into
the Arke the Testimonie which I shall give
unto thee. And thou shalt make a covering-
17 Mercy-seat of pure gold: two cubits and an

halfe shall be the length thereof, & a cubit and
an halfe the breadth thereof. And thou shalt
make two Cherubims of gold: of beaten
work shalt thou make them, at the two ends
of the Covering-mercy-seat. And make
thou one Cherub on the one end, and one
Cherub on the other end: of the Covering-
mercy-seat shalt ye make the Cherubims, on
the two ends thereof. And the Cherubims
shall stretch forth the wings on high, cover-
ing with their wings over the Covering-
mercy-seat; & their faces shall be one to an-
other: towards the Covering-mercy-seat
shall the faces of the Cherubims be. And
thou shalt put the Covering-mercy-seat up-
on the Arke above, & in the Arke thou shalt
put the Testimonie which I shall give unto
thee. And I will meet with thee there, and
I will speake with thee, from above the Co-
vering-mercy-seat, from betweene the two
Cherubims, which are upon the Arke of the
Testimonie, all things which I wil command
thee, unto the sons of Israel. And thou shalt
make a Table of Shittim wood: two cubits
shall be the length thereof, and a cubit the
breadth thereof, and a cubit and an halfe the
height thereof. And thou shalt overlay it
with pure gold, and shalt make thereto a
crown of gold round about. And thou shalt
make unto it a border of an hand breadth
round about, and thou shalt make a crowne
of gold to the border thereof round about.
And thou shalt make for it foure rings of
gold, & shalt put the rings in the four co-
ners which are on the four feet thereof. O-
ver-against the border shall the rings be, for
places for the bars to beare the table. And
thou shalt make the barres of Shittim wood,
and shalt overlay them with gold; and the
table shall be borne with them. And thou
shalt make the dishes thereof, and the cups
thereof, & the covers thereof, and the bowles
thereof, which shall be to cover withall: of
pure gold shalt thou make them. And thou
shalt set upon the Table Shewbread before
me continually. And thou shalt make a Can-
dlestick of pure gold: of beaten work shall
the Candlestick be made; his shaft and his
branch, his bowles, his knops, and his
flowers shall be of the same. And six
branches comming out of the sides of it:
three branches of the Candlestick out of
the one side of it, and three branches of the
Candlestick out of the second side of it.
Three bowles made like almonds, in one
branch, a knop and a flower; and three
bowles

bowles made like almonds, in the other
branch a knop and a flower: so in the six
branches that come out of the Candlestick.
34 And in the Candlestick shall be foure bowles
made like almonds, his knops & his flowers.
35 And there shall be a knop under two branches
of the same, and a knop under two branches
of the same, and a knop under two branches
of the fame, to the six branches, that come
out of the Candlestick. Their knops & their
branches shall be of the same: all of it shall be
one beaten worke of pure gold. And thou
36 shalt make the seven lamps thereof: and he
shall cause the lamps thereof to ascend up, and
shall cause to give light over against the face
of it. And the tongs thereof, and the snuffe-
37 dishes thereof, shall be of pure gold. Of a ta-
lent of pure gold shall he make it, with all
these vessels. And see that thou make them
40 according to their patterne, which thou wast
shewed in the mount.

Annotations.

555 Here beginneth the 19 Section or Lecture
of the Law. See Gen. 6.9.

2 **T**ake for me an offering, that is, take and give
(or bring) unto me. See the notes on Gen. 15.9.
The Gr. translath, and say thou, take ye unto me first
fruits. offering ye have offering: an oblation, which
was taken up and separated, out of a mans goods;
and usually (in the sacrifices) was heaved or li-
fted up, when it was presented unto the Lord, Ex-
od. 29.27. but generally the word is used for all
things separated & given unto God, even land it
selfe Ez. k. 48.8, 9, 10, 20. The Chaldee translatheth
it a separation: so doth the Gr. in many places, but
he the Greek is, first fruits. make him willing
or, move him to willingness and liberality. The Gr. in-
terpreteth it of all to whom it shall seeme good in their
heart. That which is here spoken of the heart, is
also said of the spirit, Exo. 35.21. And a like wil-
ling offering, was by David & the princes for the
matter of the Temple, 1 Chro. 29.3, 5, 9, 14, &c.
And so all the ministration of Gods people, ought
to be of a ready and willing minde, Ezra 2.68.
and 3.5. Neh. 11.2. 2 Cor. 8.11, 12.

3 **V**erf. 3, and brasse] These three, are the richest,
purest, & most glorious mettals, they come out of
the bowels of the earth, Job 28.1, 2. Deu. 8.9. The
Scripture useth them to signifie persons, king-
domes, and other things, that are most precious,
pure and durable, Lam. 4.2. Dan. 2.32, 38, 39. Rev.
1.20. Psa. 12.7. and 19.10. Prov. 8.19. Ezek. 40.2.
Zach. 4.12. and 6.1. And God promising to erect
the glorious Church of the Gospell, saith; For brasse
I will bring gold, and for iron silver, and for wood brasse,
Ecc. 15.6, 17. The Jewes, as R. Menachem upon
this place, observe, how no Iron was in the stuffe
of the Tabernacle, and doe compare 1 King. 6.7.

where no tool of iron was heard in the house (of Solo-
mon) while it was in building: Iron is often used to
signifie wars and hard affliction, Iudg. 4.3 Dan. 2.
40. and 7.7. 1 Kin. 8. 51. Psal. 107. 10. Howbeit
for Solomons Temple, iron also was prepared,
1 Chron. 29.2, 7. 2 Chro. 2.7.

V. 4. **Blew** for hyacinth, as the Gr. translatheth. Al-
though the blew, purple, & scarlet here, are colours
only, & Moses expresseth not the stuffe coloured:
yet Paul affirming that scarlet wool was used in
sprinkling of the blood Hebr. 9. 19. seemeth to
teach, that the scarlet spoken of in the Law, was
wool died: and the like we may say of the other
colours. Thus also the Hebrew Doctors explaine
them. The blew spoken of in any place was wool dyed like
the body of the heavens, (that is, skie colour.) The pur-
ple was wool dyed red; the scarlet was wool died in
purple, saith Maim. in treat. of the Implements of the San-
ctuary, c. 8. f. 13. The blew was a thing used & worne
of Princes and great personages; and the nations
clad the images of their gods with it, Iere. 10.9.
Eith. 1.6. Ezek. 23.6. & 27.7, 24. The fame was also
in Solomons temple, 2 Chro. 2.7, 14. purple [is] we
call it of the Gr. porphura: the name of a shiel-fish
called the purple, it is like an oiler, & hath in it a
liquor, which is used to make the purple dye of great
esteem, as Pliny sheweth in his nat. hist. b. 9. ch. 36.
The Hebr. is Argaman, (and as Ezra writeth it after
the Chald. manner, Argeman, 2 Chro. 2.7, 14.)
from whence it seemeth the Gr. have borrowed
Amargia, the name of an herbe or reed, which
is used to die purple. This also is a princely colour,
and used both for civil & religious honor, Dan.
5.7, 29. Eith. 8.15. Ier. 10.9. Luk. 16. 19. Rev. 18. 12.

scarlet [or scarlet twice died], as the Heb. tal-
shash, importeth. That which was answerable to
this in Solomons Temple, is called by another
name Carmil, that is, crimson, 2 Chro. 2.7, 14, and
3.14. but the Greek there & here translatheth alike,
coccinum scarlet. This also is a glorious colour, Ier.
43.0. Lam. 4.5. Purple and scarlet are put sometime
one for another; as they clothed him with purple, Mar.
15.17. they put on him a scarlet robe, Mat. 27.28. for
which another saith, they put on him a purple robe,
Job. 19.2. These three died colours, represented
blood of all sorts, & so figured unto the Church,
how both themselves and their actions should be
washed & died in the blood of Christ, into whose
death they are baptised, Rev. 7.5. & 7.14. Rom.
6.3. Christ also himselfe, warring against his ene-
mies, appeared in garments died red, & glorious,
Eia. 63. 1, 2. &c. Rev. 19.13. So the Gr. & Latines
have applied the purple colour to blood, and
bloody death; as porphureus thianatus, purple death, in
Homer. Il. 5. and he committed his purple soule, that is,
his life blood; Virgil. Aen. 9. and the like, sine
linnen] or silken wool. A thing which grew in E-
gypt, called Shesh, Ezek. 27.7. of which princely
clothing was made, Gen. 41.42. The Greeke and
Chaldee translath it Byss: and so the stuffe used in
Solomons Temple is called byss, that is, Byss,
2 Chro. 2.14. and 3.14. Likewise the Hebrew
Doctors say, What place saith in the Law speaketh of
shesh, or of Bad, (a kinde of linnen mentioned in
Exod.

Exod. 28. 42. it is flax, and it is byss. Maimony, treat. of the Implements of the Sanctuary. c. 8. f. 13. Others put a difference between that *Byss* which Solomon used, and this *Skejs*, which they think was a silken cotton, which *Phine* (in his *nat. hist. b. 19. ch. 1.*) sheweth to grow in Egypt, on a shrub called *Xylou* or *Goffipion*: whereof soft and white linnen stuff was made, whereof the Priests of Egypt deckt to wear. And this linnen *Xylou*, they think to be the stuff that was died blew, purple and scarlet. *Byss* is also a silken linnen, white, pure, and bright, and hath the name originally of whitenesse, and signified the graces and justifications of the Saints, Revel. 19. 8. 14. Ezek. 16. 10. bare] whereof a covering was made for the Tabernacle, Exod. 26. 7. 13. The word *baire* is added also in Greeke; necessarily understood in the Hebrew, see Gen. 42. 33.

5 Ver. 5. *Tachash skimes* [This the Greeke interpreters translate, blew (or violet colour) *skimes*. The *Tachash* was a beast of whose skinn fine shoes were made, Ezek. 16. 10. & save there, no mention is made in Scripture of this beast, but in this historie of the Tabernacle, whose upper covering was made of the skins of the *Tachash*, Exod. 26. 14. Of the Hebrew name seeme to be derived the Germane *Tach*, and Latine *Tax*, which we English the *badger*, but the Jewes hold it to be a cleane beast, which our *badger* by Moses Law is not, neither are badgers skins used for shoes as the Tachash.

Shitim or, wood of the *Shitim* tree, mentioned in Eia. 41. 19. which is thought to be a kind of Cedar tree. It is not found in Scripture, save in this historie of the Tabernacle, and that prophesie of Elay, where it is shewed to bee of speciall use and account. The Greeke usually translatheth it *Asepta*, that is, wood which never roteth. The wood in Solomons Temple was of Cedar, 1 King. 6. 9. 10. Of it the Hebrew Doctors write thus; *Solomon the Prophet said, How faire is the house of the Sanctuary of the Lord, which is builded by my hands of Cedar wood: but fairer shall be the house of the Sanctuary, which shall be builded in the dayes of the King Christ; the beams whereof shall be of the Cedars that are in the garden of Eden* [in Paradiſe.] *Targum in Can. i. 17.*

6 Ver. 6. *light* [or, light fat; that is, the Candlestick, Exod. 27. 30. *incense of sweet spices*] that is, sweet incense: or, *sweet spices for incense*. The Greeke translatheth for the composition of incense.

Ver. 7. *Beys* [to also the Chaldee translates it: see the notes on Exod. 28. 9. 28. *filling stones*] Heb. *stones of fillings*, that is, *stones to be set in*, and wherewith the hollow places in the gold upon the Ephod, were filled up. See Exod. 28. 17. 20.

7 Ver. 8. *let them make* [The Greeke changeth the person, *And thus shall make mee a Sanctuary, and I will be scene among you*. This was the maine end of all; and to this, all the particulars are to be referred, and by it opened. For this sanctuary (as Solomons Temple afterward) was a place of prayer and publike service of God, Mat. 21. 13. Lev. 17. 3. 6. & it signified the Church, which is the habitation of God by the Spirit, 2 Cor. 6. 16. Ephes.

2. 19. -- 22. Rev. 21. 2. 3. and was a visible signe of Gods preſence, and protection of his people, Lev. 26. 11. 12. Ezek. 37. 26. 27. 1 King. 6. 12. 13. and of leading them unto heavenly glory; for as the high Priest entred into the Tabernacle, and through the veile into the most holy place, where God dwelt: so Christ (and wee by him) entred through the veile of his flesh into very heaven, as the Apostle openeth it, in Heb. 9. & 10. ch. And so this sanctuary is to be applyed as a type, first unto Christs person, Heb. 8. 2. & 9. 11. 12. Iohn. 2. 19. 21. then to every Christian man, 1 Cor. 6. 19. and Church, both particular, Heb. 3. 6. 1 Tim. 3. 15. & universall, Heb. 10. 21. And by reason of this divers & large signification, so many sundry things about this sanctuary are set downe by Moses, and sundry wayes applied by the Prophets and Apostles. This sanctuary though made of the most glorious things on earth, is yet called but a *worldly sanctuary*, & was a similitude of the true, not made with hands, Heb. 9. 1. 24. *dwell*] This was the greatest signe of Gods grace towards his people; whiles Christ having reconciled them to his father, dwelleth in their hearts by faith, Eph. 3. 17. and they are the habitation of God by the spirit, Ephes. 1. 22. Therefore this favour is often mentioned, Exod. 29. 45. 46. Levit. 26. 12. Numb. 35. 34. Zach. 2. 10 & 8. 3. 2 Cor. 6. 16. Rev. 21. 2. 3.

9 V. 9. *Tabernacle* [or, *Habitacle*, dwelling place. for of Gods dwelling aforesaid, it hath the name. Therefore the pattern hereof, signifieth properly the fame or disposition of a building, like which an edifice is made. And as the patterne of this house, & of all the implements, was given by God to Moses, even had Solomon a patterne of the house which he builded, and all things belonging therunto, 1 Chron. 28. 11. 12. 18. 19. See more in ver. 40.]

Ver. 10. *thy shall* [the Greeke translatheth, *thou shalt make*; even as in the verse following, and after, God saith to him, *thou shalt*: because the oversight of all the worke, lay upon Moses. In verse 39. it is said, *ye shall make* the Greeke againe saith, *thou shalt*, an *Arke* [or *Coffer*, in Hebrew *Arum*, which differeth in name (as in use) from the *Arke*, that Noe made, Gen. 6. 14. The Apostles in Greeke call them both by one name, Hebrewes 9. 4. & 11. 7. and here the Greeke version addeth, the *Arke* of the Testimony. This was made to lay up the Tables of the Covenant of God therein, verse 16. and for God to sit betweene the Cherubims upon the covering-mercy-seat that was thereon: verse 22. So it was a visible signe of Gods gracious preſence with his people in Christ: therefore is it the first and chiefeest of all the holy things, and for it principally was the Tabernacle made, Exod. 26. 33. and 40. 18. 21. and it sanctified the Tent and house wherein it rested, as Solomon said the places are *holy whereunto the Arke of the Lord hath come*, 2 Chron. 8. 11. Yet was it but the furniture of a *worldly sanctuary*, Hebrewes 9. 1. and under the Gospell to be done away, and forgotten, that men shall lay no more, the *Arke* of the Covenant of the Lord, Jerem. 3. 16. albeit myttically it is mentioned in the Church of the

the new Testament, as is also the Tabernacle Rev. 11. 19. and 21. 3. Among the Gentiles there was an imitation of these things, when they carried the mysteries of their Gods in coffers; *L. Ayn. de Aſymour. l. 11. & Alb. T. ibid. Et levit oculis omnia Cista facit. Shitim* [or, *Cedar wood*: in the Greeke, *wood incorruptible. a cubit*] that is, a foot and an halfe, or six hand breadths; see Gen. 6. 15.

11 Ver. 11. *a crown* [or, *border*: which was both for ornament, and for the close fastening of the cover of the Arke, which was as large as the Arke it selfe, verse 17. The Greeke interpreteth *golden written waves round about*. So in ver. 24.

12 Ver. 12. *shall put* [Heb. *shall give*.
13 Ver. 13. *barres* [or *slaves*, to carry it with: ver. 14. the Greeke calleth them *bearers*.
14 Ver. 14. *to beare the Arke*] this none might do but the Levites, and upon their shoulders: Num. 7. 9. 2 Chron. 35. 3. When David faulted herein, and set the Arke upon a wagon, the Lord shewed his wrath in killing Uzza: see 1 Chro. 13. 7. 10. 11. and 15. 12. 15.

15 Ver. 15. *not be removed*] this caution was, lest the Levites should thinke themselves discharged at any time from bearing Gods Arke; therefore even in Solomons Temple, the barres were left in their places, but with their ends out, to be seene, 1 Kings 8. 8. The Hebrew Canons say, *When they beare the Arke upon their shoulders, they beare it with their faces one towards another, and their after parts outward, and their faces inward. And they are warned, that they pull not the barres out of the rings, &c. Maimony, treat. of the Instruments of the Sanctuary, ch. 2. f. 13.*

16 Ver. 16. *the Testimony*] in Greeke, *the Testimonies*: that is, the two tables of stone, whereon the law or ten commandments were written, which were a testimony of the covenant between God and the people, & should testifie against them if they kept it not; as Moses sheweth for the book of the Law, Deut. 31. 26. Hereupon those tables are called the *tables of the Testimony*, Exod. 31. 18. and the Arke into which they were put, the *Arke of the Testimony*, Exod. 25. 22. neither was there any thing in the Arke but they, 1 Kings 8. 9. and the Tabernacle, wherein the Ark was placed, is called the *Tabernacle of the Testimony*, Exod. 28. 21. Act. 7. 44. So likewise the book of the law is called the *Testimony*, 2 King. 11. 12. and the Gospel of Christ hath the same name, 1 Cor. 2. 1. 2 Tim. 1. 8. Likewise because on those tables the words of the Covenant were written, Exod. 34. 28. therefore they were called, the *tables of the Covenant*, Deut. 9. 9. 11. 15. and the Arke that they were put into, the *Arke of the Covenant*, Num. 10. 33. Heb. 9. 4.

17 Ver. 17. *a covering-mercy-seat* [named in Hebr. *Caporeth*, which hath the signification of *covering*, or *plastering over*, Gen. 6. 14. and is commonly used for the mercerfull covering, and propitiation of sinnes, Plal. 65. 4. Whereupon this is translathed in Greeke, and with the allowance of the holy Ghost, *hilasterion*, Heb. 9. 5. that is, a *propitiatory*, or *mercy-seat*. And the Greeke version here addeth *hilasterion epithima*, that is, a *propitiatory covering*; and

it is by the Apostle applyed to Christ, called *Gods hilasterion*, or *propitiatorie*, through faith in his blood, to declare (Gods) justice, for the remission of sinnes that are past, Rom. 3. 25. he is the *propitiatory* for our sinnes, 1 Iohn. 2. 2. So this *mercy-seat*: on which God did sit betweene the wings of the Cherubims, was a figure of Christ, by whom our transgressions of the Law are forgiven, and covered.]

Ver. 18. *Cherubims* [or *Cherubs*. See Gen. 3. 24. We keepe the Hebr. name, following the Apostle, who also keepeth the same name in Greeke, Heb. 9. 5. where he calleth them *Cherubims* of glory. The name *Cherub*, is neere unto *Rechub*, a *charer*, used to ride upon: and God is said to ride upon the *Cherub*, Plal. 18. 11. and to sit upon the *Cherubims*, Plal. 80. 2 and the *Cherubims* in Solomons Temple are called a *charer*, 1 Chron. 28. 18. The use of these was to cover or overshadow the mercy-seat with their wings, Ex. 25. 20. as they were made of it, v. 19. and from this seat God used to speak unto Moses, v. 22. Num. 7. 89. These being of the similitude of heavenly things, Heb. 9. 23. may diversly be applied: unto Christ, whose mediation was signified by this *mercy-seat*; and to the Ministers of God, both the Angels in heaven, *Gods fiery charers*, 2 King. 6. 17. Plal. 68. 18. whose service he useth for his honor, & to attend upon Christ, and upon his Church, into whose mysteries they desire to look, Heb. 1. 6. 14. 1 Pet. 1. 12. and his Ministers also on earth. For Kings are called by the names of Cherubs, Ezek. 28. 14. and the four living creatures with eies & wings, Rev. 4. 6. 8. (which by comparison with Eze. 1. 5, 6, 10. & 10. 1, 4, 30. were *Cherubims*), are of them that are redeemed unto God by the blood of Christ, Rev. 5. 8. 9, 10. & so distinguished from heavenly Angels, Rev. 5. 11. These with heavenly affections looking into the law and Christ the *mercy-seat*, are such as on whom he also desired by the preaching of the Gospell, Plal. 45. 5. Act. 9. 15. But the chief signification of the *Cherubs* here, respecteth Christ himselfe, the *mercy-seat*, of which they were made on the two ends thereof, v. 19. And to this glorious seat where Gods preſence with his Church was manifested, the throne of God is answerable, in the Christian Church; in the presence of which throne his people are & serve him day and night in his Temple, Rev. 7. 15. 17. and 4. 2, 4, 5, 6. and 8. 3. and 16. 17. and 21. 3, 5. and 22. 1. compared with Ier. 3. 17. Plal. 80. 2. of *beaten worke*] that is, of whole pieces beaten out with the hammer. The like is said of the *Candlestick*, ver. 21. 36. and of the *Trumpets*, Numb. 10. 2. The Gr. translatheth it, *inward worke*.

Ver. 20. *shall stretch* [Hebrew, *shall be stretching* (or *spreading*) covering [or *shadowing*, as the Gr. which the Apostle followeth, doth translate, Hebrews 9. 5. This word is used for protection and defence from evil, Plal. 91. 4. and 140. 8. Exod. 33. 22. and the King of Tyrus is called an *anointed Cherub*, that covered (or protected) Ezek. 28. 14. This heere being (as is fore-shewed) a figure of Christ: the protecting Cherubs, may signifie his kingdome, Plalme 99. 1. the *mercy-seat* which

they covered, his priesthood, Rom. 3. 25. and the voice which spake from the fame, his prophetic, Num. 7. 89. Heb. 1. 1. 2. Judg. 20. 27. *one to another* | Hebr. man to his brother.

22 Ver. 22. *will meet* | or will convene, at set times, and to appoint and order things for the Church, as the words following do explain. Hereupon the Tabernacle wherein this Ark was, had the name, *The Tabernacle of Meeting* (or of the Congregation) where I will meet with thee, Exod. 30. 36. The Chaldee translatheth, *I will appoint my word to thee*: the Gr. *I will be known to thee from thence*. So this was the signe of Gods preface with, and direction of his Church, as before is noted on ver. 18. The Hebrew Doctors say, that the heart of man is answerable to the most holy place of the Sanctuary, wherein was the Ark, and the Covering-mercie-seat, and the Cherubims: whereby we are taught, that as in the Sanctuary Gods Majestie (Sho'inah) dwelleth, because there was the Ark, and the Tables, and the Cherubims, so the heart of man, it is meet that a place be made there for the divine Majestie to dwell in; and thus it is the Holy of Holies. R. Elam, in Sepher refush abomal, treat. of Holiness, chap. 7. fol. 219.

23 Ver. 25. *a border* | or *closure*, that is, a border to fasten the feet of the table together.

27 Ver. 27. *placis* | Hebrew, *bowlis*.

29 Ver. 29. *diffis* | or *chargers*, wherein the bread was set on the table. Of such there is also mention in Num. 7. 13. 84. made of silver for other use, *cup* | or *diffis*, for incense to be put in, as appeareth by Num. 7. 14. and incense was with the shewbread, as is manifest by Lev. 24. 7. They have their name in Hebrew *Cappis* of being hollow, like the hollow of the hand, or as a spoon, whereupon some translate them *spoons*. The Hebr. say, there were two of these cups, in each whereof was an handful of incense; and they had verges at the bottome, that they might rest upon the table; and they were set beside the two rows of bread. *Maimon* in *Misib*, treat. of the Daily sacrifices, chap. 5. fol. 2. covers thereof, and bowls thereof (or as the Hebr. Doctors understand it) props thereof, and pipes thereof. In the first sense, we may take them to be for covering the bread in the diffis, and the incense in the cups: and so it accordeth with the words following, *over withall*. And that not the latter of these two, were to cover with, but the former also appeareth by Num. 4. 7. And in relating this, Moses changeth the order of these words, saying, in Ex. 37. 16. *the bowls thereof, and the covers thereof*. In the latter sense, these served for the bread only; which the Hebrews explain thus, *Kefobain* (which we English the covers thereof) were (Sempin) props; *Menakichinbain* (which we English the bowls thereof) were (Kanim) reeds, I here were four props of gold, that stayed up (the bread) for the one row, and two for the other row: and 28. reeds (of gold) which were as halfe a hollow reed (or pipe) fourteen for one row, and fourteen for the other. I lay (set one cake upon the table, and after put upon it three reeds (or bowl-props): and upon the reeds another cake, and after that three reeds: and upon them the third cake, and after that three reeds, upon them the fourth cake, and then three

reeds: upon them the fifth cake, and then two reeds, and upon those two reeds the sixth cake. *Thalmud* Bab. in *Menachoth* Chap. 11. and *Ramban* (or *Maimon*) is his exposition on the same. The like R. *Sulman* *Larabi* on Exod. 25. noteth; I save that he differeth in the names, saying of the first, *Kefobain*, that they were like halfe reeds, hollow made of gold, upon which the bread was set, and they divided one cake from another that aire might gather betweene them, that they might not mould (or putrifie). *Menakichinbain*, which the Chaldee calleth the measures standing (i.e. faith) were proper like flakes of golde, strayed on the ground, and they reached higher then the table, so high as the rowes of bread, and were forked (or notched) with five forks one above another, and the ends of the reeds which were betweene every cake stayed upon those forks, that the weight of the upper cakes might not be too heavy for the number, and brake them. The reason hereof was, for that the Table, as Moses sheweth in ver. 23. was but one cubic (that is, sixe hand bredth) broad, and two cubits long: and every of the twelve cakes, (as the Hebrews write) was one hand-breadth long, and five broad; and they set the length of the cakes on the breadth of the table. *Thalmud* in *Menachoth*, Chapter 11. So the ends of the cakes hanging over, were stayed up by those props. The Greeke, for Covers translatheth *Spondia*, that is, vessels to pour out with: and bowls they call *Kuathoi*, cups. Of these there is mention also in Numb. 4. 7. 1 Chro. 28. 17. and Jere. 52. 16. to cover withall | or, with which they shall cover; to wit, the table, and furnish it: or, the cakes and the incense. The original word signifieth also to pour out; and so the Greeke translatheth, *with which thou shalt pour out*, (Spsis) as before the Greeke called the Covers *Spondia*, pouring vessels: but of such I know no use at this table. *pure gold* | whereupon the Table is also called the pure table, Levit. 24. 6.

Ver. 30. *Shewbread* | in Hebrew called *Bread of faces*, or of preface; because they were to be set before the face, or in the presence of God continually. The Hebrew Doctors give also another reason, because every cake was made square, and so had as it were many faces. The length of every cake (they say) was ten hand-breadth, and the breadth five hand-breadth, and the height seven fingers. *Maimon*, treat. of the daily sacrifices, c. 5. §. 9. The holy Ghost in Gr. calleth it bread of proposition, Mark. 2. 26. and in a contrary order, the proposition of bread (or of cakes) Heb. 9. 2. that is, with us, *Shewbread*, which did shew and present themselves to the Lord upon the table in stead of Israel. For there were made every weeke twelve cakes, according to the number of the 12 tribes of Israel; to make every cake was taken two tenth deales of an Ephah, or bullion of fine flour; these, with pure incense were set every sabbath new upon the table, in two rowes, six on a row; and the old bread was then taken away, & eaten by the Priests: see Levit. 24. 5. 9. with the annotations there. As the Ark signified the presence of God in his Church, so this table with the twelve Cakes, signified the multitude of the faithfull presented unto God in his Church, as upon a pure

pure table, continually serving him: made by faith and holiness, as fine cakes; and by the mediation of Christ as by incense, made a sweet odour unto God, Acts 26. 7. 1 Cor. 5. 7. 2 Cor. 5. 15. It may also lignifie the spiritual repaith which the Church hath from and before God, who feedeth them with Christ the bread of life, whose offering of himselfe, was a sweet odour to God for his Church, before whom the Lord furnisheth a table, Job. 6. 32. 33. 35. Ephes. 2. Plal. 23. 5.

Ver. 31. *Candlestick* | or, *Light vessel*: called the candlestick of light, Exo. 35. 14. pure gold | whereupon it is called the pure candlestick, Lev. 24. 4. Exo. 31. 8. beaten-work | of one whole piece beaten with the hammer and this was of a talent of gold, ver. 36. 39. branch | that is, branches, as the Greeke translatheth; and the next verse manifesteth, bowls | for cups, as Gen. 44. 2. so named of the forme or fashion. flowers | in Gr. lilies. So R. *Mena-*

chem on this place saith, that the flowers were lilies: and noteth from ancient Rabbines, 42. particulars in the Candlestick, 22. bowls, 11. knobs, and 9. flowers; which number he would have observed as mysticall. As the Ark signified Gods preface, and the Table with shewbread, the Church standing before him: so this Candlestick signified his Law, in the light whereof his people doe serve him, Plal. 119. 105. Pro. 6. 23. 2 Pet. 1. 19. And the sundry branches, bowls, knobs and flowers, shew the varietie of things, and of delivering them in the Scripture; some easie, some hard to be understood, 2 Pet. 3. 16. some histories, some propheties, some parabes, &c.

Ver. 33. *made like almonds* | the Chaldee translatheth, *figured*; and the Greeke, *figured with almond-nut*: and this some referre to those also which follow, the knob, and the flower, as if they had that forme. The almond tree hath the name in Hebr. of halie bringing forth blossomes and fruit: and God likeneth the hasty performance of his word unto it, Jer. 1. 11. 32. So Aarons rod miraculously bare almond, Num. 17. 8.

Ver. 37. *seven lamps* | or, the lamps thereof seven: which figured the seven spirits, (that is, the manifold graces of the spirit) of God, as is written, there were seven lamps of fire, burning before the throne, which are the seven spirits of God, Revel. 4. 5. be | that is, the Priest, as is expresse, Exod. 27. 21. Levit. 24. 3. see the notes there, to ascend that is as the Chaldee translatheth, *to burne*: for that the flame ascends upward. So in Exo. 27. 20. But the Greeke version here understands it, of setting the lamps up on the top of the branches of the candlestick. over against the face | that is, right forward, or straight before it: as the like phrase signifieth in Ezek. 1. 9. 12. See also Num. 8. 2.

Ver. 39. *a talent* | this is the greatest weight which was in use: it contained three thousand shekels; of which were two sorts, common and holy: as is shewed on Gen. 20. 16. This talent, as all other weights about the Sanctuary, being sacred, was an hundred and twentie pound weight: or three thousand holy shekels. See the notes on Exodus 48. 24. 26.

Ver. 40. *that thou make* | or, and make, to wit, all these things mentioned in this chapter, and those which follow: as the Apostle expoundeth it, see that thou make all things according, &c. Heb. 8. 5. And oftentimes, things set downe in this manner, are expounded universally; as a Chro. 6. 30, *thou makest the heart of the former of men, that is, of all the former of men*, 1 King. 8. 39. So, the word shall be established, Deut. 19. 15. that is, every word, 2 Cor. 13. 1. and still I put thine enemies, Plal. 110. 1. that is, all of them, 1 Cor. 15. 25. as we forgive our debtors, Mat. 6. 12. that is, every one indebted to us, Luke 11. 4. and many the like. patterne | in Greeke, ipe: hereupon the Apostle noteth, that the Priests of Israel served unto the example and shadow of heavenly things, Heb. 8. 5. So all this glorious furniture of the Tabernacle, was not for worldly pompe, but for spiritual mylerie of heavenly graces, which should be enjoyed by Christ, whereof see Revel. 4. and 21. Chapters. Neither might Moses alter the matter, forme, or fashion of any particular, from the patterne shewed him; but was strictly bound unto it, and so did observe it, Exodus 39. 42. 43.

CHAPTER XXVI.

1 God commandeth to make a Tabernacle, with ten Curtaines embroidered, 7. And a Tent over it of eleven Curtaines of goats haire. 14. And a covering for the tent of Rams skins, and a covering of Tachash skins. 15. The boards of the Tabernacle, of Shittim wood. 19. The sockets of silver. 26. The barres of Shittim wood. 31. The embroidered velle betweene the most holy place, and the holy. 35. The hanging velle for the doore.

AND thou shalt make the Tabernacle with ten curtaines of fine linnen twined, and blew, and purple, and scarlet: with Cherubims, the worke of a cunning workman, shalt thou make them. The length of one curtaine shall be eight and twentie cubits, and the breadth foure cubits, of one curtaine: one measure shall be for all the curtaines. Five curtaines shal be coupled together, one to another; and five curtaines coupled together one to another. And thou shalt make loops of blew upon the edge of the one curtaine, from the selvedge in the coupling; and so shalt thou make in the uttermost edge of the curtaine, in the second coupling. Fiftie loops shalt thou make in the one curtaine, and fiftie loops shalt thou make in the selvedge of the curtaine, which is in the second coupling, the loops being one right over against another. And thou shalt make fiftie taches of gold, and shalt couple together the curtaines, one unto another,

ther, with the taches; and it shall bee one
7 Tabernacle. And thou shalt make curtaines
of goats *haire*, for a Tent over the Taberna-
cle: eleven curtaines shalt thou make them.
8 The length of one curtain *shall be* thirtie cu-
bits, and the breadth foure cubits, of one cur-
tain: one measure *shall be* for the eleven cur-
9 taines. And thou shalt couple together five
curtaines by themselves, and sixe curtaines
by themselves, and shalt double the fix cur-
tain in the forefront of the Tent. And thou
10 shalt make fiftie loops on the edge of the
one curtaine, the outmost in the coupling,
and fiftie loops on the edge of the curtaine
11 of the second coupling. And thou shalt make
fiftie taches of brasse, & shalt put the taches
into the loops, and shalt couple together the
12 Tent, and it shall be one. And the overplus
that remaineth of the curtaines of the Tent,
the halfe curtaine that remaineth shall hang
over, on the backe sides of the Tabernacle.
13 And a cubit on this side, and a cubit on that
side, in the remainder in the length of the
curtaines of the Tent, it shall be hanging o-
ver on the sides of the Tabernacle, on this
14 side and on that side, to cover it. And thou
shalt make a covering for the tent, of Rams
skins died red, and a covering of Tachaf
skins above. And thou shalt make boards for
15 the Tabernacle, of Shittim wood, standing
up. Ten cubits *shall be* the length of a board,
and a cubit and halfe a cubit the breadth of
16 one board. Two tenons for one board, set
in order one against another: so shalt thou
make for all the boards of the Tabernacle.
17 And thou shalt make the boards for the Ta-
bernacle, twenty boards for the South side
18 Southward. And fortie fockets of silver shalt
thou make under the twenty boards; two
19 fockets under one board for his two tenons,
and two fockets under another board for his
20 two tenons. And for the second side of the
Tabernacle, on the North side, twenty
21 boards. And their fortie fockets of silver:
two fockets under one board, and two fock-
22 ets under another board. And for the sides
of the Tabernacle Seaward thou shalt make
23 six boards. And two boards shalt thou make
for the corners of the Tabernacle, in the two
24 sides. And they shall be equally joyned be-
neath, and likewise they shall be perfectly
joyned at the head of it, unto one ring: so
25 shall it be for them both; they shall bee for
the two corners. And they shall bee eight
boards, and their fockets of silver: sixteen
fockets; two fockets under one board, and

two fockets under another board. And thou
shalt make barres of Shittim wood: five for
the boards of the one side of the Taberna-
cle. And five barres for the boards of the se-
cond side of the Tabernacle: and five bars
for the boards of the side of the Tabernacle,
for the two sides Seaward. And the middle
barre in the mids of the boards, reaching
from end to end. And thou shalt overlay the
boards with gold, and their rings thou shalt
make of gold, places for the barres: and
thou shalt overlay the barres with gold. And
thou shalt reare up the Tabernacle accord-
ing to the right fashion therof, which thou
wast shewed in the mount. And thou shalt
make a veile of blew, and purple, a id scarlet,
and fine linnen twined; the worke of a cun-
ning workman: he shall make it with Che-
rubims. And thou shalt hang it upon foure
pillars of Shittim, overlaid with gold, their
hooks *shall be* of gold; upon the foure fock-
ets of silver. And thou shalt hang the veile
under the taches, and shalt bring in thither
within the veile, the Arke of the Testimo-
nie; and the veile shall divide unto you be-
tweene the Holy place, and the Holy of ho-
lies. And thou shalt put the Covering-mer-
cie-seat, upon the Arke of the Testimony,
in the Holy of holies. And thou shalt set the
Table without the veile; and the Cande-
stick over against the table, on the side of
the Tabernacle, toward the South; and the
table thou shalt put on the Northside. And
thou shalt make an hanging-veile for the
doore of the Tent, of blew and purple, and
scarlet, and fine linnen twined; the work for
the Embroiderer. And thou shalt make of
the hanging-veile five pillars of Shittim, and
overlay them with gold, their hooks gold,
and thou shalt cast for them, five fockets of
brasse.

Annotations.

TABERNACLE] or Habitate, which was for the
forefaid Arke, Table with shew-bread, and
candlestick to be placed in: a figure of the Church,
wherin God dwelleth graciously with his people,
and enlighteneth them with his Law, and the seven
spirits which are before his throne. See the anno-
tations on the former Chapter: *twined*] or
twisted, after it was spunne; and this was for more
strength, Eccles. 4. 12. In the Hebrew canon it is
said, *Wherefore fine linnen twisted is spoken of in the*
Law, it must be sixe double thred. *Maimony*, treat. of
the Implements of the Sanctuary, chap. 8. Sect. 14.
scarlet] or double dyed scarlet. These colours
represented the blood of Christ, and the white
linen

linen (or byss) his justice, and so the variety of
graces wherewith hee & his Church is made glo-
rious: see the notes on Exod. 25. 4. *Che-
rubims*] that is, as the Chaldee explaineth it, *figures*
of Cherubims: signifying heavenly affections in
Christ and his Church, and the Angels ministers
unto and about them: See Exod. 25. 18. *Cun-
ning workman*] or *exquisite craftsman*, that skillfully
devileth, and curiously worketh in any Art, Exod.
35. 32. 33. 2 Chro. 26. 15. The Chaldee transla-
teth it *Craftsmen*: the Greeke *Weaver*: of which
there is also mention in this worke of the Taber-
nacle, Exod. 35. 35. and 39. 22. The Hebrew Do-
ctors put a difference between this *cunning work-
man*, and the embroiderer, in verse 36. *Wherever it*
*is said in the Law, THE WORKE OF THE EM-
BROIDERER, that is, when the figures which are made*
in the weaving, are sene but on one side; but THE
WORKE OF THE CUNNING WORKMAN, is,
*when the figures are sene on both sides, before and af-
ter.* *Maimony*, in treat. of the Implements of the San-
ctuary, Chap. 8. Sect. 15. The veile of the most
holy place, being of this cunning workmanship,
verse 31. sheweth that both sides were wrought
alike.
2 Verse 2. *cubits*] Hebr. by *cubit*: that is, measu-
ring by the Cubit, which is sixe hand-breadths,
or a foot and a halfe. *of one*] which may be
understood of every one, as in 2. Chron. 9. 16. *one*
shield, is for every shield. Or, as the Greeke here
translateth, *the curtaine shall be one.*
3 Verse 3. *one to another*] Hebr. *woman to her sister*,
which Hebraisme, the Chaldee also translateth
one to another; and the Greeke giveth the like sense,
and Moses himselfe fo explaineth it in Exod. 36.
10. 12. where hee saith *one to one*. So after in verse 15.
and 17. This signified the union of persons and
of graces in the Church, by the Spirit, Ephes. 4.
3. 4. 5. 6. 1 Cor. 12. 4. 5. 6. 12. 13. for, in Christ
all the building fully coupled together, groweth unto *an holy*
Temple in the Lord, Ephes. 2. 21. 22. and 4. 16.
4 Verse 4. *edge*] Hebr. *lip*. So in verse 10. *the*
one] or, the first curtaine, so in verse 5. So one is used
for the first, Gen. 1. 5. *second coupling*] or, *coupling*
of the second: so in verse 5.
5 Ver. 5. *being one right over against another*] or, *re-
ceiving one to another*, and so holdeth by the taches,
one curtaine to another. But both the Greeke and
Chaldee version favoureth the first exposition.
6 Verse 6. *one Tabernacle*] or the *Habitate* shall be
one. The like is said for the Tent, verse 11. How-
beie, because of the distinction by the veile, there
were after a fort two Tabernacles, & so the Apo-
stle speaketh of the first, called the Holy, and after the
second: *saith*, the *Tabernacle* called the *Holy of holies*, Heb.
9. 2. 3. As the golden taches, clasped in the blew,
(or heaven coloured) loops, made the ten
curtaines one Tent: so by faith and love in
Christ, the Saints are fastned, and builded together
for *an habitation of God through the Spirit*, Eph. 2. 22.
wherefore the Apostle mentioneth, *the unity of the*
Spirit, in the bond of peace; the unity of the faith,
and our knitting together in love, Ephes. 4. 3. 13. Coloss. 2.
2. And this is to be for all affaires, both of peace

and of warre, Indg. 20. 11.
Ver. 7. *a Tent*] that is, a *Covering*, spread over,
for the Greek translatheth it a *Covering*, the Chaldee,
an *over spreading*. See Exod. 40. 6. *eleven*] where-
as the embroidered curtaine were but ten, ver. 1.
So there were thirtie cubits long, ver. 8, thole but
28. cubits, ver. 2. Thus the Covering was larger
in length & breadth, then the thing covered. The
like may bee thought by proportion of the two
upper Coverings of skins, in verse 14. that they
also were larger, then this Tent of haire, though
for brevity, their size is not expresse. And that
this Goats haire was woven into cloath, appea-
reth in that it was spun by women, as the other
stuffe, Exod. 35. 26.
Ver. 14. *Tachaf skins*] in Greeke *Violet colour*
skins; of them see Exod. 25. 5. These three sorts
of Covering served for the safety of the Tent, and
things in the same, from the injurie of the wea-
ther: also by these covers and veils, the people
were kept from beholding the holy things: as at
the removing of the Tent likewise, Num. 4. 5. 15.
So they signified the safety of Gods Church, covered
and hid from the injuries of the world, Eia. 4. 6. & 25. 4. *Pal. 27. 5.* that the *Summe shall not*
lighten on them, nor any heat, Rev. 7. 16. and the state of
the Church then, which had the mysteries of
Christ under shadowes and coverings, now taken
away, Heb. 10. 1. Therefore the Tabernacle of the
Gospell is described without any such veils or
covers, in the open heaven, where the most holy
things even the Arke of Gods Covenant is to bee
seene, Rev. 4. 1. 6. & 11. 19. and 21. 2. 3. &c.
Ver. 15. *boards*] they were to beare up the em-
broidered curtaine, the Greeke calleth them *stiles*
or *pillars*: and to these, with the *silver fockets* wher-
on they stood (verse 19) the Apostle alludeth,
when he calleth Gods Houle and Church, *the pillar*
and *stay of the Church*, 1 Tim. 3. 15.
Ver. 17. *tenons*] called in Hebrew *hands*, for that
they held fast in the mortaisies of the fockets.
set in order] *for, set ladder wise*, that is, equally dilant
one from another, as the staves of a ladder.
Ver. 19. *fockets*] or *basis*, as the Greeke transla-
teth them, the feet or grounds that sustained the
boards, having hollow mortaisies for the tenons
of the boards to be fastned in. Every one of these
fockets, was of a talent of silver, that is, an hun-
dred and twenty pound weight, Exod. 38. 27.
Ver. 20. *many lands*] and every board being a
cubit and an halfe broad, verse 16. the length of
the whole Tabernacle appeareth to be 30. cubits,
or 45. foot.
Ver. 22. *Seaward*] that is, *westward*; so ver. 27.
See the notes on Gen. 12. 8.
Ver. 24. *equally joyned*] or *joyned as to twins*, that
is, joyned alike to the boards that are on the side,
and on the end of the Tabernacle, so fastening
them both together. The Hebrew signifieth *irre-
sisting* or *twins*; & is not used in this sense, but here,
and againe in Exod. 36. 29. The Chaldee transla-
teth it, *disposed* (or, *fixed*) the Greeke, *they shall be*
of equality. Likewise] or, together. *perfectly*
joyned] or *equally joyned*. The Hebrew though it
differeth

differeth in form, yet is thought to be of like signification with the former, and so the Chaldee tranlateth it as before, and the Gr. varieth but little, thus, *they shall be [exifaw] of equalitie beneath, and likewise they shall be [zjoi] equall at the beads, &c.* to in Exod. 36.29.

26 Veri. 26. *barrier* or, *rafters*, which were for to fasten the boards together.

28 Veri. 28. *in the mids*] This *mids*, seemeth to bee meant of the length of the boards, not of the thicknesse, as if this barre went through the boards, (which for mult needs be of an extraordinary thicknesse and weight) but through rings put in the mids of the boards, as the other bars went through rings put in the ends. *reading*] or *flouring through*: of this word, the *barre* afore said, hath the name in Hebrew, which signifieth *fleeing, or speedie passing through*.

29 Veri. 29. *places*] Hebr. *haufes*, as Exod. 25.27. the Greeke explaineth it thus, *into which thou shalt bring the barres*.

30 Veri. 30. *right fashion*] or *just constitution*: Hebr. *judgement*, which the Greeke tranlateth *fashion* (or *shape*) and Stephen calleth it a *type*, Acts 7.44. to it is the same in effect, with Exod. 25.40.

31 Veri. 31. *of a cunning workman*] that is, wrought (or woven) both sides alike: see the notes on veri. 1. *he* that is, the workman: the Greeke faith as before, *thou shalt make*. *Cherubims*] that is, as the Chaldee expresth, *figures of Cherubims*, wrought in the veile.

32 Veri. 32. *hmg*] Hebrew, *gize*, to verse 33. *Shittim*] or Cedar, wood that will not rot, Exod. 25.5.

33 Veri. 33. *of the testimony*] that is, of the Tables whereon the Law was written, for a testimonie to Israel, See Exod. 25.16. *divide*] or *separate*. This was the speciall use of this veile, to debarre men from entering (yea or seeing) into the most holy place, or the Arke, Exod. 40.3. *whereby* (as Paul faith) the Holy Ghost signified this, *that the way into the Holies was not yet manifested*, while as the first Tabernacle had standing, Hebr. 9.8. that is, the way into heaven (which the most holy place shadowed,) was not by those legal services; but should bee opened unto men by Christ, first entering there with his blood, Hebr. 9.24 & 10.19. Therefore also this veile, signified the *fish* of Christ, (under which the Godhead was veiled) and through which (by suffering death) he entered himselfe, and made way also for us, to enter into heaven, Hebr. 9.19.20. To confirme this, the *scale of the Temple* (at the death of Christ) *was rent in twaine, from the top to the bottom*, Matt. 27.51. So the curious embroidery, and glorious Cherubims of this veile, signified the manifold graces of the Spirit, & heavenly affections, which Christ had in his humane nature; and he communicated also with us, by the ministration of his Word and Spirit: likewise the heavenly mysteries, which are in the ordinances of Moses Law, rightly understood. *Holy of Holies*] or, *Holiness of Holiness*: that is, the most holy place: by this name Christ himselfe is sometime called,

Dan 9.24. but here it figured *Heaven*, into which Christ is entred in flesh, we also now are by hope, and shall also in our flesh, at his appearing, Hebr. 6.19.20. & 9.11.12.24. and 10.19. Ioh. 14.23. It was also a type of the Churches enjoy under the Gospell, wherein without veiles we eat the mysteries of Christ, Revel. 4.1.19. This place in Solomons Temple was called *Debir*, that is, the Oracle, (because from thence Gods oracles were heard, Num. 7.89.) 1 King. 6.19. where the Chaldee tranlateth it, *the house of propitiations*.

Veri. 35. *without*] signifying that the twelve tribes of Israel, (reprented by the Cakes upon the Table) were yet without the open enjoying of the mysteries of the Gospell, Hebr. 9.8.9.10. and 10.19 & 11.39.40. and in respect of heaven it selfe, wee all in this life, are yet *without*, & enter in onely by the anker of hope, Hebr. 6.18.19.20. 1 Pet. 4.5. 2 Cor. 5.1.2.3. &c. *the fault*] which is the right hand, both in respect of the world, Psal. 89.13. & of this Tabernacle, where God from the most holy place betweene the Cherubims, beheld his people worshipping with their faces towards the West, the type of them on the table, being on the Northside, & the Candlestick of his law burning with the seven lamps of his Spirit on the Southside. So the Word, is above the Church.

Veri. 36. *an hanging veile*] or *covering*, as the word more properly signifieth. This was another veile which hung as a doore at the entry of the Tabernacle, through which the priests of the Law went every day to minister in the holy place; but the people might not, Hebr. 9.2.6. Shewing also the restraint of the Iewish Church, from such blessings as God hath opened unto us in Christ, Heb. 9.9.10. &c. and 10.19.20. *embroider*] or, *weaver with himselfe worke*, who worketh curiously, and with many colours, figuring the variety of graces which God decketh his Church with, Ezek. 16.10. Psal. 45.15. But the workmanship of this veile, was inferior to the former, which had Cherubims. See the notes on veri. 1.

V. 37. *overlay them*] for this in Ex. 36.38. is said, *he overlaid their heads* (or *chapters*). *brasse*] inferior to the former, which were of silver, veri. 32. The neerer things were unto God, the more precious they were, both for stiffe and workmanship.



CHAP. XXVII.

1, The brazen Altar of Burnt-offering, with the vessels thereof. 9, The Court of the Tabernacle, with hangings and pillars. 18, The measure of the Court. 20, The oile Olive beaten for the Lampe, which the Priests trimmed daily.

AND thou shalt make an Altar of Shittim wood, five cubits the length, and five cubits the breadth; four square shall

shall the Altar be, & three cubits the height thereof. And thou shalt make the hornes of it upon the four corners thereof, of the same shall the hornes of it be; and thou shalt overlay it with brasse. And thou shalt make the pannes of it to receive the ashes thereof, and the shovels of it, and the basons of it, and the flesh-hooks of it, and the fire pans of it: all the vessels thereof thou shalt make of brasse. And thou shalt make for it a grate of net worke of brasse; and thou shalt make upon the net four rings of brasse, in the four utmost parts thereof. And thou shalt put it under the compasse of the Altar beneath, and the net shall be even to the midst of the Altar. And thou shalt make barres for the Altar, barres of Shittim wood, and shalt overlay them with brasse. And the bars thereof shall be put into the rings: and the barres shall be upon the two sides of the Altar to bear it. Hollow with boards shalt thou make it, even as he shewed thee in the mountaine, so shall they make it.

And thou shalt make the Court of the Tabernacle for the South side southward; Tapestry hangings for the Court of fine linnen twined, an hundred cubits length, for one side. And the pillars thereof twenty, and their sockets twenty, of brasse; the hookes of the pillars and their fillets of silver. And so for the North side in length, tapestry hangings, of an hundred (cubits) length; and the pillars thereof twenty, and their sockets twenty of brasse, the hookes of the pillars, and their fillets of silver. And for the breadth of the court on the Westside, tapestry hangings of fiftie cubits; their pillars tenne, and their sockets tenne. And the breadth of the Court on the East side Eastward, fifty cubits. And fiftene cubits the tapestry hangings for the side: their pillars three, and their sockets three. And for the second side, fiftene (cubits) the tapestry hangings, their pillars three, and their sockets three. And for the gate of the Court, an hanging-veile, of twenty cubits, of blew, and purple, and scarlet, and fine linnen twined, the worke of the Embroiderer: their pillars foure, and their sockets foure. All the pillars of the Court round about shall be filleted with silver: their hookes silver, and their sockets brasse. The length of the Court shall be an hundred cubits, and the breadth fifty with fifty; and the height five cubits, of fine linnen twined: and their sockets brasse. All the vessels of the Tabernacle, for all the service

thereof, and all the pinnes thereof, and all the pinnes of the Court, brasse.

DDD

And thou shalt command the sonnes of Israel, that they take unto thee, pure oile olive, beaten for the Light, to cause the Lampe to ascend up continually. In the Tent of the Congregation, without the veile, which is before the Testimony, Aaron and his sonnes shall order it, from evening unto morning, before Jehovah: it shall be a statute for ever, unto their generations, on the behalfe of the sonnes of Israel.

Annotatious.

Altar] in Hebrew, *Mizbeach*, in Greeke *Thysiasierion*, so named of *sacrifices* offered thereupon, and it was anointed, dedicated, sanctified to bee most holy, that it might sanctifie the gifts offered thereon, and whatsoever touched it should be holy, Numb. 7.1.88. Ezek. 29.37. Matth. 23.19. It is called by the Prophets, *Ariel*, the *Lion of God*; and *Hareh*, the *Mountaine of God*, Ezek. 43.15. The Altar and sacrifice signified Christ, sanctifying himselfe for his Church, & by his mediation sanctifying the daily service of his people, whereof also the Altar was a publike signe, Hebr. 13.10-15. Ioh. 17.19. Eza. 19.19.20. Gen. 8.20. and 12.7. *Shittim*] in Gr. *incorruptible wood*: see Exo. 25.5. *four square*] This forme signifieth firmnesse and stabilitie: therefore the heavenly Jerusalem is *four square*, Rev. 12.16. so was the figure of it, Eze. 48.20. & the most holy place in the Temple & Tabernacle, 2 Chro. 3.8. The Altar prophesied of under the Gospell, though it be much larger, (because the worshippers are increased all over the world) yet is it also *four square*, Ezek. 43.16.

Veri. 2. *hornes*] which were not only for ornament, but to keep things from falling off the Altar, for the hornes were upward, Eze. 43.16. And hornes usually signifying power & might, (Hab. 3.4. Lam. 2.3. Jer. 48.25.) these foure hornes of the Altar, signified the power & glory of Christs Priesthood, for the salvation of his Church, gathered from the foure corners of the earth. *brasse*] which was strong and durable, for to beare the fire that continually burned upon this altar: hereby figuring Christs sufferance of Gods wrath and afflictions, without being consumed or overcome, Ioh. 6.12. So *mountaines of brasse*, signifieth Gods invincible providence, Zach. 6.1. and Christs brazen peece, Rev. 1.15. and the man like brasse in Ezek. 40.3. have like myserie of strength, and invincibleness. See also Job 40.18. Mich. 4.13. So the instruments of the Altar here following,

Veri. 3. *bowls*] instruments to take away ashes, or any filth. Such Hiram made also in Solomons Temple, 1 King. 7.40.45. *basins*] or *bowls*, in Greeke, *vials*, these were to hold liquid things,

as the blood of the sacrifices, &c. So 1 King, 7. 40. Zach. 1. 20. *fireworks*] instruments with teeth to take flesh out of pots, &c. 1 Sam. 2. 13, 14. So in 2 Chro. 4. 16. *fireans*] wherein coals of fire were put: Englished sometime *anfers*, Lev. 10. 1. and 16. 12. These instruments figured the ministry of the Word, in the Church of Christ: which serveth to purge the filth and corruption of the flesh, and to kindle the fire of the spirit, for the pure service of God, Rom. 12. 1, 2. and 15. 16. Zach. 1. 20, 21.

4 V. 4. *grave*] or *seve* as the word is Englished in A nos 9. 9. It was a broad plate of brass with many little holes, through which ashes and the like things might fall: and served as an hearth for the fire to burne upon.

5 Ver. 5. *put in*] that is, the *grate* or *net* mentioned: the Greek translation, *put them*, meaning, the rings. *the compasse*] The Hebrew *carob*, is no where found but in this history here, & in Ex. 38. 4 the Gr. version maketh it to be the *grate* fore-taken of. Others refer it to the square compasse which was within the altar that was hollow, ver. 1. and 8. where either by rings, or upon a ledge, this grate was hanged on the mids. This signified the place within, where the holy fire always burneth, that is, the heart: which sustaineth also the sacrifice: and where all ashes and excrements of corruption are inwardly conveyed away, as they are discovered by Gods Word and Spirit, and our sanctification furthered by afflictions, 2 Tim. 1. 3. and 2. 22. Rom. 12. 1, 11. Hebr. 9. 14. and 12. 10.

8 Ver. 8. *he*] that is, God shewed: or, according to the Greek translation, *as it was shewed*. Thus all the Instruments of Gods daily Service in Israell, were appointed and shewed of God himself, that no place might be left for mans will-worship or inventions, Col. 2. 23. Math. 15. 9.

9 Ver. 9. *Court*] for *Court yard*, an open place: into which the people should come daily unto the sacrifices & publike service of God, Psal. 100. 4. and 116. 17, 18, 19. This was the habitation of God divided into three roomes; the outward Court, which was in the open light and view of all: the Tabernacle or Holy place, which had light by the seven lamps of the gold Candlestick: and the most Holy place, wherein was no external light, wherein God fate upon the glorious Cherubims. So man (who is the true Tabernacle and Temple of God) consisteth of three parts, *Body, Sake, and Spirit*, 1 The. 5. 23. The *Body* is as the open Court, where all do see what is done. The *Sake* is as the Holy place, where by the lamps of Gods Word and Spirit, mans reason and understanding is enlightened: The *Spirit* is as the most Holy place, where God onely dwelleth in secret by faith, which is of things not seene, nor by humane reason to be comprehended. And so by the Hebrew Doctors opinion, the heart of man is answerable to the *Holy of Holies*, in the Sanctuary: R. Elias in *Sepher yeschib chacham*, treat. of *Holiness*, chap. 7. folio 219. The world also hath three parts, this inferior wherein we live and die, the superiour,

or heaven, lightened with seven Planets, & Stars innumerable; and the heaven of heavens, (or third heaven, 2 Cor. 12. 2.) the place of eternall blessednesse: unto which the most holy place is resembled, Hebr. 9. 24. *tapestry-hangings*] which were Curtaines woven with Tapestry worke. The same word, when it is spoken of other matter, signified *carved-workes*, as in 1 King. 6. 32. *fine linen*] in Greeke *byss*: see Exod. 25. 4. with in this, (which figured the righteousness of the Saints, Rev. 19. 8.) was the Church of God to be in the service of him, as in a holy, pure and glorious Inclusion.

Ver. 10. *Pillars*] which served to uphold those hangings fastened unto them by silver hooks. Figuring the stability of the Church, and of the righteousness thereof, by the word of God, (compared unto silver,) and Ministers of the same, Jeremy 1. 18. Revel. 3. 12. Psalme 12. 7. Galat. 2. 9. *fillets*] or *ropes* of silver, which compassed the toppes of the Pillars, and served both for ornament, and for the hangings to be fastened by. They have their name in Hebrew of imbracing about, and cleaving fast; derived from a word which is applied unto loving affection, Psal. 91. 14. and signifie the pure love wherewith the Saints are to embrace, and cleave to, and serve one another, Colos. 2. 2. and 3. 14. Galath. 5. 13. In the making of these it is said, that their heads also (or chapters) were overlaid with silver, Exod. 38. 17, 19.

Ver. 12. *Sea*] that is, the *west side*: see Genesis 12. 8. *fissie*] for the breadth, was halfe so much as the length: and the forme of the Court was long square, 100 cubits long, and 50 broad. The Tabernacle within the Court, was of like forme 30 cubits long, and 12 broad, Exod. 26.

Ver. 14. *for the side*] that is, for the *one side*, as the Greek translation it, meaning the side of the gate or entrie: the Hebrew figuratively calleth it a *shoulder*.

Ver. 16. *hanging veile*] or *covering*, for of that it hath the name: so there was at the doore of the Tabernacle, Exod. 26. 36. see the notes there. *blew*, &c.] so it differed from the other hangings of the Court, which were but of one colour: this with variety of colours, represented the manifold graces of Christ applied unto us, by his blood, by whom as by a doore, we have entrance and access unto God, in his Church, John 10. 9. Rom. 5. 1, 2.

Ver. 18. *with fissie*] that is, fissie on the West end, with fifty on the East end. The like is to be understood before of the length; an hundred on the one side, with an hundred on the other: and so the Greeke translation speaketh of that, as of this. *five*] halfe the height of the Tabernacle, which was ten cubits high, Exod. 26. 16.

Ver. 19. *for all the service*] the Greeke explained it thus, and all the instruments, such as served for the worke thereof. *pinner*] or, *nailes*: *slakes*: which were to fasten it, and the parts thereof, that it might stand sure. These signified also the stability of the Church, & the ministry

of Gods Word fastening the same, Ezra 9. 8. Esa. 33. 20. and 22. 23. Zach. 10. 4.

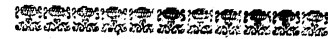
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Here beginneth the twentieth Section, or Lecture of the Law: see Gen. 6. 9.

Ver. 20. *take*] and bring unto thee, so in Levit. 24. 2. where this law is againe repeated. *Olive*] that is, of the Olive tree, which is alwaies greene and flourishing, faire and of goodly fruit; of whose fruit oil is made, good for food, for ointment, and for light; of which last he here speaketh. This *oil* Olive signified the fruitfull graces flowing from Christ and the Saints, compared to Olive trees, Judg. 9. 9. Psal. 52. 10. Zach. 4. Rev. 11. 4. Jer. 11. 16. who by the fire of Gods spirit, cause the seven lamps to burne before his throne, and doe enlighten the Church with his Word: Esa. 61. 1, 2. Rev. 4. 5. Psal. 119. 105. Prov. 5. 23. 2 Cor. 4. 4, 6. *lesten*] signifying how with much labour and affliction, the light of Gods Word is to be prepared, and with patience preached, and made to shine in his Church, 2 Cor. 1. 4. & 2. 4. & 11. 23, 24, 25. & 1 The. 2. 9. to ascend] that is, as the Greeke and Chaldee explain it, to burne.

Ver. 21. *the Tefinnime*] the Tables of the Law, within the Arke, Exod. 25. 21. shall order it] by causing it to burne, as the Greeke interpreteth. The manner whereof, the Jewes record to be thus: When the Priest cometh to trim the Candlestick; Of every lamp that is burnt out, he takes away the wreke, and all the ale that remaineth in the lampe, and misseth it, and putteth in another wreke, and other oil by measure, and that is halfe a log, (that is, about a quarter of a Pinte, of which measure, see Levit. 14. 10. and the notes on Exo. 30. 24.) and that which he taketh away, he casteth into the place of asbes by the Altar; and lighteth the lamp which was out, and the lamp which he findeth not out, he dresseth it. The lampe which is mid-diest, when it is out, he lights not it, (after it is made cleane) but from the Altar in the Court; but the rest of the lampes, every one that is out, he lighteth from the lampe that is next. He lighteth not all the lampes at one time: but lighteth five lampes, and steyeth, and doth the other service, and afterwards cometh and lighteth the two that remaine. He wreke drive it is, to dresse the Candlestick, cometh with a vessell in his hand (which is called *Cuz*, and it is of gold, like to a great pitcher) to take away in it the wrekes that are burnt out, and the oil that remaineth in the lampes, and lighteth five of the lampes, and causeth the vessell there before the Candlestick, &c. and geth out: afterwards he cometh and lighteth the two lampes, and taketh up the vessell in his hand, and boweth himselfe downe to worship, and geth his way. *Main*, treat of the daily Sacrifices, c. 3. sect. 12, 13, 16, 17. The like they have in other records; as for the measure of oil, in *Talmud Babyl.* treat. *Menachoth*, ch. 10. fol. 88. Three legges of oil and a halfe, for the Candlestick, halfe a logge for every lampe. And for the order, in the same *Talmud*, in *Ioma*, c. 3. fol. 33. The cleansing of the innermost Altar, was before the trimming of the five lampes: and the trimming of the five lampes, before the blood of the daily Sacrifice; and the blood of the daily Sacrifice, before the trimming of the two lampes: and the

trimming of the two lampes, before the burning of incense, &c. This charge of the Priests to order the lamps, signified how Christ & his Ministers should continually looke unto the puritie of doctrine, and preaching of the light of the gospel, from evening to morning, in the darke place of this world, till the day dawne, and the day-starre arise in our hearts, Rev. 1. 13. and 2. 1. Deut. 33. 10. Joh. 5. 35. Eph. 3. 8, 9. 2 Pet. 1. 19, 20, 21. Mat. 4. 16.



CHAP. XXVIII.

1. Aaron and his sons are set apart for the Priests office. 2. Holy garments are appointed. 3. The Ephod. 4. And the curious girdle of it. 5. The two Beryl stones on the shoulders thereof, on which the names of the twelve Tribes were graven. 15. The Breast-plate of judgment, with twelve precious stones therein; 21. on which the names of the twelve Tribes of Israel were graven. 22. The golden chains to fasten it. 26. And the golden rings for the same. 30. The Urim and Thummim. 31. The Robe of the Ephod, with Pomgranats and Bells. 36. The golden plate of the Miter. 39. The fine Linen Coat, the Miter, and the Girdle. 40. The Coat for Aarons sleeves, with their Girdles and Bosomes, 42. and their linen Breaches. 43. The Priests must wear their garments in their administration.

AND thou, take neere unto thee Aaron thy brother, and his sons with him, from among the sonnes of Israell, that hee may minister in the Priests-office unto mee: Aaron, Nadab and Abihu, Eleazar, and Ithamar, Aarons sons. And thou shalt make garments of holinesse for Aaron thy brother, for honour and for beaurifull glorie. And thou, speake unto all the wise hearted, whomsoever I have filled with the spirit of wisdom; and let them make Aarons garments, to sanctifie him, that hee may minister in the Priests-office unto mee. And these are the garments which they shall make, a Brestplate, and an Ephod, and a Robe, and a Coat of circled-work, a Miter, and a Girdle; and they shall make garments of Holinesse, for Aaron thy brother, and for his sons, that he may minister in the priests-office unto mee. And they shall take gold, and blew, and purple, and scarlet, and fine linnen. And they shall make the Ephod of gold, of blew, and of purple, of scarlet, and fine linnen twined, the worke of a cunning workman. It shall have the two shoulder-peeces joyning together at the two edges thereof, and it shall be joynted together. And the curious girdle of his Ephod which is upon it, shall be of the same, according to the worke thereof, of gold, of blew, and purple.

9 ple, and scarlet, and fine linnen twined. And thou shalt take two Beryll stones, and shalt grave on them the names of the sons of Israel. Six of their names on the one stone; and the names of the six that are remaining, on the second stone, according to their births.

11 The worke of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones, with the names of the sonnes of Israel, inclosed in ouches of gold shalt thou make them. And thou shalt put the two stones upon the shoulders of the Ephod, stones of memorial for the sons of Israel; and Aaron shall beare their names before Jehovah, upon his two shoulders for a memorial.

13 And thou shalt make ouches of gold, And two chains of pure gold, at the ends shalt thou make them of wreathen worke, and shalt fasten the wreathen chains to the ouches.

15 And thou shalt make the Brest-plate of judgement, the worke of a cunning workman, like the worke of the Ephod (shalt thou make it of gold, of blew, and purple, and scarlet, and fine linnen twined, shalt thou make it.

16 Four square shall it be, doubled; a span the length thereof, and a span the breadth thereof.

17 And thou shalt embosse in it, embossment of stones, four rowes of stones: a row, a Sardius, a Topaz, & a Smaragd, the first row. And the second row, a Chalcedonie, a Saphir, & a Sardonix. And the third row, an Hyacinth, a Chrysoprase, and an Amethyst. And the fourth row, a Chrysolyte, and a Beryl, and a Jasper, they shall be set in gold in their embossments. And the stones shall be with the names of the sons of Israel, twelve according to their names, like the engravings of a signet, every man with his name; they shall be according to the twelve Tribes. And thou shalt make upon the Brestplate, chains, at the end, of wreathen worke of pure gold. And thou shalt make upon the Brestplate, two rings of gold, and shalt put the two rings on the two ends of the Brestplate. And thou shalt put the two wreathings of gold in the two rings; on the ends of the Brestplate. And the other two ends of the two wreathings, thou shalt fasten on the two ouches, and shalt put them on the shoulders of the Ephod before it. And thou shalt make two rings of gold, and shalt put them upon the two ends of the Brestplate upon the border thereof, which is in the side of the Ephod inward. And thou shalt make two (other) rings of gold, and shalt put them on the two shoulders of the Ephod underneath, towards the fore-part thereof, over-

against the coupling thereof, above the curious girdle of the Ephod. And they shall binde the Brestplate, by the rings thereof, unto the rings of the Ephod with a lace of blew, to be above the curious girdle of the Ephod, and that the Brestplate be not loosed from the Ephod. And Aaron shall beare the names of the sons of Israel in the brestplate of judgement upon his heart, when he goeth into into the Holy place, for a memorial before Jehovah continually. And thou shalt put in the Brestplate of judgement, the Vrim and the Thummim, and they shall be upon Aarons heart when he goeth in before Jehovah, and Aaron shall beare the judgement of the sonnes of Israel, upon his heart before Jehovah continually.

And thou shalt make the Robe of the Ephod all of blew. And there shall be a hole in the top of it, in the mids thereof: it shall have a binding for the hole, round about of woven worke, as the hole of an harbegeon shall it have, that it be not rent. And thou shalt make upon the skirts thereof, Pomgranats of blew, and of purple, and of scarlet; upon the skirts thereof, round about, and bells of gold, between them round about. A bell of gold and a pomgranate, a bell of gold and a pomgranate, upon the skirts of the Robe round about. And it shall be upon Aaron, to minister; and his sound shall be heard, when he goeth in unto the holy place before Jehovah, and when he goeth out, that he die not.

And thou shalt make a Plate of pure gold, and shalt grave upon it, like engravings of a signet; HOLINES TO JEHOVAH. And thou shalt put it on a lace of blew, and it shall be upon the Miter, upon the forefront of the Miter it shall be. And it shall be upon Aarons forehead, and Aaron shall beare the iniquity of the holy things, which the sons of Israel shall hallow, in all the gifts of their holy things; and it shall be upon his forehead alwaies, for favourable acceptation of them before Jehovah. And thou shalt weave with circled worke, the Coat of fine linnen; and thou shalt make the Miter of fine linnen; and thou shalt make the Girdle the worke of the Embroiderer. And for Aarons sonnes thou shalt make Coats, and thou shalt make for them Girdles, and Bonnets shalt thou make for them, for honor, and for beautiful glory. And thou shalt put them upon Aaron thy brother, and upon his sons with him; and shalt anoint them, and fill their hand, and sanctifie them, that they may minister in the

the-Priests-office unto me. And thou shalt make for them linnen breeches to cover the naked flesh; from the loynes even to the thighs they shall be. And they shall be upon Aaron, and upon his sons, when they goe in unto the Tent of the Congregation; or when they come neere unto the Altar, to minister in the Holy place; that they beare not iniquity, and die: (it shall be) a statute for ever, to him and to his seed after him.

Annotations.

1 **T**he neere] or, cause to come nigh, that is, to prevent themselves unto thee. Hitherto God hath appointed such holy things as pertained to his service: now he giveth order for holy persons to administer before him. minister in, &c.] or, execute the Priesthood. This honour no man might take unto himselfe, but he that was called of God, as Aaron, Hebr. 5. 4. In this worke, Aaron chiefly figured out Christ; and secondarily, all Christians whom hee hath made Priests unto God, Heb. 5. Rev. 1. 6.

2 **Verl. 2. of holiness]** that is, holy garments, (in Greeke, an holy glory) so called because they signified the holy graces of Gods spirit, wherewith Christ and his people should be clothed. For such an high Priest it became us to have, as is holy, blamelesse, undefiled, Heb. 7. 26. and Gods Priests are to be clothed with justice, and with salvation, Psal. 132. 9, 16. and are all the Saints, Eia. 61. 10. beautiful glory] the Greeke translates for honour and glory. These two, signifie the highest degree of dignity; honour inwardly in the heart and affections; glory outwardly in the appearance and carriage: (as in Eia. 28. 1, 4. glory, or beauty, is compared to a flower; and in Eia. 61. 3. it is opposed unto asper.) And Jesus the son of Ioseph the high Priest was clothed in filthy garments, which signified iniquitie, in him and his ministration, Zac. 3. 3, 4. so these garments of honour and glory, signified the holy and pure administration of Jesus the son of God, who offered himselfe unto God without spot, to purge our conscience from dead worke, Heb. 9. 14. by whom also his Church is clothed with garments of beautiful glory, Eia. 52. 1. with fine linnen cleave and bright, which is the righteousness of the Saints, Revel. 19. 8. From this speech of honour and glory; the Hebrew Doctors have delivered, that the garments of the Priests were to be new and faire, &c. like the garments of great men. If they were soile, or torne, or overlong, or overshort, &c. and the Priest did his service in them, it was unwillfull. Every Priests garment that was made filthy, they did not whiten it, or wash it, but leave it for threads (or mcke.) and put on new. The high Priests garments, when they were old, were laid up in store: and the robes garments wherein he served on the sisting day, (mentioned in Levit. 16. 4.) he never served in them the second time; as it is written. AND HE SHALL LEAVE THEM THERE, (Levit. 16. 23.) and it was unwillfull to put them to any use. The coats of the

inferiour Priests, when they were worne old, they made of them threads (or mcke) for the Candlestick continuallily. Maimony, in treat. of the Implements of the Sanctuary, chap. 8. sect. 4. 5, 6.

3 **Verl. 3. whomsoever]** Hebr. him whom I have filled, Here God sheweth his spirit to be the author and teacher of handicrafts: the Prophet sheweth the like of husbandrie, Eia. 28. 24, 26. sanctifie] or consecrate him, that is, to be a signe of his sanctification from God. Therefore it was death to minister without these garments, v. 43. and they are called holy garments, verl. 2. and in times following were laid up in holy chambers, and the Priests might not wear them among the people, to sanctifie them with their garments, Ezek. 44. 19.

4 **Verl. 4. circled worke]** this differed from brodered worke, which was of many colours, but this coat was of one colour, white, being of fine linnen only, verl. 39. but woven with circles, or round hollow places like eyes; wherefore the same worke is after in v. 11. used for ouches, or hollow places wherein stones were set. Maimony in the forenamed treatise, chap. 8. sect. 16. saith; The coats both of the high Priests, and of inferiour Priests, were of circled worke, that is, had many hollow places (or knoves) in the weaving, like the hollow place of cups, &c. and a Girdle] To these ixix, adde the golden Plate (or eorome) verl. 36. and the Breeches, verl. 42. so the high Priest hath eight ornaments: all which, and no moe, he was to wear in his administration. They may be viewed in the order as they were put on (Levit. 8. 7, 8, 9. thus:)

1, **Brocher** of linnen, put next upon his flesh.
2, **A Coat** of fine linnen, put over the Breeches.
3, **A Girdle** embroidered, of fine linnen, blew, purple, & scarlet: wherewith the coat was girded.
4, **A Robe**, all of blew, with severent two bells of gold, and as many Pomgranats, of blew, purple and scarlet, upon the skirts thereof. This was put over the coat and girdle.
5, **An Ephod**, of gold, and of blew, purple, scarlet and fine linnen, cunningly wrought: on the shoulders whereof, were two goodly Beryll stones, on which were graven the names of the twelve Tribes of Israel. This Ephod was put over the Robe, and girded thereto with a Curious girdle made of the same.

6, **A Brestplate**, cunningly wrought of gold, blew, purple, scarlet and fine linnen: which being a span square, was fastened by golden chains and rings upon the Ephod. Herein were set twelve several stones, on which the names of the twelve Tribes were graven: and herein was the Urim and Thummim.

7, **A Miter** of fine linnen, sixteene cubits long, wrapped about his head.

8, **A Plate** of pure gold, (or Holy eorome) two fingers broad, whereon was graven HOLINES TO JEHOVAH. This was tyed with a lace of blew, upon the forefront of the Miter.

These eight did the high Priest wear in the Sanctuary, his feet and hands (as of other Priests) being alwaies bare, and walked daily, when he went in to administer, Exod. 28. 21.

The inferior Priests garments were four.

1. Linnen Breeches.
2. Fine linnen Coat.
3. Embroidered Girdles of fine linnen, blew, purple, and scarlet, like the high Priests.
4. Bannets of fine linnen, as large as the high Priests Miter. Of these shall be spoken after in this Chapter particularly.

Unto these we may here annex the four extraordinary garments, which the high Priest wore on the expiation day only.

1. Linnen Breeches, next his flesh.
2. A holy linnen Coat.
3. A linnen Girdle.
4. A linnen Miter.

These he put on, when he made reconciliation for the Church, in the most holy place, once in the year, (which was the tenth day of September) & having finished his service, he put these clothes off, and never wore them more, but left them there. See Lev. 16. 4. 23. with the Annor.

Verf. 5. gold beaten into thin plates, and cut into wires, see Exod. 39. 3. This gold, wrought with the three bloody colours, and with fine white by itself, signified the faith, obedience and sufferings of Christ; and his Justice, in the administration of his Priesthood, Heb. 2. 17. & 5. 7, 8, 9. & 9. 12, 14. Psal. 132. 9.

Verf. 6. Ephod or, Amic. Ephod is the Hebr. name: so called of compassing fitly the body, and being tyed thereto, Exod. 29. 5. By the Hebrew Doctors, it was of breath, according to a man's back, from shoulder to shoulder: and long behind, down to the feet. Maimon. treat. of the Implements of the Sanctuarie, chap. 9. sect. 9. Others think it was short, as a jacket, or habergeon. Josephus in the 3^d. booke of his Antiquities, chap. 8. saith it was a cubit long. In Greeke it hath the name of the *shoulders*, upon which it was put. This was the outmost of all the Priests garments; and served to hold fast the Breastplate: and figured out in Christ, his justice, which he put on, as an habergeon, Efa. 59. 17. who appeared clothed like a Priest, Rev. 19. 13. besides this golden Ephod (which the high Priest only did wear) there was another sort of linnen Ephods, worn by inferior Priests, and other persons, 1 Sam. 22. 18. and 2. 18. 2 Sam. 6. 14. cunning workman] who wrought or wove both sides alike, see 26. 1. Of this worke, the Jewes have thus recorded: The gold that was in the weaving of the Ephod, and of the Breastplate, was thus wrought; He took one thread of pure gold, and put it with six threads of blew, and twisted these seven threads as one. And so he did one thread of gold with six of purple, and one with six of scarlet, and one with six of linnen. Thus there were foure threads of gold, and 28. threads in all: Of which 28, he wove the Breastplate and Ephod, &c. Maimon. treat. of the Implements of the Sanctuarie, c. 9. f. 5. &c.

Verf. 7. shoulder pieces] Hereupon this garment is called in Greeke *Epomis*, in Latine *Superhumerales*, of being put upmost upon the shoulders. There were foure upon it two shoulder-pieces, that they might be upon the shoulders of the Priest, saith Maimon in the Impl. of the Sanct. chap. 9. sect. 9.

Verf. 8. curious girdle] called in Hebrew *Cheshek* of the cunning workmanship: in Greeke, the *main work*. Of this, Maimon in the forenamed place, chap. 9. sect. 9. saith; I he Ephod had as it were bands, (or pieces) going out from it, in the weaving, on this side, and on that, with which they girded it; and they are called *Cheshek* (the curious girdle) of the Ephod. And after (in Section 11.) he saith, The curious girdle of the Ephod, was tyed upon his heart, under the Breastplate. This differeth from the Girdle (*Amet*) which is after spoken of in ver. 39. and by reason of the gold in this, which the other had not; it is called the golden girdle. And Christ appearing with a priestly garment, and girded about the waist with a golden girdle, Rev. 1. 13. was declared thereby to be our high Priest, and it hath reference to this curious girdle of the Ephod. See more on Exod. 29. 5. of this Ephod] or, of the Ephod of, which the Chaldee expoundeth, of the Ornament (or fitting) thereof. This is said to be upon it to distinguish it from the Girdle after mentioned in veric 39.

Verf. 10. births] or, generations, by their mothers; First of all, Leahs children, (as Moses himselfe reckoneth them, Exo. 1. ver. 2. 3.) and then the other Mothers children, and Reubens last, as shall after be more fully shewed, in their severall stones, veric 17. &c. Of this also Maimon writeth, in the same place, chap. 9. sect. 9. He set on each shoulder a Beryl stone, square-square, embossed in gold; and he graven on the two stones, the names of the Tribes, six on one stone, and six on another, according to their births: and they wrote Josephs name Ithophel (as he is written in Psal. 81. 6.) So there were 25. letters on the one stone, and 25. on the other. And the same Reuben was on the right shoulder, and the stone that Symeon was written on, was on the left; after the manner here set downe.

Symeon	שִׁמְעוֹן	רְאוּבֵן	Reuben
Ihudah	יְהוּדָה	לֵוִי	Levi
Zabulon	זְבֻלֹן	יִשָּׁשכָר	Ishachar
Dan	דָּן	נַפְתָּלִי	Naphtali
Aser	אַשֵּׁר	גָּד	Gad
Benjamin	בִּנְיָמִן	יְהוֹכָן	Ithophel

Verf. 11. engraver in stone] or, stone cutter, *lavelle*. This engraving in precious stone, and that like a signet, with the names of the stones of Israel, signified the firme and perpetuall love, memoriall, esteem, and sustentation of the Church of Christ, Job 19. 23, 24. Song 8. 6. Hag. 2. 23. ocher] is that is, a place, in which the stones were set fast, see v. 4.

Verf. 12. a memoriall] in the Gr. addeth, a memoriall concerning them. This work, Aaron was a figure of Christ, Hebrews 7. 28. the sonnes of Israel, of all Saints, called the Israel of God, Galath. 6. 16. The

The two Beryl stones, square and of equal bignesse, signified the like precious faith and dignitie, which all have obtained before God in Christ, 2 Pet. 1. 1. Galath. 3. 28. 29. (The Beryl being also the stone mentioned in the description of Paradise, Genesis 2. 12. and the stone of Joseph, Exodus 28. 20. who figured Christ in his sustaining of Israel, Genesis 45. 7, 11. and 49. 24.) The shoulders on which they are borne, signified the power and principallitie, which Christ hath over his Church, presenting the same by his mediation, pure and holy unto God, and causing them to be in perpetuall memorie, Efa. 9. 6. and 22. 22. Eph. 5. 23, 27. Joh. 17. 19, 20, 24. Mal. 3. 16. Psal. 115. 12.

Verf. 14. at the ends] or, equal: of like proportion. So in verf. 22. The Chaldee translatheth, *similitudo*, the Greeke, *mixta* with flowers. *fasten*] Hebr. give, which word is used for making firme, fast and steadie, as the Scriptures shew: one Prophet saying, *Thou hast given*, 1 Chron. 17. 22. another saying for it, *Thou hast confirmed*, 2 Sam. 7. 24. So after in veric 25.

Verf. 15. Breastplate] in Hebrew *Choshek*, which is not easie to interpret; but because it was an ornament of the breast, we call it a Breastplate. Josephus in his Greeke *Antiquities*, booke 3. chap. 8. keepeth the Hebrew *Efen*: the Lxx. Interpreters usually translate it *Legimen*, and *Legion*, as being the Oracle ornament, because by *Vrim* and *Tummin* that was therein, God gave answer to the governors, Numb. 27. 21. It hath affinity with *Chashek*, that signifieth silence, as implying a silent oracle, to becene on the breast of the high Priest, rather then heard. Also with *Chazab*, that signifieth fixing, and so wee may English it, the Contemplation (or Consideration) of judgement, and it noteth the care that the Priest should have of answering judgement and equity to them that asked of God by him. Whereof see more in the notes on v. 30. cunning workman] woven both sides alike.

Verf. 16. doubled] Maimon (in the forelast treatise, chap. 9. sect. 6.) explaineth it thus, that the cloth (of the Breastplate) was woven with cunning worke of gold, and of blew, purple, scarlet, and fine linnen, with 28. threads, as before is shewed. The length of it was a cubit (that is, two spannes) and the breadth of it, a span; and they doubled it into two, so it was a span every way, square-square. And they set therein foure rows of stones, expressed in the Lam, and every stone was square-square, &c.

Verf. 17. Foure rows] as the twelve Tribes encamping about Gods Tabernacle, were in foure quarters, East, West, North, and South, three Tribes in every quarter, Numb. 2. Sardine] or Sardine: a precious stone, called in Hebrew *Adam*, of Adam, which signifieth Ruddy, Lam. 4. 7. for it was a blood-coloured stone. Accordingly the Chaldee paraphrase calleth it *Samkan*, and Thargum Jerusalemie *Samkesha*, that is, Red. In the Greeke, and by the holy Ghost in Rev. 21. 20. it is named a Sardine (of Sardis a chiefe Citie in Asia, where such stones were.) On this stone the name of Reuben was engraven, and it forehewed the

warlike state of that Tribe, which fronted upon the enemie, and in Sands daies conquered the Hagarims, 1 Chron. 5. 10. and went armed before their brethren, at the conquest of Canaan, Jos. 4. 12, 13. Topaz] so named of the Greeke *Topazion*, here, and in Rev. 21. 20. In Hebrew, *Pidish*: from the letters of which word transplanted, *Topaz* or *Topaz* are derived. It was a precious stone, found in Ethiopia, Job 28. 19. By the Hebrew Doctors, and also by Plinie in his 37. booke, ch. 8. the Topaz is of a glorious green colour, and *Sarab* in his 16. booke of a golden colour. Hereupon one sort of Topaz, is of Plinie named *Prasoides*, Green coloured: and to this the Chaldee name agreeeth, *Imken* in Onkelos, and *Larkesha*, in Thargum Jerusalemie, both signifying green. On this stone Symeon's name was graven, of which Tribe there was little glory, till Ezekias daies, when the Symeonites imote the remnant of Amalek, 1 Chron. 4. 42, 43.

Smaragd] or Emerald, as it is also Englished. In Hebr. it is called *Bareketh* of Barak, which is Lightning, Ezek. 1. 13. and the Chaldee name: agree hereunto. But the Greeke turneth it *Smaragdus*, and so the holy Ghost in Rev. 21. 19. which *Smaragd* (or Emerald) is of a most goodly and glorious green colour, that the cie of a man is delighted, refreshed, but never filled with the looking upon it, as Plinie (in his 37. booke, chap. 5.) saith. And as there are many sorts of Emeralds, so some glister like the Sun, whose charret is therefore signified by Poets, so Plinie much *Smaragdus*, *Ovis* Memorph. 2. and the Greeke name (as well as the Hebrew) implicitly so much *Smaragdus*, as being *Maragd*, of *Maivro*, to shine. On this stone, Levi was engraven. So the Jerusalemie Thargum upon this place, having named these three stones, addeth, *Write plainly upon them, the names of the three Tribes*, Reuben, Symeon, Levi. So this glistering stone, forehewed Levitis glorie, who should reach Iacob Gods judgements, and Israel his law, Dent. 33. 10. whose lightnings do illuminate the world, Psal. 97. 4. Of Levi came Moses and Aaron, and all the Priests, and John the Baptist, who shined as Emeralds in the Church. So the covenant of grace is resembled by a Rainbow of an Emerald colour, in Rev. 4. 3.

Ver. 18. Chalcedonie] in Hebrew *Nophet*, which the Chaldee of Onkelos turned *Imetragdin*, that is, the *Smaragd* forementioned; but Thargum Jerusalemie calleth it *Cadedadon*, to which the name given it by the holy Ghost, Chalcedon, Rev. 21. 19. agreeeth. The Greeke version hath *Anthrax* that is, a Carbuncle, and so the Chalcedonie is like unto a Carbuncle; and one sort of it, as Plinie sheweth in booke 37. chap. 7. This Chalcedonie (as it is also called) shineth cleare like a starre, but somewhat purple-coloured: and the Carbuncle (which is so called *Pyropus*) hath the name of fire, like which it shineth. The ground of this Chalcedonie, seemeth to be the Hebrew *Cadod*, mentioned in Efa. 54. 12. On this stone, Judahs name was graven. In Catech, Othaniel, David, and Solomon; this stone shewed his glorie, but above all in Christ, who came of this Tribe according to the flesh, K k 3 Hebr.

Hebrewes 7. 14. *Saphir* this is the Hebrew name, kept also in Greek, and other tongues; but in the Chaldee it is *Shabze*. It is a goodly stone, transparent, very hard, of blew or skie-colour, used therefore in heavenly visions, as Exodus 24. 10. Ezekiel 1. 26. The *Saphir* and the *Smaragd*, are the most pleasant and comfortable for the eye to looke upon. Upon this stone, the name of *Isaiah* was engraved.

Sardonyx This name seemeth to be made of the *Sardine* and the *Oryx* stone, named in Hebrew, *Lakalom*, of *Smiling*; and in Chaldee, *Sabbaham*, that is, *bearing strokes*: for it is a very hard stone, like the Adamant or Diamond: and in Revelation 21. 20. is named in Greeke, *Sardonyx*: which by the name, and by testimony of *Plinie*, booke 37. chapter 6. is mixed of a white and ruddy colour, shining like to the naille of a mans hand set into flesh. On this Jewell, *Zabulon* was graven: so the *Ierusalemite Thargum*, setting downe this second row, addeth; *Write plainly on them, the names of the three Tribes, Judah, Issachar, Zabulon*. So in Gen. 46. in Exodus 1. 23. in 1 Chronicles 2. 1. and often, these two, *Issachar*, and *Zabulon*, are joynted with the former foure Patriarches, that fo all *Leah* children might be together.

19 Ver. 19. *Hyacinth* or *Iacimb*, that is, of a bright purple colour: by the Greeke it is translated the *Ligure*, but some copies have for it the *Hyacinth*, and fo the Holy Ghost translateth it in Revelat. 21. 20. In Hebrew it is named *Lechem*: upon it *Dan* was graven; and a citie called *Lechem*, did afterwards fall unto the Tribe of *Dan*, as this stone did portend, and fo *Lechem* was called *Dan*, *Ioshua* 19. 47. *Chrysolite* which name signifieth a golden greene, fo noting the colour of this stone. In Hebrew it is *Shebo*: the common Greeke version maketh it an *Achate* (or *Agate*) of which sort of stone, there are many colours, and some the best, that are greene with a golden lilt: which therefore the Holy Ghost calleth a *Chrysolite*, in Revelation 21. 20. *Naphthalim* name was graven upon it. So the two founes of *Bilhah*, *Rachels* maid, are joynted together. *Amethyst* called in Hebrew *Ablama*: in the Greeke version, and in Revelation 21. an *Amethyst*, which is a stone of a wan purple colour, and ruddie: fo being a warlike signe, and *Gad* was graven on this stone, whose warres were prophesied, and his victories, Genesis 49. 19. and had fulfilling in 1 Chronicles 5. 18, 19, 20. Here againe the *Ierusalemite Thargum*, naming the third row of stones, addeth, *Write plainly on them, the*

names of the three Tribes, *Dan*, *Naphtali*, and *Gad*. Ver. 20. *Chrysolite* which signifieth a golden stone, for the glorious colour of it, which is a golden Sea greene, and shining. The Hebrew name is *Tharshish*: which is also the name of the Ocean Sea, *Plal*. 48. 8. and accordingly the Chaldee nameth it *Crum jamma*, of the *Sea-colour*. The Greeke version, and Revelation 21. call it the *Chrysolite*. After was graven upon this stone, who dwelled neere the Sea, with his brethren. *Beryll* in Hebrew *Shobam*, in the Greeke version, and in Rev. 21. 29. it is called the *Beryll*: fo the Chaldee here and elsewhere nameth it *Berla*. This was *Ioseph* stone, on which he was engraved: and on two of these stones, all the Tribes were written, v. 11. The *Beryll* is of the skie-colour, but watrish, and as there are many sorts of *Beryll*, so have they many colours. This stone is said to be precious, Job 28. 16. and in *Ioseph*, *Iofua*, *Debara*, *Golan*, *Iephie*, and *Abdon* the Judges of *Israel*, the glorie of the *Beryll* shewed it selfe. *Iasper* of the Hebrew *Iaspel*, and the Greeke *Iaspis*: a stone of great worth and glorie; of which are many sorts of sundry colours, some greene, some azure, or of aerie colour, called therefore *Erizusa*, by *Plinie*, in booke 37. chap. 8. some are party-coloured and spotted, like Panthers, therefore the Chaldee paraphrase here calleth it *Pantere*: and the Chaldee on Song 5. 14. saith, *Benjamin* was engraved upon *Apuntor*. This last stone for the youngest *Benjamin*, is the first foundation in the heavenly Jerusalem, Revel. 21. 19. The glorie of this *Jasper*, shined in *Benjamin* Tribe, when the Temple of *Solomon* was there builded in *Ierusalem*, Deuteronomie 33. 12. *Iofua* 8. 11, 28. and in particular persons, as *Ehud*, (Judg. 3.) *Mordecai* and *Esfer*, but chiefly in *Paul* the Apostle, who was of this Tribe, Rom. 11. 1. whose writings are as a goodly *Jasper*, shining among the precious stones of the Scripture. Here also the *Thargum Ierusalemite* addeth to the stones of the fourth row: *Write plainly on them, the names of the three Tribes, Afer, Ioseph, and Benjamin*. *ser*, or *fastened within hollow places* (or *anchors*) of gold, as the Hebrew word implieth: see ver. 11.

Ver. 21. according to [or by their names, and here the Greeke translation addeth, according to their generations (or birthes)] as was expressed in the 10. verse, and is here againe implied. For in the same order that they were graven upon the *Berylls*, were they here set and graven upon twelve severall itones: as they are here set downe in the Page following.

Vpon

Upon the

1. Sardine
2. Topaz
3. Smaragd
4. Chalcedonie
5. Saphir
6. Sardonyx

was graven

7. Hyacinth
8. Chrysolite
9. Amethyst
10. Chrysolite
11. Beryll
12. Jasper.

1. Reuben
2. Symeon
3. Levi
4. Judah
5. Issachar
6. Zabulon

Sons of Leah.

7. Dan
8. Naphtali
9. Gad
10. Afer
11. Ioseph
12. Benjamin

Of Bilhah, Rachels maid.

Of Zelphé, Leahs maid.

Of Rachel.

This order of names is before shewed out of the *Ierusalemite Thargum*: the same is also expressed by the Chaldee paraphraist upon Song 5. 14. where speaking of the twelve Tribes engraved upon twelve precious stones, he nameth them thus: 1. *Reuben*, 2. *Symeon*, 3. *Levi*, 4. *Judah*, 5. *Issachar*, 6. *Zabulon*, 7. *Dan*, 8. *Naphtali*, 9. *Gad*, 10. *Afer*, 11. *Ioseph*, 12. *Benjamin*: who were like to the twelve celestiall signes, bright as lamps, and polished in their work like *Isore*, and shining like *Saphirs*. The same order we shewed also from *Maimony*, to be upon the two *Berylls*, ver. 10. except the transplacing of *Bilhah* founes. like the engravings, the Chaldee addeth, written plainly like the engraving of a ring (or figure.)

22 Ver. 22. at the end [or, of equality: see verse 14. The Greeke translateth, mixed.

25 Ver. 25. before it [or towards the forefront of it, or of him, that is, the Priest; for both on the forefront of the Ephod, and before the Priest did the Breastplate hang.

26 Ver. 26. border [or edge: Hebrew, lip.

28 Ver. 28. bind [with high knots, or they shall lift up. above, &c.] The curious girdle of the Ephod was bound upon his heart, under the Breastplate: saith *Maimony*, in the fore said treatise, chap. 9. sect. 11.

29 [The Chaldee saith, broken off. The manner of fastening, is by the Hebrewes described thus: There were made on each shoulder, two rings; one above on the top of the shoulder, and another beneath the shoulder, above the curious girdle. And they fastened two wreathings of gold, in the two rings that were above, and they are called chaimes. Afterwards, they put the ends of the wreathings of the Breastplate, into the rings that were above, on the shoulders of the Ephod. Then they put the two Laces of blew, which were on the edges of the Breastplate, into the two rings which were above the curious girdle of the Ephod. And they let downe the chaimes which were in the rings in the shoulders of the Ephod, into the rings of the Breastplate which were uppermost; that the one might take fast into the other, and so the Breastplate might not be loosed from the Ephod. *Maimony*, treat. of the Implements of the Sanctuary, ch. 9. sect. 9, 10.

Ver. 29. upon his heart [The Greeke translateth, upon his breast: fo in Revel. 15. 6. the breast girded, meaneth the heart. As before, presenting them unto God, he bare them on his shoulders, on two itones of equal worth and glorie: fo now, to fig-

nify Gods favour in Christ toward the Church, they are borne upon his heart, graven on sundry stones, which signified the manifold and sundrie graces of the Spirit, wherewith the Saints are glorified here, every one in their measure; proceeding all from the love of Christ. Wherefore the Church desiring confirmation in his grace and love, prayeth, *Set me as a signet upon thy heart*, Song 8. 6. memoriall [which the graving did signifie, as in Eia. 49. 15, 16. I will not forget thee, behold I have graven thee upon the palmers of my hands, &c.

Ver. 30. the *Urim* and the *Thummim* [which is by interpretation, the Lights and the Perfections; but what these were, is not ealie to say. The Gr. translateth them, the manifestation and the Truth. There is no commandment given unto *Moses*, for to make them; neither is there any mention of them in Exo. 39. where the making of all *Aaron* ornaments is related: but in Levit. 8. 8. it is said of *Moses*, he put in the Breastplate, the *Urim* and the *Thummim*. From which, some of the Hebrewes (as R. *Menachem* on Exod. 28.) doe gather, that they were not the worke of the Artificer, neither had the Artificers, nor the Church of *Israel*, in them any worke, or any voluntarie offering; but they were a mystérie delivered to *Moses* from the mouth of God; or they were the worke of God himselfe. For *Moses* took the *Urim* and the *Thummim*, and put them in the Breastplate, after that he had put upon *Aaron*, the Ephod and the Breastplate, Levit. 8. 7, 8. Some doe thinke, that as those words, *Holiness to Iehovah*, (in verse 26.) were graven on a plate, and put on *Aaron* forehead: so these words, *Urim* and *Thummim*, were likewise graven on a golden plate, and put in the Breastplate, which was double, (verse 16.) for something to be put therein. Others thinke, they were no other then the precious stones fore-spooken of. The use of these *Urim* and *Thummim*, was to enquire of God, and to receive an answer of his wil by them; as is said of *Elezazar* the priest, he shall ask counsel for (Ioshua) after the judgement of *Urim* before the LORD, Num. 27. 21. The manner of asking counsell, is recorded by the Hebrewes, to be thus: When they enquired, the Priest stood with his face before the Ark; and he that inquired, stood behind him, with his face to the backe of the Priest: and the inquirer said, Shall I goe up? or, Shall I not? And hee asked not with an high voice, nor with the though

thought of his heart only, but with a submissive voice, as one that prayed by himself. And forthwith, the Holy Ghost came upon the Priest, and he beheld the Breſtplate, and ſaw therein, by the viſion of prophesie, *Go up, or goe not up, in the letters that ſtrewed forth themselves upon the Breſtplate before his face. Then the Priest answered him and ſaid, Go up, or, Goe not up. And they made no requiſite of two things at once: and if they inquired, yet the answer was but unto the first only. And they enquired not hereby, for a common man: but either for the King, or for him on whom the affairs of the Congregation lay. Maimony, treat. of the Implements of the Sanctuaries, chap. 10. ſect. 11, 12. Of this, see examples which may give light hereunto, in Num. 27. 18, 21. Judg. 1. 1. and 20. 18, 28. 1 Sam. 23. 10, 11, 12. and 28. 6. These *Urim and Thummim*, were loſt at the Captivity of Babylon, and wanted at the peoples returne, Ezra 2. 63. Nehem. 6. 65. neither doe we find, that ever God answered by them any more. The *Babyl. Talmud*, in *Toma*, ch. 1. fol. 21. ſpeaking of Hag. 1. 8. where the Hebrew word *Echabba*, (I will be glorified) wanteth the letter *H*, which in numbring ſignifieth five, ſaith, *The want of H, sheweth the want of five things, in the second Temple, which had bene in the first, namely, 1 The Ark with the Merſe-feat, and Cherubims: 2 The fire from heaven: 3 The Maſjetic (or Divine) preſence: 4 The holy Ghost: 5 and the Urim and Thummim.* By the *Maſjetic* (*Shechinah*) they ſeeme to mean the Oracle in the moſt holy place, where God had dwelt between the Cherubims, *Pſal. 80. 2. Num. 7. 89.* And by the *Holy Ghost*, they mean the ſpirit of prophesie, not only in the Priests, but in the Prophets, as the Commentarie on that place of the *Talmud* ſaith, *The Holy Ghost was not in the Prophets, from the ſecond yeere of Darius, &c.* that is, after *Haggai, Zacharie, and Malachie*, which were the laſt Prophets, and in that Kings time, *Haggai 1. 1. Zach. 1. 1.* So elsewhere in the *Talmud*, in *Sanhedrin*, chap. 1. they teach from their ancient Doctors, that after the later Prophets, *Haggai, Zacharie, and Malachie were dead, the Holy Ghost went up (or departed) from Miral: komein, they had the use of a voice (or Echo) from heaven. R. Menachem (on Exod. 28.) ſaith of this Oracle by Urim and Thummim, that it was one of the degrees of the Holy Ghost, (that is, of the gifts of the holy Ghost: inferior unto Prophesie, and ſuperior to the voice (or Echo.)) Likewise *R. Moſes Gerundus*, (on Exod. fol. 146.) affirmeth, that between the Voice and the Prophesie, were *Urim and Thummim*. Of this Voice (or Echo) there is no mention in the Scriptures of the Prophets: but the Hebrew Doctors, (which ſay that it was in *Iſrael* after the Prophets ceaſed) doe often write of it, and call it *Eub kol*, that is, the daughter of a voice, as it were one voice proceeding out of another, ſuch as we call an *Echo*: and which ſome thinke, was with diſtinct and plaine words. Of old they had in *Iſrael*, oracles or answers from God, three manner of waies; by *Dreamer*, or by *Urim*, (that is, the Priest with *Urim and Thummim*, Num. 27. 10.) or by *Prophets*, 1 Sam. 28. 6, 7. When the Lord would by none of theſe an-**

ſwer King *Saul*, then he fought to a Witch. The footſteps of theſe three, we find among the ancient Heathens: as *Homer in Iliad 1.* bringeth in *Antichilles* adviſing the Greeks in the time of a ſiege, to enquire the cauſe thereof from God, by ſome *Prophet, or a Priest, or a Dreamer of dreams*. And as the high Priest of *Iſrael* was adorned in his breſt with *Urim and Thummim*, translated in Greeke, *Maniſeſtation and Truth*, ſo among the Egyptians, their high Priest is reported to have an ornament about his necke, of a *Sapphire ſtone*, and the ornament was called *Aletheia*, (that is, *Truth*): as *Eliaſus* writeth in his *Greek Hiſtorie*, book 14. After the loſſe of *Urim and Thummim*, and *Prophets in Iſrael*, the godly Jewes held them to the law of *Moſes*, as they were commanded by the laſt Prophet, *Mal. 4. 4.*: And hereunto *Ieſus ſome of Syrach* in *Eccleſ. 33. 3.* ſeemeth to have reference, ſaying, *The Law is faithfull to him (that underſtandeth) as the asking of Dela: for it is as the Oracle of Urim and Thummim*, for *Urim* is translated into *Greek Dela: 1 Sam. 28. 6. R. Moſes bar Maimon*, ſaith, *They made in the ſecond Temple, Urim and Thummim*, (whereby he meaneth the Breſtplate with the precious ſtones;) to the end they might make up all the [High Priests] eight ornaments, (without which he might not adminiſter) although they did not enquire (of God) by them. And wherefore did they not enquire by them? Because the Holy Ghost was not there. And every Priest, that ſpeaketh not by the Holy Ghost, and on whom the Divine-maſjetic refleſts not, they enquire not by him. *Maimony*, treat. of the Implements of the Sanctuaries, chap. 10. ſect. 10. According to this phraſe, are thoſe ſpeeches to be underſtood, in *Joh. 7. 39.* *The Holy Ghost was not yet, because Ieſus was not yet glorified: and in Acts 19. 2. We have not ſo much as heard, whether there be an Holy Ghost.* Whereby is meant, the gifts of the Spirit, in Prophesie, Tongues, &c. as there followeth in verſ. 6. *The Holy Ghost came on them, and they ſpoke with Tongues, and prophesied: which gifts being before ceaſed, were reſtored by the Goſpel; an evident prooſe that the Chriſt was come, Joel 2. 28-32. Acts 4. 17, 18.* And in Chriſt, the myſterie of *Urim and Thummim* was fulfilled: for in the heart of him our great High Priest, were the gifts of the Holy Ghost without meaſure, 3. 34. unto all Light and Maniſeſtation of the Truth, with all perfection and integrity, *Joh. 1. 4, 9, 17. & 3. 12, 13. & 8. 17. Col. 2. 3.* whereby the light of the knowledge of the glory of God, in the face of *Ieſus Chriſt*, is come unto us; by whom the Spirit of Truth is ſent into us, to dwell with us, and to abide with us for ever, *Joh. 14. 16, 17.* who alſo hath given us to put on the Breſtplate of Faith and Love, 1 Theſ. 5. 8.

Verſ. 31. the *Role* [in Hebrew *Megnil*, in Greek *Hupodutes*, that is, an Under-clothing: it was a long garment, worn next under the Ephod. The Hebrews ſay, *Upon the Robe, was the Ephod and the Breſtplate; and he girded with the curious girdle of the Ephod, upon the Robe under the Breſtplate: and therefore it is called the Robe of the Ephod, because he girded it with the Ephod. Maimony*, in Implements of the Sanctuaries, ch. 10. ſect. 3. See alſo Exodus 29. 4.

and *Levit. 8. 7.* of the Ephod] the Greeke here tranſlateth it *Podree*, that is, of the garment downe to the foot. So in *Revel. 1. 13.* Chriſt appeareth clothed with a garment downe to the foot, (in the Greeke there, *Podree*) to ſhew himſelfe, as High Priest for the Church.

Verſ. 32. *on twi* [called in Hebrew, a manub. top] *Hebr. head. a binding* [or welt; called in Hebrew, a lip. woven worke] Hebrew, the worke of the Weaver. *Iosephus* (in his 3. booke of Antiquities, chapter 8.) ſaith, *This coat was not of two pieces, but woven in one, without ſeams on ſhoulders or ſides. Maimony*, (in treat. of the Implements of the Sanctuaries, chap. 6. ſect. 3.) ſaith: *The Robe was all of blew, and the threads thereof were twelve times double; and the hole thereof was woven at the beginning of the weaving. And it had no sleeves, but was divided into two ſkirts, from the end of the necke unto beneath, after the manner of all Robes: and was not joyned together, but about all the necke only. The Goſpel noteth of Chriſt, how in the daies of his fleſh, he wore a coat without ſeams, woven from the top throughout, John 19. 23.* Though that were not a Priestly garment, yet was it myſticall.

Verſ. 33. *Pomegranats* [that is, ſimilitudes of them: ſo the Greeke tranſlateth, as it were *Pomegranats* of the flouriſhing *Pomegranat* tree. ſcarle] *Exceſſive* of theſe three [ſaith *Maimony*] being twiſted of eight threads, as it is written, upon the ſkirts of it twiſted, (Exodus 39. 24.) So the threads of theſe ſkirts were in all, ſixty and twentie. And hee made them like *Pomegranats*, which open not their mouth: and hung them on the Robe. *Maimony*, treat. of the Implements of the Sanct. chap. 9. ſect. 4. *Whereſoever this word Twiſted is uſed alone, (as it is in Exod. 39. 24.) it muſt be eight double threads. Ibid.* chap. 8. ſect. 14. The Greeke verſion, both here and in Exo. 39. 24. addeth the fourth ſtuſſe, and of fine linnen twined: but the Hebrew wanteth this, as alſo the Chalde. *beli* in number, threeſcore and twentie, (as *Maimony* ſheweth in the foreſaid Treatiſe, ch. 9. ſect. 4.) and they were banded 36 on the one ſkirt, and 36 on the other. And in theſe 72 beles, were 72 clippers, all of gold: and the bell, together with the clapper in it, is that which is called (in Hebrew) *Pagnum* (a bell) ſaith *Maimony*, *ibidem*.

Verſ. 35. to miniſter] in the ſame: or, when hee miniſtreth. *ſound Joy* *voice*; that is, the ſound of his beles: whereby was ſignified the voice of Chriſt, which is heard of God, in his prayer and mediation: and heard of the people in his teaching and inſtruction, *Heb. 5. 7. and 7. 25.* Deuter. 33. 10. *Eſay 58. 1. Mat. 12. 18.* Therefore theſe *Beles* were of gold, to ſignifie the puritie and preciousneſſe of the words of Chriſt; accompanied with *Pomegranats*, to ſignifie the fruits and comfortable effects of Chriſts both mediation and doctrine. For *Pomegranats*, were of the fruits of the holy Land, Deut. 8. 8. and they with the wine that is in them, ſignified the fruits and graces of the Saints, *Song. 4. 3, 13. & 8. 2.* Therefore many ſuch were alſo in *Salomons* Temple, 2 Chron. 3. 16. & 4. 13. And the care that this Robe ſhould not be rent, (verſe 32.) ſignified the unitie of the

doctrine and faith of Chriſt, which ſhould be among his people without rents or ſchisms, 1 Cor. 1. 10, 13. 1 Tim. 1. 3. *goeth in, &c.* [that is, publicly adminiſtred, as this phraſe ſignifieth, Num. 27. 17. 1 Chron. 27. 1. Acts 1. 21. that he die: or, and he ſhall not die.

Verſ. 36. *Plate* [the Hebrew *Tſitt*, properly ſignifieth a ſhower; the Greeke *Petalon*, a leaf: becauſe it appeared faire and glorious: after it, it is called, the plate of the holy Crowne, Exod. 39. 30. It was a long plate of gold, two fingers broad, and reached from one eare (of the Priests) to another, ſaith *Maimony*, in Implements of the Sanctuaries, chap. 9. ſect. 1. H

OLINESS [TO JAHOVAH] that is, theſe words ſhall be graven upon it: in Hebrew, *Koneſh LA JEHOVAH*: which we may Engliſh, *Holneſſe to Iehovah*, or, *The holineſſe of Iehovah*: and ſo the Greeke tranſlateth it, *Hagiaſmos Kurios*, *The holneſſe (or ſanctification) of the Lord*. Theſe words might be written (as the Hebrewes ſay) either in one line, or in two: and the letters were to be graven, as that they ſtood out (above the reſt of the plate, and were not cut inward) *Maimony*, *ibid*.

Verſ. 38. *beare* [or, take away the iniquitie, this openeth the myſtery of this ſhower, how it figured the mediation of Chriſt, who by his holneſſe which he had of the Godhead, rooke away the finnes of his people, which they commit in their moſt holy and religious actions, *Joh. 1. 19. 2 Cor. 5. 19. 1 Joh. 2. 1, 2.* for favourable acceptation] that is, for a ſigne that the people are made acceptable unto God, by the holneſſe of *Jehovah* himſelfe, which through the mediation of this high Priest, is imputed unto them, *Ephes. 6. 2 Cor. 5. 19.* And this was graven as a ſignet, and put on the forehead of the Priest, that it might be a viſible and perpetuall token of Gods gracious acceptation to be ſeen and read of al the people, to their comfort; as alſo before the Lord, who reſpecteth his, in the face of Chriſt.

Verſ. 39. *coat* [the Greeke tranſlateth *coats*: for whether it were the high Priest, or the inferior Priest, their coats were all of one ſtuſſe, and woven with like worke, Exod. 39. 27. and *Maimony* in the foreſaid treat. c. 8. ſect. 16. where he ſheweth alſo, that theſe coats had sleeves woven of the ſame, and ſown unto the bodies of the coats; which were long, reaching down to the heeles: & the sleeves for length & wideſenſe fit for the arms. They figured the garments of juſtice, wherewith Chriſt and his children are arrayed, *Pſal. 132. 9. Rev. 19. 8. Mſer*] in Hebr. *Midnephes*, which ſignifieth a thing wrapped about the head. Such as the Tuſſe which at this day is worn in the Eaſterne countries. By the Hebrew Records, the high Priests Miter, and the inferior Priests *Bonnets*, were all of one ſtuſſe and ſize: and differed only in the manner of wrapping about the head; the Miter being wound more flat, and the Bonnets more round and high crowned. *The Miter of the high Priest, or of the inferior Priest, was ſixteen cubits (that is, 24 foot) long, ſaith Maimony* in Implements of the Sanctuaries, c. 8. ſect. 19. It was an ornament for Priests and for Kings, *Ezek. 21. 26.* and ſigni-

sanctified both the power and authority which they had for their office under God, *Zach. 3. 5.* and their pure administration thereof in justice & judgment as Job said, *My judgment was as a robe and a miter, Job 29. 14.* So Christ our high Priest, appearing in a Priestly garment down to the foot, had also his *Veil*, (that is, the attire of his head) and his *hairs* were as wool, and as *Isa. Rev. 1. 13, 14.* as in *Song. 5. 11.* his head is of fine gold; as was the plate on the high Priests forehead, and as a King with his crowne. Among the heathen Romans, their chief priests were called *Flamines*; of the attire of their heads, as being *Pileamines*, without which, it was unlawful for them to go out of doores. *Pomp. Let. de Rom. sacer. tit. de Flaminiis.* and *Plinius* in *Numa*. Among the Arabians also, their high priests were clad with linnen garments & miters, *Alex. ab Alex. lib. 2. cap. 8.*

Girdle [in Hebrew *Abnet* : it was made of fine linnen, and of blew, and purple, and scarlet, *Exodus 39. 29.* The Hebrew Doctors write, it was about three fingers broad, and two and thirtie cubits long : they wound it about, and turned it one fold upon another. The high Priests Girdle was in making like to the other Priests. It was to gird the coat with, which was under the Robe, *Levit. 8. 7.* and *Maimony* Treat. of the *Implements of the Sanctuary* Chap. 8. *Seft. 2. 19.* and Chap. 10. *Seft. 1.* *Iosephus* (in his third Booke of *Antiquities*, Chap. 8.) saith, 'The Coat was girt with a girdle foure fingers broad but empty within, and woven so as it was like a serpent skin, pictured with flowers, red purple, blew, and of fine linnen; the woofe was of only fine linnen; which being wound and tyed once or twice about the breast, hung down to the ankles, so long as he did not minister; but when he ministered, left it should hinder him, he cast it upon his left side.' This must be understood of the inferior Priests girdles; for the high Priest could not so do, by reason of his garments above it. These girdles signified the truth, constancy, and expedition of Christ in his ministration; and so of all Christians, *Ephes. 6. 14.* *Esay 22. 21.* *Luke 12. 35.* See the notes on *Exodus 12. 11.*

Or, nearer with itself worke : See *Exodus 26. 13, 16.* The embroidery or cunning workmanship, was in the weaving; for of all the Priests garments, none was made of needle worke, but of woven worke, as it is written (in *Exod. 39. 22. 27.*) THE WORKE OF THE WEAVER : saith *Maimony*, in *Implements of the Sanctuary*, Chap. 8. *Seft. 19.*

Veil, 40. *Coats* of fine linnen, such as the high Priest had, *Exodus 39. 27.* to for the girdles, and bonnets, they were of the same stuffe and workmanship that the high Priests : as it is before noted. And figured the garments of Christs children made white in his blood, wherein they serve God day and night in his Temple, *Rev. 17. 14. 15.* and 19. 8. Amongst the Heathens also, they that sacrificed to their gods, were clad in *whiter garments*, *Valer. Alex. lib. 1. c. 1.*

Bonnets of linnen cloth, wrapped about their heads, much like the high Priests Miter. See the notes on verse 39. So we Christians are to put on our heads, the hope of salvation for an helmet, and under it for to rejoyce, 1 *Thes. 5. 8.* *Rom. 5. 2.* for the tire upon the head,

is opposed unto mourning, *Ezek. 24. 17. 23.* *Verf. 41. anoint* with the holy oyle, made at Gods direction : see *Exodus 30. 23. 30.* and 29. 7. fill their hand [that is, consecrate and dedicate them unto the ministry. This was by putting the flesh of the sacrifice, with bread, &c. into their hand : whereof see *Exod. 29. 23. 24.* The Greeke keepeth the Hebrew phrase : but the Chaldee translatheth, thou shalt offer their offerings.

Verf. 42. breeches [alike for the high Priest, and for the other, of the same matter and forme. *naked flesh*] that is, the secrete and shamefull parts, called in the Hebrew the *flesh of nakednesse* (*orephane*) because of those parts we are most ashamed when we are naked. The Greeke translatheth, the shame of their body. So each of these words, is used for our shamefull parts : *flesh*, in *Gen. 17. 11.* *Ezek. 23. 20.* *nakednesse*, in *Gen. 9. 22. 23.* *Lev. 18. 7.* which are here commanded to be covered with linnen, which signified *righteousnesse*, *Revel. 19. 8.* create righteousness which is of God by faith, wherby our linne (which is our shame, *Romans 6. 21.*) is covered, *Rom. 4. 6. 7.* And as all these garments are given of God to Aaron and his sonnes : so he it was that clothed our first parents after their nakednesse, *Gen. 3. 21.* and hee hath spread his skirts over us, and covered our filthinesse, when we were naked and bare, *Ezek. 16. 7. 8.* and counselled all, to buy of him white rayment, that they may be clothed, and their filthy nakednesse appeare not, *Revel. 3. 18.* even to put on the Lord Iesus Christ, & to make no provision for the flesh, to fulfill the lufts thereof, *Rom. 13. 14.*

the *shingles* [from above the navel], a little off from the loins, unto the end of the thighs, saith *Maimony* in *Implements of the Sanctuary*, Chap. 8. *Seft. 18.* Though these parts were covered by the former garments, yet left by wind, or any other accident, they should haply be discovered, God (for more reverence of his Majestie, and regard of seemlinesse and honesty) appointeth this close covering, which (as *Maimony* expresth) were tyed with strings, and made close like a purse. Thus God gave more abundant honour, to that part which lacked; and our uncomely parts, have more abundant comeliness, as Paul saith, 1 *Cor. 12. 23. 24.*

Verf. 43. beare not iniquity [that is, beare not punishment for this iniquity, and dye. The Greeke translatheth, and they shall not bring sinne upon themselves, that they dye not. For Gods is purer eye, than to behold evil], *Hebr. 1. 13.* and hee that had not on his wedding garment, was bound hand and foot, and cast into utter darkenesse, *Matth. 22. 12. 13.* Blessed therefore is he that watcheth and keepeth his garments : lest he walke naked, and his shame be seene, *Revelat. 16. 15.* This caution is not for the breeches only, but for all the garments; as the Hebrew Doctors have gathered thus : The high Priest that ministereth with lesse then these eight garments, or the inferior Priest that ministereth with lesse then these foure garments, his service is unlawful, and hee is guilty of death by the hand of God; even as a stranger that ministereth; as it is written, (in *Exodus 29. 9.*) AND THOU SHALT GIRD

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THEM WITH GIRDLES, &c. AND THE PRIESTHOOD SHALL BE THEIRS : when their garments are upon them, their Priesthood is upon them : if their garment be not upon them, their Priesthood is not upon them, but he they are as strangers; and as it is written (in *Numb. 1. 51.*) THE STRANGER THAT COMETH NIGH SHALL BE PUT TO DEATH. As he that wanteth his garment, is guilty of death, and his service unlawful : so is he that hath no garments. As he that puts on two coats, or two girdles. Or, the common Priest that puts on the high Priests garments, and crucieth; he be polluted by the service, and is guilty of death by the hand of (the God of) heaven. *Maimony*, in treat. of the *Implements of the Sanctuary*, chap. 10. *Seft. 4. 5.*

CHAP. XXIX.

1, The things which Moses was to get ready, for the consecrating of the Priests unto their office. 4, To wash their bodies. 5, The order how to put on the high Priests garments, 7, and to anoint him. 8, The araying of the other Priests. 10, The manner how to sacrifice the Bullocke, which was for a Sin-offering; 15, And the first Ram, which was for a Burnt-offering; 19, And the second Ram which was for consecration of the Priests, 20, that the blood thereof, should be put on their eares, hands, and feet. 21, With that blood with wine also, they and their garments should be sprinkled. 26, The manner how to waite the brest of that sacrifice, and to keepe up the shoulder thereof in the Priests hands. 30, Seven daies, the time of consecration. 32, The Priest must eat the Ram whereof they should be consecrated. 36, Of purifying the Altar seven daies. 38, Of the two Lambs, which should be for a daily burnt-offering in Israel continually, 40, with their meat and drink-offering. 43, God promisth to sanctifie his Tabernacle and people, and to dwell among them.

AND this is the thing that thou shalt doc unto them; to sanctifie them, to minister in the Priests-Office unto me : Take one Bullocke, a yongling of the Herd; and two Rams perfect. And unleavened bread, and cakes unleavened, tempered with oile : of wheaten flowre shalt thou make them. And thou shalt put them into one basker, and shalt bring them neer, in the basker : and the Bullock, and the two Rams. And Aaron and his sonnes shalt thou bring neere, unto the doore of the tent of the congregation : and shalt wash them with water. And thou shalt take the garments, and shalt clad Aaron with the Coat, and with the Robe of the Ephod, and with the Ephod, and with the Brestplate : and shalt fely gird him, with the curious girdle of the Ephod. And thou shalt put the Miter upon his head : and shalt fasten the Crowne of holiness, up-

on the Miter. And thou shalt take the anointing oile, and poure it upon his head : and anoint him. And thou shalt bring neere his sons, and clad them with Coats. And thou shalt gird them with Girdles, (Aaron and his sonnes) and shalt bind the bonnets on them, and the Priesthood shall be theirs, for an eternall statute : and thou shalt fill the hand of Aaron, and the hand of his sonnes. And thou shalt bring neere the bullocke before the Tent of the Congregation : and Aaron and his sonnes shall impose their hands upon the head of the bullocke. And thou shalt kill the bullocke before Jehovah : at the doore of the Tent of the Congregation. And thou shalt take of the blood of the bullocke, and put upon the hornes of the Altar with thy finger : and shalt poure all the blood at the bottome of the Altar. And thou shalt take all the fat that covereth the inwards, & the caule, that is above the liver : and the two kidneys; and the fat, which is upon them : and shalt burne them upon the Altar. And the flesh of the bullocke, and his skin, and his dung, shalt thou burne with fire, without the campe : it is a Sinne (offring.) And thou shalt take the one Ram : and Aaron and his sonnes shall impose their hands upon the head of the Ram. And thou shalt kill the Ram : and shalt take his blood, and sprinkle upon the Altar round about. And thou shalt cut the Ram into his pieces : and shalt wash his inwards, and his legges and put them unto his pieces, and unto his head. And thou shalt burne all the Ram upon the Altar; it is a Burnt-offering unto Jehovah : it is a favour of rest, a Fire-offering unto Jehovah. And thou shalt take the other Ram, and Aaron and his sonnes shall impose their hands upon the head of the Ram. And thou shalt kill the Ram, and take of his blood, and put upon the tip of the right eare of Aaron, and upon the tip of the right eare of his sons, and upon the thumbe of their right hand, and upon the great toe of their right foot : and shalt sprinkle the blood upon the Altar, round about. And thou shalt take of the blood which is upon the Altar, and of the anointing oile : and shalt sprinkle upon Aaron, and upon his garments, and upon his sonnes, and upon the garments of his sons, with him : and he shall be sanctified, and his garments, and his sonnes, and his sonnes garments with him. And thou shalt take of the Ram, the fat and the rumpe, and the fat that covereth the inwards, and the caule above

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the liver, and the two kidneyes, and the fat which is upon them; and the right shoulder: for it is a ram of filling the hand. And one loaf of bread, and one cake of oil bread, and one wafer: out of the basket of unleavened cakes, which is before Jehovah. And thou shalt put all on the palmes-of-the-hands of Aaron, and on the palmes-of-the-hands of his sons: and thou shalt wave them for a wave-offering before Jehovah. And thou shalt receive them from their hand, and shalt burne them upon the Altar, for a Burnt-offering: for a favour of rest, before Jehovah; it is a Fire-offering unto Jehovah. And thou shalt take the breist of the ram of the filling of the hand, which is for Aaron, and wave it, for a wave-offering before Jehovah: and it shall be thy part. And thou shalt sanctifie the breist of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved-up, of the ram of the filling of the hand; of that which is for Aaron, and of that which is for his sons. And it shall be Aarons and his sons, by a statute for ever, from the sonnes of Israel; for it is an heave-offering: & it shall be an heave-offering from the sons of Israel, of the sacrifices of their peace-offerings; even their heave-offering unto Jehovah. And the garments of holiness which are Aarons, shall be his sons after him, to be anointed in them, and to fill their hand in them. Seven daies, shall he that is Priest in his stead, of his sons, be clad in them: when he shall come into the Tent of the Congregation, to minister in the Holy Place. And thou shalt take the Ram of the filling of the hand: and shalt see the flesh, in the Holy place. And Aaron and his sons, shall eat the flesh of the Ram; and the bread which is in the basket at the doore of the Tent of the Congregation. And they shall eat those things, with the which atonement-was-made; to fill their hand, to sanctifie them: and a stranger shall not eat (of them,) because they are holy. And if there remaine of the flesh of the filling of the hand, & of the bread upon the morning: then thou shalt burne the remainder with fire, it shall not be eaten, because it is holy. And thou shalt doe unto Aaron and to his sons, thus, according to all which I have commanded thee: seven daies shalt thou fill their hand. And thou shalt make ready for every day a bullocke for a Sin-offering, for atonements: and thou shalt purifie the Altar, when thou makest atonement for it, & thou shalt anoint

it, to sanctifie it. Seven daies thou shalt make atonement for the Altar, and sanctifie it: and the Altar shall be Holy of holies; whatsoever toucheth the Altar, shall be holy. And this is that which thou shalt make ready, upon the Altar: two lambs of the first yeere, day by day continually. The one lamb thou shalt make ready in the morning: and the other lambe thou shalt make ready between the two evenings. And a tenth deale of flour, mingled with the fourth part of an Hin of beaten oile; & for a drink-offering, the fourth part of an Hin of wine, for the one lambe. And the other lambe, thou shalt make ready between the two evenings: according to the meat offering of the morning, and according to the drink-offering thereof, shalt thou make for it, for a favour of rest, a Fire-offering unto Jehovah. (This shall be a continual burnt-offering throughout your generations, as the doore of the Tent of the congregation, before Jehovah: where I will meet with you, to speake unto thee there. And I will meet thee, with the sons of Israel: and he shall be sanctified by my glory. And I will sanctifie the Tent of the congregation, and the Altar: and Aaron and his sons I will sanctifie to minister in the Priests office unto me. And I will dwell amongst the sons of Israel, and will be for a God unto them. And they shall know that I am Jehovah their God, that brought them forth out of the Land of Egypt, that I may dwell amongst them: I Jehovah their God.

Annotations.

The thing] Hebrew, the word: the Greeke faith these things. God having chosen Aaron and his seed, to be Priests unto him; entred them in to their office by many rites; as Washing, Cloathing, Anointing, Sprinkling, and Offering of Sacrifices for their consecration. bullocke] in Hebrew Par: which is greater than a calf, but not so great as an ox. The Hebrew Doctors thus distinguish them: Wherefore it is said, (Genes) a calf, that is, a young one of the first yeere: but (Par) bullocke, is a young one of the second yeere. Mainny, treat. of Sacrifices, chap. 1, section 14. youngling of the herd] or, young ox: Hebrew, some of the ox (or of the herd.) The Greeke faith, of the calf. See the fulfilling of this precept, in Levit. 8. Rams] these were also of the second yeere; as Lambs were of the first. perfect] that is, without blemish, want, superfluitie, or deformitie. See the notes on Exod. 12.5. These sacrifices figured Christ, who was without blemish, without spot, 1 Peter 1. 19.

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Ver. 2. *male covered*] which signified ficeritie and incorruption. See Exo. 12.8.15. *oil*] which signified the graces of Gods Spirit, 1 Joh. 2.27. See the notes on Exo. 30.25. *flower*] the best part of the principall graine, called sometime the fat of wheat, Deuter. 32.14. with fuch, God spiritually feedeth his Church, Plal. 81.16. & 147.14. Such bread signified Christ altho, whom the Father giveth us to feed upon, Joh. 6.32.33. V. 4. *the Tent*] the whole Tabernacle or Habitation of God is so called, of one principall part thereof, Ex. 26. called the Tent of Congregation, or of meeting; because there the people assembled, and there God met with them; as after in ver. 43. Here the Priests were to be presented before God, and before the people, who were also there gathered together, Lev. 8.3. So the Ministers of Christ, were ordained in the Churches, Acts 14.23. & 6.5.6. *water*] out of the sanctified Laver, Exo. 30.18. 19. for it was made and anointed, and set in the Lords Court, before the Priests were consecrated, Exo. 40.7.11.12. Lev. 8.6. This signified the washing from sin, which is the first part of purification, by the blood of Christ, whereof they that come neere unto God for to serve him acceptably, must be partakers, Psa. 51.9. Eclay 1.16. Rev. 1.5. Heb. 9.13.14. & 10.22. V. 5. *clad*] or put upon Aaron: figuring the next work of Gods grace, after the washing away and forgiveness of im; to impart the gifts of righteousness and salvation, Pl. 132.9.16. The order of clothing, as appeareth by the Scripture, in Lev. 8. and is distinctly recorded by the Hebr. Doctors, was thus: He put on the breeches first, and girded them higher than the navell, above his lynes. After that, he put on the coat; and then he girded the girdle, wrapping it about his breast. After the girdle, he put on the Robe, and over the Robe, the Ephod and Breastplate: and girded him with the curious girdle of the Ephod, over the Robe, and under the Breastplate. Afterward, he wrapped the Miter about his head, and fastened the golden plate thereupon. Mainny, treat. of the Implements of the Sanctuary, c. 10. f. 1. &c. These rites which Israel learned of God, were after corruptly imitated by the Gentiles; whose Priests were washed before their consecration, continued in the preparation to their priesthood, ten daies without eating flesh or drinking wine: were arrayed with 12. robes (as Aaron was with eight) and those of byffe (or fine linnen) painted or embroidered with divers colours, besides daily sacrificing, solemn feasting, and the like: as L. Apuleius sheweth in *Afin. aw. lib. 11. fifty gird*] here the Hebr. is *Abad*: from whence the name of the Ephod is derived, and so named (as here appeareth) of being aptly girded unto him. And so the Greeke and Chaldee versions here expound it. The girding is observed by Mainny, to be about the breast, not the loines: and whereas in Ezek. 44.18. it is said, they shall not gird themselves in the wearing (place); their Iomatham the ancient Chaldee paraphrast expoundeth it, not upon their loines, but upon their hearts. And this manner of girding, the Holy Ghost observeth in our high Priest Christ, who appeareth girded about the paps with a golden

girdle, Revelations 1.13. As all girding signifieth a ready preparation and strengthening unto any service, Luke 12.35. Eclay 5.27. Act. 12.8. so this is in speciall, for the heart of the Priests, to be girded with Truth, as Paul expoundeth it, Ephesians 6.14. So Christs ministers are likened to Angels coming out of the Temple, clothed in pure and white shimen, and girded about the breasts, with golden Girdles, Rev. 15.6. Ver. 6. *fasten*] or, put: Hebrew, give. See the notes on Exodus 18.15. *Crowne of holiness*] that is, holy Crowne, or Diadem: meaning the golden Plate fore-spoken of, Exod. 28.36. and 39.30. Leviticus 8.9. called here *Neger*, that is, a Separation, because it was a signe of separation and exemption from other men. Therefore the Diadems of Kings was called *Neger*, 2 Samuel 1.10. Plal. 89.40. and here it is the ornament of the High Priest, to denote his dignity. So the Greeke calleth it *Petalon to Hagiasma*; as the Plate was before named, in Exod. 28.36. Ver. 7. *anointing oyle*] the making hereof, is after shewed, Exodus 30.23. &c. *anoint*] this third thing, signified the communication of the graces of Gods Spirit, 1 Iohn 2.27. as it is said, The Spirit of the Lord God is upon me, because the Lord hath anointed me, &c. Eclay 6.1. And this for to cause the odour of his administration to spread abroad unto the comfort of the Church, dwelling together in love and unity, Psalm 133.2. 2 Corinthians 2.14.15. *Anoint*, is in Hebrew *Mashach*, whereupon the high Priest and King that was anointed was called *Mashach* or *Messiah*, Leviticus 4.3. 1 Samuel 12.3.5. which *Messiah* is in Greeke Christ, and is the name of the sonne of God, our Saviour, Dan. 9.25. Iohn 1.41. Ver. 9. *fill the hand*] namely, with parts of the sacrifices; which after they were waved in the priests hand, were burnt on the altar, verse 23.24.25. This is usually called consecration: the Greeke calleth it *persekling*; because hereby the Priest was fully and perfectly authorized to doe the Priests office. And this word Paul useth in Greeke, writing of the priesthood of the Sonne (of God) who is perfected (or consecrated) for ever, Heb. 7.18. By this manner of calling, God shewed that none might take in hand to minister before him, unless the things were first put into his hand, for a signe of his calling from God, Iohn 3.27. Heb. 5.4.5. But in Ieroboams priests it was otherwise, when whosoever would, he filled his hand, and became a Priest of the high places, 1 King 13.33. Ver. 10. *the bullock*] which was to be a sin-offering for the Priest, ver. 4. So all sacrifices which the high Priest offered for his finnes, were bullocks; which were not so, for other ordinary men, Leviticus 4.3.23.28. *impose their hands*] with making confession of their finnes, Leviticus 5.6.6. and 16.21. by which rite, they disburdened themselves of their finnes, and laid them on the head of the sacrifice to be killed: which was a figure of Christ, killed for our sins, upon whom the Lord laid the iniquity of us all, Eclay 53.6.7.8. This imposition of hands was to be done

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done by every man that brought a sacrifice for his sinnes, Lev. 4. 34. 29. the manner whereof the Levites have recorded thus: *There is no impoſing of hands, but in the Court-yard: if he lay on hands without, he muſt lay them on againe within. None may impoſe hands, but a ſane perſon. In the place where hands are impoſed, there they kill the beaſt, immediately after the impoſition. Hee that impoſeth muſt doe it with all his might, with both his hands upon the beaſts head, not upon the necke or ſide: and there muſt be nothing betweene his hands and the beaſt. If the ſacrifice be of the moſt holy thing, it ſtandeth on the North ſide, (as Levit. 1. 11.) with the face to the Weſt: the impoſer ſtandeth Eaſtward, with his face to the Weſt, and layeth his two hands betweene the two horns, and conſeſſeth ſin over the ſin-offering, and treſpaſſe over the treſpaſſe offering, &c. and ſaith, I have ſinned, I have committed iniquity, I have treſpaſſed, and done thus and thus: and doe returne by repentance before thee, and with thee, I make atonement. Alſo, in treat. of the Offring of Sacr. ch. 3. §. 11. &c.*

Ver. 11. *thou ſhalt kill* Moſes now at firſt did extraordinarily by Gods appointment thoſe things which were peculiar to the Priests office afterward: ſo conſecrating and inſtructing them, for time to come.

Ver. 12. *the altar* which was moſt holy, and ſanctified the ſacrifice ver. 37. Mat. 23. 19. which altar alſo ſignified Chriſt, who ſanctified himſelf for his Church, Joh. 17. 19. and through the *eternall Spirit*, offered himſelf without ſpot unto God, Hebr. 9. 14. ſo by the God-head, the death of Chriſt was ſanctified, and ſufficient to cleaſe all iniquity. This firſt ſin-offering differed from the reſt that ordinarily followed for every ſuch offering of the Priſt for ſin, the blood of it was carried into the Tabernacle, and put upon the horns of the golden altar of incenſe, Lev. 4. 3. 7. whereas this was not ſo, but only put upon the horns of the brazen altar of burnt-offering which ſtood in the court-yard. For the end of this firſt oblation, was to make atonement for the altar it ſelfe, and to ſanctifie it, that it might be fit afterward to ſanctifie the ſacrifices of the people, which ſhould be offered upon it, as appeareth after in v. 36. 37. and more plainly in Ezek. 43. 25. 26. 27. Alſo this firſt offering, was uſed herein, like the offering of the common ruler, and private perſon, for the blood for their ſin, was put on the horns of the brazen altar only, Lev. 4. 25. 30. because Aaron and his Sons, were not yet full priests till the ſeven daies of their conſecration were ended, Lev. 8. 33. 34. &c.

finger This rite of putting blood *multis* finger, upon the horns of the altar, was not in all ſin-offerings, Lev. 4. 6. 7. 17. 18. 25. 30. & not for any other kind of ſacrifice. And teacheth us the efficacy of Chriſts blood, for the purging of our ſins, who it is ſo particularly preſented unto God, & applied by his Spirit (as the finger of God, Iſa. 11. 2. 0.) is expounded to be the Spirit of God, Mat. 12. 28.) Heb. 9. 12. 13. 14. The outward rite was performed thus: While the priest took the blood in a baſon, he brought it to the altar, & dipped the fore-finger of his right hand in the blood, & ſtriked it on one horn of the altar,

& wiping his finger on the lip of the baſe (for no blood might remain upon it) he dipped his finger the ſecond time, and ſtriked it on another horn, & ſo did he to all foure, beginning at the South-side, and compaſſing the Altar firſt Eaſtward, then North, then Weſt, & at the bottoſe of that horn of the altar where he made an end with his finger did he poure the reſt of the blood, which was towards the South. Theſe things *Maimo* ſheweth in treat. of the Offring of Sacrifices, c. 5. §. 7. &c. and are more particularly to be opened in Leviticus.

all the blood that is the reſt of the blood, as the Greek explaineth it. This figured the fullneſſe and perfection of the grace of Chriſt, by his blood obtaining full redemption from our ſins.

V. 13. *the fat* which in Scripture is often taken for evil, because fatneſſe hindreth ſenſe and feeling. So the wicked it is ſaid, *their heart is fat as greaſe*, Pſal. 119. 70. and thus art waxen fat, thou art waxen greaſe, &c. then he forſake God, Deut. 32. 15. and make the heart of this people fat, &c. left they underſtand, Eſa. 6. 10. This fat therefore, which was a ſigne of mans corruption, God would have to be conſumed by fire on the altar; teaching thereby the mortification of our earthly members, by the worke of Chriſt, & of his Spirit. Sometime the *fat* is uſed to ſignifie the beſt of all things, as is noted on Gen. 4. 4. ſo teacheth us, to give the beſt unto the Lord.

the inward for *inmost part*, that is the heart, which is moſt inward, & in the midſt of the body. So the *inward* of man is uſed for the heart, & conſequently for the thoughts & mindas in Pſ. 5. 10. & 62. 5. & 94. 19. And that which the Prophet calleth the *inward part*, Jer. 3. 1. 33. the Apoſtle calleth the *mind* Heb. 8. 10. By the *fat upon the inward*, therefore, is ſignified all corruption that covereth mans heart, as carnal reaſon, unbelief, hypocriſie, evil thoughts and purpoſes, &c. all which muſt be conſumed, and the heart purified by the Spirit of God.

cane that is *above* named alſo, *the eaule of the liver*, in v. 22. It is thought to be the *midriff* or the fat ſkin that is above the liver, the G. tranſlateth it *kidney*, the *lap of the liver*. *kidneyes* or *reines*: which as they are the instruments of ſeed for generation: ſo in Scripture they are uſed for the inmoſt affections and deſires, and are joyned with the *heart*: and of theſe only God is the ſearcher & poſſeſſor, Pſ. 7. 10. & 139. 13. and here are to be uſed up unto God in fire, figuring that which Paul teacheth, *Mortifie your members which are on the earth*, fornication, uncleaſneſſe, inordinate affection, evil conſcupiſcence, &c. Col. 3. 5. And thus the Hebr. of old underſtood theſe figures; for they ſay, *Therefore the kidneyes and the fat which is on them, and the cane that covereth the liver, were burnt unto God, for to make atonement for the ſin of man, which proceedeth out of the thoughts of the reines, and liſt of the liver, and fatneſſe of the heart, &c. for they all conſent in ſin. R. Menachem*, on Ex. 29. fol. 111. *ſhall burne* the original word ſignifieth properly to *perſume* or *reſolve into ſmoke*, uſed for burning of incenſe, applied here to the burning of ſacrifices, whereby the ſmoke went up towards heaven. The Greek tranſlateth it, *Impoſe*, the Chaldee *Offer*.

Verf.

Verf. 14. *burne* It was a generall Law, that no ſin-offring, whole blood was carried into the Tabernacle, &c. ſhould be eaten, but burnt in fire, Levit. 6. 30. and ſuch ſin-offrings as had not their blood carried in thither, ſhould be eaten by the priests, Levit. 10. 18. Howbeit, this offering was burnt, though the blood were not carried into the holy place. One reaſon whereof ſeemeth to be, that the priests might not eat their own ſin-offrings, Lev. 4. 12. Because they could not beare or take away their own ſinnes, but needed another Saviour as well as all men, and the eating of any mans ſin-offring, ſignified the bearing and expiating of that mans ſin, Lev. 10. 17.

without a figure how Chriſt, the true Sacrifice for our ſins, ſhould ſuffer without the gate of Jeruſalem, which was part of his reproach that he bare for us, Heb. 13. 11. 12. 13. a *Sin* that is an offering for ſinne; ſo the Apoſtle (according to the Greeke verſion) tranſlateth it *for ſinne*, Hebr. 10. 6. from Pſal. 40. 7. And after this Hebrew phraſe, may that be underſtood of Chriſt, that God made him, who knew no ſin, to be *ſin* for us, that is, a *ſin-offring*, or, an *exceeding ſinner*, 2 Cor. 5. 21. Thus the law made men priests which had inſirmities, and needed to offer ſacrifice, firſt for their own ſins: but wee now have the Sonne, who is conſecrated for ever, Heb. 7. 27. 28.

Verf. 15. *impole* with both hands between the hornes, as before is noted on v. 10. and this every of them ſeverally, for if five men bring one ſacrifice, they all impole hands upon it, one after another: ſaith *Maimo*, in treat. of Offring ſacrifice. c. 3. §. 9. By this rite, the priests preienced the Ram, a figure of Chriſt, unto God for them as a burnt offering, in whom they were alſo by faith to preſent their own bodies, a living ſacrifice, holy, acceptable unto God, which was their *reaſonable ſervice*, Ro. 12. 1.

Ver. 16. *ſprinkle* This rite belonged to all burnt-offrings, Lev. 1. 5. See the annotations there. It figured the ſprinkling of the blood of Jeſus, for our reconciliation, & ſanctification before God, 1 Pet. 1. 2. Heb. 9. 12. 14.

V. 17. *cut the ram* after the ſkin is ſlayed off. Of this and other rites, ſee the notes on Lev. 1. 6. &c.

V. 18. *burnt offering* for whole burnt ſacrifice, in Heb. an *afconſion*, because it went up in fire all of it unto God: ſee Gen. 8. 20. of *reſt* of quieting or pacifying the wrath of God: the Chaldee ſaith, that it may be received with favourable acceptation: ſo in v. 25. The G. tranſlateth it, a *favour of ſweet ſmell*, which phraſe Paul uſeth, Eph. 5. 2. See the notes on Gen. 8. 21. fire offering in the G. it is called a *sacrifice*, in Chaldee an *oblation*. The fire that ſent up the ſacrifices, ſignified both the afflictions on Chriſt and his members; (for every one ſhall be filled with fire, Mat. 9. 49. 1 Pet. 4. 12.) and the worke of Gods Spirit, Mat. 3. 11.

Verf. 19. *the altar* Heb. the *ſecond ram* which was for their conſecration. *hands* as they did in the former: ſignifying that from God in Chriſt (figured by that Ram) they expected not only juſtification and ſanctification, (as by the two former ſacrifices; but conſecration alſo to their

office, and grace from him to performe the ſame.

V. 20. *the tip* the *highest part*, as the Chaldee explaineth it. This putting of blood upon the eare, &c. was alſo uſed in the cleaning of the Leper, Lev. 14. 14. So here it ſignified in the Priests, the cleaning and ſanctifying of their eares, to heare the word from the mouth of God, which they ſhould teach unto the people, Ezek. 3. 17. 1 Cor. 11. 23. Eſay 50. 5. Mar. 7. 33. *hand* that their worke and adminiſtration, might alſo be ſanctified by the blood of Chriſt, and acceptable to God, Deut. 33. 11. Ad. 5. 12. *foot* that their walking and conſervation might alſo be holy; & their imperfections cleaſed by the ſame blood: Phil. 3. 17. Gal. 2. 14. 1 Cor. 11. 1. The blood thus put on them from head to foot, might alſo ſignifie the ſufferings of Chriſt, whereof his miniſters and people are partakers, Col. 1. 24. Phil. 1. 10. *Altar* that by Chriſt, their purity and ſanctification might be fully perfeſt, 2 Cor. 3. 5. 6.

V. 21. *ſprinkle* for ſanctification, as is alſo expreſſed, for the miniſters of God, both in their perſons, and in their office (figured by the priests garments), as by the blood of Chriſt, and oile of his graces, ſprinkled in their hearts from an evil conſcience, and ſanctified for the worke of the miniſtery, Heb. 10. 22. 1 Cor. 5. 10. and 3. 10.

V. 22. *of filling* to wit, the *band*, as v. 9. that is, of conſecration, or initiation: the G. faith, *of proſtitution*.

V. 23. *loaſe* or, *great round-cake*: for this, in Lev. 8. 26. Moſes ſaith one cake. So in 1 Chron. 16. 3. that is called a *loaſe*, which in 2 Sam. 6. 19. is called a cake. *oile bread* tempered with oile, as in ver. 2. which is *Jor*, as the Greeke explaineth it, which are ſet before the Lord.

V. 24. *wave* that is, move to and fro round about, & ſo to offer them unto God. The original word is ſometime uſed for *ſifting* in a ſieve, Eſa. 30. 28, that ſignifieth trials and afflictions, Luke 22. 31. & ſo the Prophets apply this word unto troubles, Eſay 10. 32. and 13. 2. and 30. 28. And as here the things, ſo elſewhere the perſons are *waved* as a *wave-offrings*, Num. 8. 11. For *wave*, the Greeke tranſlateth *ſeparate*, which word Paul uſeth, ſpeaking of his designation to the miniſtery, Rom. 1. 1. V. 25. *reſt* Gr. of *ſweet ſmell*: ſee v. 18. This ſignified that God would make maniſeſt the *favour of his knowledge* by his miniſters, 2 Cor. 2. 14. 15.

V. 26. *thy part* Heb. *to thee for a part* (or *portion*): to eate the ſame. That which was after given to the Prielt, ver. 28. Lev. 7. 34. is here allowed unto Moſes, as he that extraordinarily did now the priests worke. See this fulfilled in Lev. 8. 29.

V. 27. *wave-offring* ſo called because it was heaved or lifted up towards heaven. And theſe two parts the *breaſt* & the *ſhoulder*, thus waved & heaved up, and ſo given to the Lord and his miniſter, did teach the priests now conſecrated, how with all their heart, & with all their ſtrength they ſhould give themſelves unto the ſervice of the Lord in his Church, with much labour and manifold afflictions, even as the Prince of our ſalvation was conſecrated alſo through afflictions, 2 Cor. 6. 4. 10. Heb. 2. 10.

L 1 2

Verf.

- 29 Ver[. 29. to be anointed] Hebrew to anoint : but such words are often used passively, as is noted on Gen. 2.20. and 6.20. and 16.14. and so the Greek explaineth it, that they may be anointed in them, and to refresh (or consecrate) their hands. See Exod. 30.30. and 40.15.
- 30 Ver[. 30. Seven days] during which times, they were to abide at the doore of the Tabernacle, day and night, to keepe the watch of the Lord, Levit. 8.33. 35. Of the myserie of the number Seven, see the notes on Exod. 12.15. Gen. 2.2. Levit. 4.6. It taught the priest here, that the whole terme of their life should be spent before the Lord holily, and in his service, 1 Tim. 4.15. 16. In this time of Seven days also, the Sabbath (which was a signe of sanctification) came over them, as is observed on Gen. 17.12. And so the Hebrews doe note of this action in particular, saying: Great is the Sabbath day, for the high priest enured not upon his service, after he is anointed, until the Sabbath passe over him, as it is written (in Exodus 29.30.) Seven daies shall he be in his priest, &c. R. Elias, in Sepher Reshit chochmah, fol. 41.9. a.
- 31 Ver[. 31. the holy place] the Courtyard of the Sanctuary at the doore as the next verse sheweth.
- 32 Ver[. 32. at the doore] there it must be both boyled, and eaten, Levit. 8.31.
- 33 Ver[. 33. anointment was made] to wit, with God, by sacrifice: by which being figures of Christ, the Euing of them, signified the applying of Christs death by faith unto their owne soules, Ioh. 6.55. 51. The Greeke translatheth, by which they were sanctified. a stranger.] hee that is not of the Priests stocke. holy] Hebrew holiness, understanding meats of holiness.
- 34 V. 34. hure] as being unlawfull to be eaten and as all flesh that became polluted was burned, Lev. 7.18.19. This taught them care to apply the grace of Christ without delay, see the notes on Ex. 12.10.
- 36 Ver[. 36. make] to wit, ready for sacrifice; that is, kill, sprinkle the blood, offer, &c. See Gen. 18.7. Exod. 10.25. So ver. 38. and often after.
- anointment] or, expiations, propitiations, reconciliations: meaning for Aaron and his sonnes, and the altar. The originall word implieth both pacification of Gods wrath, and his mercifull covering of transgressions, whereupon atonement followeth. See Gen. 32.20. The Lewes had one speciall day in the yeare to cleanse them from all their times; that was called by this name, the day of atonement, (or, of expiation) Levit. 16.30. All such things were figures of Christ, Heb. 1.1.3. 1. Ioh. 2.2. perspic.] to wit, from prime, as the Hebrew word signifieth to make perspic, which as it is properly applied to the purifying of men from sinne, Numb. 8.21. and 15.12. Psal. 51.9. so here and elsewhere, to the purifying of the altar, Ezek. 43.26. of mens houses, Lev. 14.49.52. and all things about them, Num. 31.20. & of Gods house or Sanctuary, Ezek. 45.8. &c. which was by reason of the sins & uncleanness of the sonnes of Israel, amongst whom Gods Sanctuary and holy things were as is exprest in Levit. 10.10. God hereby teaching, that no service

of the Church is acceptable, unless the sins that cleave to our best workes be purged away by repentance and faith in the blood of Christ, Heb. 9.21.22.23.13.14. and 10.1.9.23.

Ver[. 37. holy] Heb. holiness of holiness; that is, most holy: not only sanctified it selfe, but sanctifying the gifts that were offered to God upon it and so it was greater then the sacrifices as our Lord teacheth in Mat. 23.19. and was herein a figure of Christ, the holy of holies, Daniel 9.24. Heb. 13.10. 15. hee sanctified himselfe for his Church; and though he knew no sin, yet was he made sin for us, Ioh. 17.19. 2 Cor. 5.21. holy] or sanctified, as the Greeke and Chaldee translate it.

Ver[. 38. make ready] or doe, that is, offer unto God: feev. 36. of the first yeare] Heb. sons of the yeare: see the notes on Ex. 12.5. day by day] or, for a day, that is, every day; So in Num. 28.3. Ver[. 39. betweene the two evenings] that is, in the afternoon, about three of the clocke. See the notes on Ex. 12.6. This daily service, signified the continuall sanctification of the Church, through faith in Christ the Lambe of God; by whose mediation, we and our actions are accepted of God, Act. 26.6.7. Rom. 12.1. 1. Pet. 1.2.19.22. & 2.5. Of this the Hebrew Doctors say, The continuall sacrifice of the morning, made atonement for the iniquities that were done in the night; and the evening sacrifice made atonement for the iniquities that were by day, R. Menachem, fol. 11.5.

Ver. 40. tenth-deale] to wit, of an Ephah or bushel, Numb. 28.5. which measure was called also an Omer, Exod. 16.36. an Hin] a measure which contained twelve Logs, faith Maimony, in treat. of Sacrifices, Chap. 2. Sect. 7. See Ex. 30.24. A Log (whereof see Lev. 14.10.) is about our halfe pint: for the fourth part of an Hin; that is 3 logs, about a pint and a halfe of oyle, and so of wine. This flower and oyle, was called the Mithkab or Meai-offring, Numb. 28.5. & whereas the meat-offring brought alone, by particular persons, had beside oyle, incense also, and salt; and but a handful of it was burnt, Lev. 2. of this meat and drinke offering here joyned with the burnt sacrifices, the Hebrew say; they were not bound to bring incense upon it, but salt only; and it was burnt all of it upon the altar. And the wine was offered upon the altar, not put upon the fire, but the Priest lifting his hand on high, poured it upon the bottom (of the Altar.) &c. Maimony, ibidem, Chap. 2. Sect. 1. See more in Lev. 2.

Ver[. 42. continuall burnt-offring] or, burnt offering of continuation, as the Greeke translatheth it,) or, of perpetuallness: which without intermission, was daily to be offered twice. And although other things have this word sometime adjoynd, as the continuall bread, Numbers 4.7. the continuall incense, Exod. 30.8. the continuall meat-offring, Numb. 4.16. yet commonly the daily burnt offering is meant hereby; & this sometime when the sacrifice is not exprest, as in Dan. 8.11.12.13. and 11.31. and 12.11. will meet] or, will congregat at times appointed; upon the Mercy-seat, Exod. 30.6. The Greeke translatheth, Will hee hence unto thee; the Chaldee, will appoint my word unto you. This

This is the reason and force of the name, why it was called the Tabernacle of congregation (or, of meeting) because there God and his people met together; he to informe them by his Word, they to worship him, and to receive his oracles. See Ex. 40.34. Levit. 1.1. and 9.23. 24. Num. 1.1. and 7.59. and 12.4.5. and 14.10. and 16.19.42.44.

Ver[. 43. be shall] or it shall, meaning Israel, the Church, and every member of the same.

my glory] my glorious presence, which often there appeared, as is before shewed, and as did after in Solomons Temple, 1 King. 8.10.11. Ely. 6.1.3. 5. and in Christs Church under the Gospell, Rev. 21.11. 23. Ely. 60.1. 2. And this was that which truly sanctified the Tabernacle and Church, and all things in them; not blood or oyle, or any other outward thing; which, did sanctifie but as touching the purifying of the flesh, Hebrew 9.13.22.23. and 10.1.10.

Ver[. 45. will dwell] this was the signification of the Tabernacle, that God dwelled with men, Exod. 25.8. Psal. 78.60. and so now with us in Christ, Revel. 21.3. Zach. 2.10. And of this Hebrew Shabon, that is, dwell, the Hebrews usually call Gods Majesty in his Church, Shechinah, that is, Habitation; and so the gifts of the holy Ghost unto his people. And in this place, the Chaldee translatheth, I will settle my habitation (or divine presence) amongst the fathers of Israel: and under these figurative speeches, eternall life in the presence of God, was promised unto them, Levit. 26.11. 12. Ioh. 14.2.3. and 17.24. Psal. 16.11.

And Iehovah spake unto Moses, saying, When thou takest the sum of the Sonnes of Israel, by those that are to be numbered of them; then shall they give every man the ransom of his soule unto Iehovah, when thou numbrest them: that there be no plague amongst them, when thou numbrest them. This they shall give, every one that passeth among them that are numbered; halfe a shekell, by the shekell of the Sanctuary: the shekell is twenty gerahs; an halfe shekell shall be an heave-offring to Iehovah. Every one that passeth among them that are numbered, from twenty yeares old, and above: he shall give the heave-offring of Iehovah. The rich shall not give more, and the poore shall not give lesse, then halfe a shekell; in giving the heave-offring of Iehovah, to make atonement for your soules. And thou shalt take the silver of the atonement, of the sons of Israel, and shalt give it, for the service of the Tent of the congregation: and it shall be for a memoriall for the Sonnes of Israel before Iehovah; to make atonement for your soules. And Iehovah spake unto Moses, saying; Thou shalt also make a Laver of brasse, and his foot of brasse, to wash: and

CHAP. XXX.

1, God commandeth to make the Altar of incense. 6, which shall be set before the table by the Ark. 7, on which the Priest should burne incense every morning; 10, and once in the yeare make atonement upon the hornes of it. 12, When Israel should be numbered, every man must give halfe a shekell of money, for the ransom of his soule, that bee dede. 17, A commandment to make the brazen Laver, with the foot thereof, and to put water therein, for the Priests to wash their hands and feet daily. 22, How to make the holy Anointing oyle. 26, and what things should be anointed with it. 32, Other men may not use it, or make the like. 34, The composition and making of the Incense. 36, and use thereof. 37, Men may not make the like, for themselves.

AND thou shalt make an altar, an incense-altar of incense, of Shittim wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foure square shall it be, and two cubits the height thereof. the hornes thereof shall be of the same. And thou shalt overlay it with pure gold, the rooffe thereof, and the walls thereof round about, and the hornes

thou shalt put it betwene the Tent of the congregation, and the altar; and thou shalt put water therein. And Aaron and his sons shall wash therefrom their hands and their feet. When they goe into the Tent of the congregation, they shall wash with water, that they dye not; or when they come neerer to the altar, to minister, to burne the Fire-offering, unto Iehovah. And they shall wash their hands and their feet, that they dye not; and it shall be unto them, a statute for ever; to him and to his seed throughout their generations.

And Iehovah spake unto Moses, saying; Thou also, take unto thee, the chiefe of spices; of pure Myrrh five hundred [*shekels*], and of sweet Cinamon the halfe thereof, two hundred and fifty; and of sweet Calamus, two hundred & fifty. And of Cassia, five hundred, by the shekell of the Sanctuary, and of oyle olive an Hin. And thou shalt make it an oyle of holy anointing; a compound-ointment compounded, after the worke of the Apothecary: it shall bee an oyle of holy anointing. And thou shalt anoint therewith, the Tent of the congregation; and the Arke of the Testimony; and the Table, and all the vessels thereof; and the Candlestick, and the vessels thereof; and the Altar of Incense: And the altar of burnt offering, and all the vessels thereof; and the Laver, and the foot thereof. And thou shalt sanctifie them, and they shall be holy of holies: whatsoever toucheth them, shall bee holy. And thou shalt anoint Aaron and his sonnes: & sanctifie them, to minister in the priests-office unto me. And thou shalt speake unto the sonnes of Israel, saying: This shall bee an oyle of holy anointing unto mee, throughout your generations. Upon mans flesh it shall not bee poured: and after the composition of it, yee shall not make like it: holiness it is, holiness shall it be unto you. Any man that shall compound-an-ointment like it, or that shall put thereof upon a stranger, the same shall be cut-off, from his peoples.

And Iehovah said unto Moses; Take unto thee sweet-spices, Stacte, and Onycha, and Galbanum, sweet-spices, and pure frankincense: there shall be one alone with another alone. And thou shalt make it an incense, a consecration the worke of the Apothecary: sweet, pure, holy. And thou shalt beat of it, pounding it small; and shalt put of it before the Testimony, in the Tent of the congregation, where I will meet with thee;

holy of Holies shall it be unto you. And the incense which thou shalt make, after the composition of it, yee shall not make to your selves: it shall be holiness unto thee, for Iehovah. Any man, that shall make like unto it, to smell thereto, shall even bee cut off, from his peoples.

Annotations.

An incense altar of incense] or, a perfume (a perfuming place) of perfume: where odours were burned daily, and resolved into fume or smoke. In the making, it is called only an altar of incense, Exod. 27. 35, and so the Greeke translatheth it here. But because an Altar, in Hebrew *Mizbeach*, hath the name of *saive-facisfices*, which were offered thereon; and upon this, there was no such service: therefore it is called for distinction sake, *Miktar*, a Perfumatory, or Incense altar. The Chaldee expoundeth it, *thou shalt make an Altar, to offer upon it incense of sweet-spices.* *Shitrim*] Greeke, *incorruptible wood*: see Exod. 25. 5.

Veri. 2. *burnes*] sharpe high places in the four corners: see the notes on Exod. 27. 1. 2. &c.

Veri. 3. *gold*] whereupon it was called the golden altar; Numb. 4. 11. Revel. 8. 3, as the other covered with brasse, was the brazen altar, Exod. 38. 30. Of the matter underneath, it is sometime called the altar of wood; as in Ezek. 41. 22, where the measure of it (propheled to bee under the Gosspeil) are larger then these under the Law. For this was but one cubit long, that two: this two cubits high, that three. Because the service of God, by Christs coming, should be enlarged, from East to West, Gods name should be great among the Gentiles; and in every place, incense should be offered unto his name, Mal. 1. 11, and the Spirit of grace, and of supplications, should bee in larger measure poured out upon the Church, Zach. 12. 10. *roofs*] by the *roofs* and *walls*, are meant the top and *sides*: a similitude taken from an house. The Greeke translatheth, *hearth*, and *walls*. *arom*] The like was made about the Arke, Exod. 25. 11, and about the Table, Exod. 25. 24. To these the Hebrewes apply the three *cornes* (as they call them) of Israel: the *Crowne* of the Law, that is, the Arke; the *Crowne* of the Priesthood, that is, the golden Altar; and the *Crowne* of the Kingdom, that is, the Tab. E. Elias, in Preface to *Sepher Reshit dib domah*, page 2.

Veri. 4. *placet*] Hebrew, *housers*: so Exodus 25. 27. By the *burnes* in these, the golden Altar was carried, when the heit and tabernacle removed, Num. 4. 5. 11. 15.

Veri. 6. *meet with thee*] to answer by oracle, as before, Exod. 29. 42. The Greeke translatheth, *I will be knowne unto thee there*; the Chaldee saith, *I will prepare my word for thee there*. This golden Altar figured out Christ in respect of his mediation with God for his Church: by whom, and in whole name, we offer up praises and prayers unto God,

God, Heb. 13. 15. Ioh. 6. 23. 24. which prayers are compared unto incense, Pl. 1. 2. Therefore from the four horns of the golden Altar, a voice is heard, Revel. 9. 13, as answering to the prayers of Gods people in Christ.

Veri. 7. *burne*] or, *confe*, *perfume*, of sweet spices] or, of odour, that is, sweet odoriferous incense, compounded of sundry things, as after in verse 34. &c. Therefore the Greeke translatheth it, *incense compounded*. every morning] Hebrew, *in the morning in the morning*. *dresseth*] or, *trimmeth*: Hebrew *maketh well*. As the Lamps signified the light of Gods Word, and incense, prayers: so the doing of these both at one time, signified our joyning of prayers with our exercises in the Word: as Acts 6. 4.

Veri. 8. *to ascend*] that is, to burne; see Exod. 27. 20. The order of burning incense as the Hebrew Doctors have recorded, was: that one went and gathered the ashes from off the Altar, into a golden vessell; another brought a vessell full of incense, another brought a censur with fire, and put coales on the Altar; and he whose office it was to burne the incense (when the other, having bowed themselves downe, were gone out) shrowed the incense on the fire, when he was bidden so to doe by the governour. At which time, all the people went out of the Temple from between the porch and the Altar (in Solomons Temple.) And every day they burned the weight of an hundred denaries of incense, fifty at morning, and fifty at evening. [Those 100. denaries were a pound among them, and weighed fifty shekels of the Sanctuary; every shekell being in weight 320. Barley cornes.] And when the Priest had burned the incense, he bowed him downe, and went his way out. *Maimmy* treat. of the *Daily Service*, Ch. 3. So when Zachary, as his lot fell, burned incense in the Temple, the whole multitude of the people were without at prayer, while the incense was burning, Luke 1. 9. 10. By this service, God taught them, that the faithfull prayers of his people, are sweet as incense, and acceptable unto him; whiles our Priest Christ Iesus, doth by his mediation, put much incense to the prayers of all Saints, Psalm 141. 2. Revel. 8. 3. 4. Heb. 8. 1. 2. and 9. 24. Rom. 8. 4. For the Priests in the Law, *forced* unto the example and shadow of heavenly things, Heb. 8. 5. *continual incense*] Hebrew, *incense of continuation*, that is, which continually every day should be offered. So we are willed to pray without ceasing, 1 Thess. 5. 17. and Christ our High Priest, *ever liveth*, to make intercessions for us, Hebrewes 7. 25. and 9. 24.

Veri. 9. *strange incense*] in Greeke other incense: that is, received from other persons, or made of other matter or composition, then is after commanded, in ver. 34. 35. 36. The Chaldee translatheth it, *incense of strange price*. The Hebrew Doctors explaine it thus, *That if thou put honey amongst it, it is not all unspiced*, [Lev. 2. 11.] *if there wanted any one of the sweet spices thereof, bee was in danger of death*, for he it was made strange incense. So if he burned other incense not like this, or burned upon it incense like this, which was continually brought by any private person, or by many, &c.

E. c. Maimmy, treat. of the *Implement of the Sanctuary*, Chap. 2. Sect. 8. 11. It figured the prayers of the Saints, which must bee according to the will of God, by his Spirit, and in faith: not after the tradition of man, or will of the flesh, 1 Iohn 5. 14. Rom. 8. 26. Matth. 21. 22, and 15. 9. Luke 17. 1. 2. &c.

Veri. 10. *once*] or, *one time*, which was the tenth day of the seventh moneth, the day of Reconciliation, as Levit. 16. 18. 29. 30. See the annotations there. *of the same offering*] the Greeke translatheth, *of the purgation of sinnes*: which phrase Paul useth, saying of Christ, that he made a purgation of our sinnes; that is, cleansed us from them, Heb. 1. 3. *of atonement*.] that is, whereby reconciliation was made. Which being a figure of the blood of Christ, reconciling us to God, Heb. 2. 17, signified that the imperfections and sinnes which cleave even to the best prayers of the Saint are to be pardoned & purified by that blood and death. *holly of holies*] that is, a most holly thing: Heb. holiness of holiness.

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Here beginneth the 21 Section of the Law, see Gen. 6. 9.

Veri. 12. *summe*] or *empt*: in Hebrew *head*: because the summe is as the head of the number. Therefore the Gr. here interpreteth it *computation*, and the Chaldee, *Compt* or *Number*. So in Numb. 1. 2. *by those that are to be numbered*] the Greeke saith, *in (or by) their visitation*, the Chaldee, *by their Numbers*. *of his fault*] that is, of his life, which he should now lose, when he was particularly visited and looked unto of God; if hee redeemed not himselfe with money. By this God taught his people to judge themselves for their sinnes, that they might not be judged of him, Ezek. 20. 43. and 36. 31. 1. Cor. 11. 31. And this redeeming of their soules with money, taught them faith in Christ, who was to redeem his people, not with gold and silver, but with his owne precious blood, 1 Pet. 1. 18. 19. *no plague*] for their sins, if they were not redeemed. When David numbered the people, the Lord sent a pestilence among them, to the death of 70 thousand men, 2 Sam. 24. 9. 15. For *plague* here, the Greeke translatheth *fall or mine*, the Chaldee, *death*.

Veri. 13. *of the Sanctuary*] which was twice so much as the common shekell. See the notes on Gen. 20. 16. *twenty gerah*] as if we should say, *twenty pence*: this figure is also expresse in Levit. 27. 25. Numbers 3. 47. and 18. 16. Ezek. 45. 12. A *Gerah* (which the Hebrew Doctors name also *Meglah*) weighed sixteene barley cornes: twenty gerahs made the shekell of the Sanctuary, which was 320. barley cornes weight of pure silver, as *Maimmy* affirmeth, in treat. of *Valuations*, &c. ch. 1. S. 4.

Veri. 14. *old*] Heb. *of many years*, that is, going into his twentieth year. See Gen. 32. At this age they were also numbered in Num. 1. 3. & 26. 2. & what the number of men, and sum of money, was now at the first count, see in Ex. 38. 25. 26.

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17 Ver. 15. give leſſe] or *diminiſh*. God hereby ſignifieth an equality of all men, before him, in reſpect of their finnes, & of their redemption from ſinne, by Chriſt; through whom we have all obtained *alibi preſens* ſalvation. 2 Pet. 1. 1. So there was an equality in the diſtribution of Manna. Exod. 16. 18. The Hebrews ſay, *Beauſe ſuch theſe holy ſtable they bought the daily ſacrifices* *conſeque*, we would have that the hands of all of them ſhould be equal, in the offerings of the congregation. R. *Maimon*, on Exod. 30. 16. 116.

16 Ver. 16. *ſerice*] which is after mentioned in Exod. 38. 25. The Hebrew Doctors have taught this to be a perpetual ordinance, that every man of Iſrael is commanded to give halfe a ſhekel every yeare; yet though he be a poor man that ſitteth on almes, he is bound to give of almes, or to fill his clothes from off his ſhoulder, and give halfe a ſhekel of ſilver, as it is written (Exodus 30. 15.) The rich ſhall not give more, and the poor ſhall not give leſſe; and hee muſt not give it ſometimes day and ſometimes morrow, but all of it at once. As we bound to give this halfe ſhekel, Priests, Levites, Teachers, Poets, &c. and ſervants that are free, but not women, ſold men, or children: yet if they will give, they receive of them, but not of Iſraels. This payment is not made but before the Temple, and in the time when the Temple ſtandeth, they give the ſhekel both within the land of Iſrael, and without the ſame: but while the Temple ſtandeth, they pay them not, though they dwell without the land. On the feſt of Aſch, (that is which wee call February) they make great mation, that every man muſt hereunto pay his halfe ſhekel, and in the 25. of the ſame moneth, they fit in the Temple to receive the ſame. That which is gathered in other provinces, is ſent unto the Temple: above in of the Chamber, it is laid up in Coſſes. With this money, and other of like nature, they provided the daily ſacrifices, and offerings of the congregation ſitteth for the ſacrifices, wood, incenſe, ſilver, bread, the Lev. 24. Maimon in treat. of the Sacrifices, Chapter 1. Sect. 1. 75. 9. and Chapter 2. Sect. 4. and Chapter 4. Sect. 1. Howbeit, ſome doe thinke this commandment was but for the preſent building of the Sanctuary; and not to be a ſervile tribute. Compare 2 Chron. 24. 5. 6. and Neh. 10. 32. where the people charged themſelves yearly with the 2. part of a ſhekel, for the ſervice of the houſe of God. Of that the Hebrews ſay, it was a *ſerice* and *ſerice* the halfe ſhekel (here ſpoken of) for the ſervice of the things there mentioned. *Allen* ſeeth on Neh. 10.

18 Ver. 18. *Levi*] in Hebrew *Gile*, which word ſometimes ſignified for a *Caſtle*, 1 Sam. 2. 16. but commonly ſignified veſſell, in Greeke *Lanter*, that is, a *Lantern*. When the priests and people were multiplied, Solomon in his Temple made on 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

19 *baſe*, (as the Greeke tranſlateth it,) which was to uphold and ſtabliſh the Law. This ſerice is expreſſed uſually, ſo oft as the *Laver* it ſelfe is mentioned, Exod. 31. 9. and 35. 12. and 39. 39. & 40. 11. Levit. 8. 11. *put water*] This (as the Hebrews doe record) was to be done every day, in the morning, for that the water of the Laver, by continuing all the night, became unlawful for to waſh with. And any water might ſerve to ſanctifie with, whether it were *living* (that is, ſpring or running) water, or lake water: only ſo as it had not changed the colour, but were like water meet for to waſh in. *Maimon*, treat. of entrance into the Sanctuary, Chap. 5. Sect. 12. 14.

Ver. 19. *there from*] or, *thereat*, or, *thereof*: to wit, in the water that is taken out of the Laver, into ſome veſſell of the Sanctuary. For waſh the Chaldee tranſlateth *ſanctifie*. Touching this, the Hebrew Doctors ſay, It is commanded, to ſanctifie in the water of the Laver, and if one ſanctifie (that is, waſh) in any of the veſſels of miniſtery, it is lawfull; but not in any profane veſſell. If hee ſanctifie in a veſſell of miniſtery without (the Court) or in a profane veſſell within, and ſo performe his ſervice it is unlawful. And they ſanctifie not within the Laver, or with the miniſtring veſſels, but from the ſame, as it is written. (Exodus 30. 19.) They ſhall waſh *THEREFROM*: howbeit, if one ſanctifie within it, and ſerve, hee is not polluted. He that waſheth his hands and his feet, in a place of waters, though it be in a Well; that is, no ſanctification at all, ſhall be waſh in a veſſell. And they may ſanctifie in any of the veſſels of the Sanctuary, &c. *Maimon*, treat. of Entrance into the Sanctuary, Chap. 5. Sect. 10. 11. ſerice] becauſe they ſerved alwayes with bare hands, and bare feet in the Sanctuary. Of this alſo they write, The Priſt needeth not ſanctifie himſelfe between every ſervice, but hee doth; but hee ſanctifieth once in the morning, and ſo ſerveth and goeth all that day, and all that night. Provided, that hee get out of the Sanctuary, nor ſleepe, nor make water, nor remove his hand from one buſineſſe to another. For if hee doe any one of theſe ſerice, hee muſt ſanctifie againe. This was a general rule in the Sanctuary, 20. man came into the Court to ſerve, although he were alone, 20. man hee was waſhed. And who ſo covered his feet (that is, did his eaſement, as Iud. 24.) was bound to waſh; and who ſo made water, was bound to ſanctifie his hands and feet: If hee ſanctified them to day, hee muſt againe ſanctifie them to morrow, yet though hee ſlept not all the night; for, by continuing all night, his hands became diſallowable (for ſervice). If hee ſanctified them in the night, and ſerved the ſerice all night long; yet muſt hee againe ſanctifie them in the day, for the ſervice of the day. When hee ſanctifieth, hee layeth his right hand on his right ſide, and his left hand on his left ſide, and waſheth himſelfe and ſanctifieth. And hee doth not ſanctifie ſitting, becauſe it is as a ſervice, and no ſervice is done *ſitting*; as it is written, (in Deut. 18. 5.) TO STAND TO MINISTER; and who ſo ſerveth ſitting, is profane, and his ſervice is unlawful. *Ex. Maimon* ſiddon, Sect. 3. 4. 5. 8. 16. 17. and *Talmud* Bab. in treat. *Zebachim*, Chapter 2.

Ver. 20. *the m*] by the hand of God, as did Aarons finnes, in Levit. 10. 1. 2. So *Maimon* in the

the ſoreſaid place, ſect. 1.) ſaith, The Priſt that ſerveth, and ſanctifieth not his hands and his feet in the morning, is in danger of death by the hands of God (God) becauſe: as it is written, They ſhall waſh with water, that they be not, and his ſervice is unlawful, whether he be the high Priſt, or an inferior. This rite did teach them and us, faith in Chriſt, in whole blood we are waſhed from our finnes, and made Kings and Priests unto God, Revel. 1. 5. 6. alſo ſanctification, by the waſhing of regeneration, and evening of the holy Ghoſt, Titus 3. 5. that we being ſprinkled in our hearts from an evil confidence, and waſhed in the Laver with pure water, may draw neere with a true heart, in aſſurance of faith, Heb. 10. 22. and waſhing our hands in innocencie, may compaſſe the Altar of the Lord, Plal. 26. 6. to burne the fire offering; which the Greeke explaineth, to offer the burnt-offerings; and the Chaldee more generally, to offer oblations before the Lord.

21 Ver. 21. *waſh*] in the Chaldee, *ſanctifie*, to biſſe] the poſteritie of Aaron; the Chaldee expounds it, his finnes.

23 Ver. 23. *chief*] or *head ſerice*, that is, the principall and moſt excellent: ſo in Ezek. 27. 22. Song 4. 14. pure myrrh] in Greeke, *choſe myrrh*, Hebrew, *myrrh of freedom*; that is, free, pure, natural as it floweth. A myrrh (ſo named of the Hebrew *Mor*) is a ſweet gum or moiſture, that ſteth out of the Myrrh tree; & none is preferred before it, as *Plinie* ſheweth in his 12. booke 12. chap. 15. The graces of Chriſt and of his Church, are often reſembled by this myrrh, Song 1. 13. and ſake, 4. 14. and 5. 15. 13. Plal. 45. 9. *ſerice*] this word is added by the Greeke, and the Chaldee in *Targum Jeruſalemite*, and in the verſe following, it is here expreſſed. *ſerice*] or, *aromaticall cinnamon*, which cometh of the Hebrew name *Kinnamon*, and is the bark of a treed for ſweet odours: and ſignified ſpiritual grace, Prov. 7. 17. Song 4. 14. halfe thereof] that is, halfe the ſoreſaid quantitie, (as followeth) 250. ſhekels weight. But the Hebrew Doctors underſtand it otherwiſe, and ſay there was of this 500. ſhekels, as of the former; and this which the Law ſaith, Cinnamon the halfe thereof 250. is becauſe they weighed it at two times, 250. at each time: ſaith *Maimon*, in treat. of the Implements of the Sanctuary, chap. 1. ſect. 2. *Calamus*] or *Cane*, according to the Hebrew name, *Carob*, for *Calamus* is after the Greeke name. It is a kinde of ſweet reed, brought and brought out of farre Countries; as appeareth by *Jeremie* 6. 20. Elay 43. 24.

24 Ver. 24. *Caſſia*] or *Coſtus*, another ſweet Cane, called in Hebrew *Kiddab*, mentioned onely here, and in Ezek. 27. 19. *An*] whereof ſee Exod. 29. 40. *Maimon*, in the fore-named Treatiſe, chap. 1. ſect. 2. ſaith, the *Hin* was twelve logs; (of which meaſure, ſee Levit. 14. 10.) and every log, ſome quadrants. Others, more fully thus: a quadrant (or quarter) containeth as much as an egge and a halfe. A log containeth ſix quadrants, that is, ſix egges. A *Kab* containeth ſix logs, that is, 24. egges. A *Hin*, twelve logs, that is, 72. egges. A *Seab* (or *Pecke*, whereof ſee Gen. 18. 6.) containeth ſix *Kabs*, that is, 24. logs,

two *Hins*, or 144. egges. An *Epha* was three *Seabs*, 18. *Kabs*, ſee *Hin*, 72. logs, or 432. egges. R. *Alpher*, in treat. of the *Paſſover*, chap. 5.

Ver. 25. *make it*] The manner is recorded to be thus; Every of theſe ſourer ſpices, was pounded ſeverally; then mixed altogether, and ſteeped in water pure and ſweet, till all the ſtrength of them was gone out into the water; then they put into the water, an *Hin* of ſalt olive, and boyled all on the fire, till the water was conſumed, and the oil left in the veſſell for uſe afterward. *Maimon*, treat. of the Implements of the Sanctuary, chap. 1. ſect. 3. compound-ointment] or, *ſweet-choſe* *Chin*. *Apuleiæ* *Caric*, or, compounder of ointments. Such in the ages following, were of the Priests finnes; 1 Chroniques 9. 30. *holly anointing*] Hebrew, *unction of buſineſſe*: or as the Greeke tranſlateth it, *an holy chrime*.

Verle 26. *anoint therewith the Tent*] or, the *Tabernacle*, with all things about the ſame; which was performed in Exod. 40. and Lev. 8. 10. &c. Theſe ſweet odours, ſignified the joyfull graces of Gods Spirit, and the anointing with this oil, the pouring out of the holy ſpirit upo Chriſt, his Church and Miniſters, Acts 10. 38. Elay 61. 1. Plal. 45. 8. 2 Cor. 2. 21. 22. Song 3. 6. Plal. 133. 2. As it is written, To have an ointment from him that is holy, and know all things, and the Anointing that ye have received of him, dwelleth in you, and ye need not that any man teach you, but in the ſame Anointing teacheth you of all things, &c. 1 Joh. 2. 20, 27.

Ver. 29. *whatſoever*] or, *whatſoever*: ſo the Greeke ſaith, every-one that toucheth them, ſhall be ſanctified. Ver. 32. *poſured*] in Greeke, *anointed*. *make*] the Greeke addeth, *not make unto your ſelves*. *holineſſe* [shall it be unto you] the Greeke tranſlateth, *holly it is, and a ſanctification* (or *ſanctified thing*) shall it be unto you. Therefore it might not be uſed unto common affaires: God hereby reaching the holy and reverend uſe of his graces, and ſanctified ordinances; which muſt not be communicated with the unregenerate and ſenſual, which having not the Spirit, doe turne the grace of God into diſadvantage, 1 Cor. 7. 6. 1 Joh. 2. 19, 20. Jude, verle 4. 19. 1 Cor. 2. 6. 14.

Ver. 33. *like it*] Of this point the Heb. doe record, *ſee* that maketh anointing oil, according to the worke, and according to the weight of this without adding or diminiſhing: if hee doe it preſumptuouſly, is guilty of cutting-off: if ignorantly, hee is to bring the ſacrifice appointed for it. Hee that ſhall anoint any with the anointing oyle preſumptuouſly, is guilty of cutting-off; if ignorantly, hee is to bring a ſacrifice, whether hee anoint himſelfe, or another man. *Maimon* treat. of the Implements of the Sanctuary, chap. 1. Sect. 4. 5. *a ſtranger*] whoſoever was no Prielt, or King. *Maimon* (in the ſoreſaid place) ſaith, They anointed none hereunto in the generations following, but the high Priests, and him that was anointed for the warre, (Deut. 20. 12.) and the Kings of David's houſe only. Though hee be a Prielt, and ſome of a Prielt, yet they doe anoint him, Leviticus 6. 22. But they anoint not the King that is ſome of the Kings, becauſe the kingdom is the Kings inheritance for ever, Deut. 17. 20. But if there be a ſedition, they doe anoint him, for to ceaſe the ſedition, and to make knowne unto all,

all, who is the right King. Even as Solomon was anointed, for the felicity of Adonai, 1 King. 1. and Dauid, because of Abiahah, 2 King. 11. and Iosaphat, because of his brother Iehojahim, 2 King. 23. 30. And whereas Elijah anointed Iehu, 2 King. 9. he did not anoint him with the anointing oyle, but with the oyle of Balsam; as our wise men have said.

34 Veri. 34. *Stacte* [to called in Greeke, the Hebrew name is *Naph*, both of them signifie *Dropping*; and this *Stacte* is a fatnesse or gumme that droppeth from the Myrrh tree, very sweet & precious, as *Disfordis* sheweth, lib. 1. chap. 62. The *Ierusalem Thargum* calleth it *Ketaph*, that is, *Rosin*, and so *Maimony*, in treat. of the *Impliments of the Sanctuary*, chap. 1. Sect. 4. faith, *Nataph* is the *Rosin* tree, out of which *Baulme* (or *Balsam*) issueth.

Omba [this also is the Greeke name, and signifie *the myrror*, or *honey*, to which the Chaldean name *Taphra* doth accord; and the Arabick *adhar tajab*, In Latine it is called *Ungula aromatica*, or *Unguis odoratus*, or *Unguis Byzantia*: of which *Disfordis* in his 2 booke, cap. 7. faith, it is the cover of a shellfish, like the myrror, and it is found in the Spikenard Lakes of India, and doth give a sweet odour, for that the shellfishes there do feed upon spikenard. The best is brought from the red sea, white, and fat. Some out of Babilon, which is blacke, both a be burnt for sweet stoure. The Hebrew name is *Stebelath*, and is not found in Scripture, but in this one place: of it *Maimony* also (in the foresaid place) faith, it is a myrror (or shell) which men use to put in perfumes.

Gallbanum [in Syriac in Hebrew *Chelbanah*, in Greek *Chelbanum*, and in the original name of *gamboge*; and *Gallbanum* is the gum or liquor of a plant like fenell growing in Syria, of a strong favour; that when it is burned, the smell of it driveth away serpents, &c. as *Disfordis* sheweth, in his 3 booke, cap. 79. and *Plinie* in his 12. booke, chap. 26. The Hebrew Doctors say also, that *Chelbanah* is like blacke honey, of a strong smell, and is the resin (or gumme) of trees in the parts of Greece. In Arabick it is called *Albia*, *Chaimony*, in the *Impliments of the Sanctuary*, chap. 2. Sect. 4.

[*swet spice*] this word some referre to the three before mentioned: the Greeke version referreth it only to the *Gallbanum* aforesaid, saying, *Gallbanum* of sweet smell, as to distinguishing it from the common *Gallbanum*, which is of strong favour. Others understand them of those sweet spices spoken of in ver. 23. and some, of the leaves of Spikenard, which for excellencie are called by this name. The Hebrewes say, by their traditions, that howsoever four odours are only named here, yet there were eleven spoken of to Moses on mount Sinai, *Talmud Bab.* tract. *Cher. thoth*, chap. 1. in *Genara*. The same doth *Maimony* affirme, and nameth them, *Stacte*, and *Omba*, and *Gallbanum*, and *Frankincense*, of every of these (saith he) there was 70 pound weight. (Their pound weighed 50 shekels of the Sanctuary, and every shekel 320. graines of barley.) And *Myrror*, and *Cassia*, and *Spikenard*, and *Saffron*, of every of these 16. pound. Of *Cassia* twelve pound. Of *Cinnamon*, nine pound; and of sweet bark (or *Cy* a figure, in Arabick, *Cassia* *Salicina*) three pound. The weight of all was 368. pound. Every day

they burned a pound of this confectio, upon the golden Altar, 365. pound in theyere, according to the date of the Sunne, and the three pound that were over, they did beat (and prepare) in the even of Reconciliation day, &c. *Maimony*, treat. of the *Impliments of the Sanctuary*, chap. 2. sect. 2, 3. Howbeit, the Scripture mentioneth but four species for the perfume, and there were foure for the holy oyle: and the Greeke interpretation may well stand. This rite of burning sweet odours, the Gentiles also used in the service of their gods; *Abu. Tinnil*, lib. 2. faith, *Uranus pia thura ficit, uranum odore*, &c.

[*alme*] every species beaten severally by it selfe, and after that mixed, as *Maimony* sheweth in the foresaid place, sect. 5. The Chaldee translatheth it, *weight with weight*, and the Greeke, *equal to equal*, meaning that there should be an equal weight or quantitie of all these fore-named.

Veri. 35. *shall make it* [Moses made it now at first: after in Israel, there was made every yeere, the quantitie fore-mentioned; *Maimony* *videtur*, chap. 2. sect. 1. an *incense*] or *a perfume*, this signified our prayers; as it is written, they had golden cups full of incense (or perfumes) which are the prayers of the Saints, Rev. 5. 8.

[*the Chaldee paraphrase*, and Thargum *Ierusalem* translate it *mixt, tempered*; and the Gr. version favourerth this exposition. But it may be understood properly, for, from the law in Lev. 2. 13. WITH ALL THINE OFFRINGS SHALT THOU OFFER SALT, the Hebrewes teach, that there was not any thing offered on the Altar, without salt, except the wine of the drinke offerings, and the blood, and the wood. *Maimony*, treat. of things forbidden to be offered on the Altar, chap. 5. sect. 11. And of this he faith, they added to the incense, the fourth part of a Kab of salt: [that is, the quantitie of sixe egges:] *Maimony*, treat. of the *Impliments of the Sanctuary*, ch. 2. sect. 3. Our Saviour faith, Every sacrifice shall be salted with salt, and, Have salt in your selves, Marke 9. 49. 50. If our speech must be always with salt, seasoned with salt, as the Apostle teacheth, Col. 4. 6. how much more should our incense, our prayers unto God, be therewith seasoned? *holy* Hebrew, holiness: which the Greeke translatheth, *a holy worke*. For it signified the holy mediation of Christ, with the prayers of the Saints; as is before noted on ver. 8.

Veri. 36 of it [of these, saith the Greeke; that is, some of this confectio] (as it was daily to be used) was first to be beaten small. Which may signifie unto us, exactness in the particularities of things to be prayed for; and how afflictions and contrition of heart are furtherances in this worke, Act. 4. 24. 30. Joh. 17. 1, 2, 7. Psal. 51. 19. where I will meet with thee] the Greeke expounds it, where I will be knowne unto thee; the Chaldee, where I will appeare (or prepare) my Word unto thee.

Veri. 37. to smell thereon] This Law accordeth with the former of the oyle: ver. 33. the Hebrew Doctors explaine it thus: He that maketh a perfume according to these weights, for to smell thereon; although he do not smell, is guiltie of cutting-off, for the very making, if he doe it presumptuously. If ignorantly, he is

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tabern; the offering appointed: and this, although he make not the whole quantitie, but a halfe, or a third part thereof: first, as hee hath made it according to these weights, hee is guiltie of being cut-off. If he smell thereon, and made it not, hee is guiltie of cutting-off, but his dome is like all others that use (or make profit of) any of the sanctified things; (to wit, unlawfully) *Maimony* in treat. of the *holy Implement*, chap. 2. Sect. 9. 10. he cut-off] the Chaldee expoundeth it, hee is disgraced: the Greeke faith, the state of that man shall perish from his people. God, by this judgement, would keepe men from profaning and abusing the holy exercise of prayer, and doctrine of Christ mediation, when the abuse even of the shadow hereof, brought destruction upon the offenders.

CHAP. XXXI.

1. Bezaleel and Aboliab, are called and made meet for the worke of the Tabernacle, and furniture thereof. 12. The observation of the Sabbath is againe commanded. 18. Moses receiveth the two Tables of the Law.

1 AND Iehovah spake unto Moses saying. See, I have called by name, Bezaleel the son of Uri, the son of Hur, of the tribe of Iudah. And I have filled him with the Spirit of God: in wisdom, and in understanding, and in knowledge, and in all workmanship. To devise cunning-workes, to worke in gold, and in silver, and in brasse. And in engraving of stone, to fill, and in carving of wood: to worke in all workmanship. 6 And I, behold I have given with him, Aholiab the son of Ahifamac of the tribe of Dan; and I in the heart of all wife hearted, I have given wisdom, that they may make all that I have commanded thee. The Tent of the congregation, and the Arke of the Testimony, and the Covering-mercy-seat that is thereupon: and all the vessels of the Tent. And the Table, and the vessels thereof: and the pure Candlestick, and all the vessels thereof: and the Altar of incense. 9 And the Altar of burnt-offering, and all the vessels thereof: and the Laver, and the foot thereof. And the garments of ministry, and the garments of holiness for Aaron the Priest, and the garments of his sonnes to minister-in-the-priests-office. And the anointing oyle, and incense of sweet-spices, for the holy place according to all that I have commanded thee, shall they doe.

12 And Iehovah spake unto Moses, saying, And thou shalt speake thou unto the sonnes of Israel, saying; Verily my Sabbath ye shall

keepe, for it is a signe betweene me and you, throughout your generations; to know, that I am Iehovah, that sanctifieth you. And yee shall keepe the Sabbath, for it is holinesse to you: they that profane it, every one shall bee put to die the death: for every one, that doth any worke therein, even that soule shall be cut-off, from amongst his peoples. Sixe dayes shall worke be done; but in the seventh day, is the Sabbath of Sabbathisme, holinesse to Iehovah: every one that doth any worke in the Sabbath day, shall bee put to die the death. And the sonnes of Israel shall keepe the Sabbath: to observe the Sabbath throughout their generations, for an everlasting covenant. Betweene me and the Sonnes of Israel, it shall be a signe for ever: for in six dayes, Iehovah made the heavens and the earth; and in the seventh day hee rested and was refreshed.

And hee gave unto Moses when hee had made an end of speaking with him, on mount Sinai, two Tables of testimonie: Tables of stone, written with the finger of God.

Annotations.

1 Bezaleel] in Greek, *Bezstel*, by interpretation, in the shadow of God: hee was the son of Uri, the son of Hur, the son of Caleb, or Chelubai, the son of Esrom, the sonne of Pharez, the sonne of Iudah; from whom hee was the seventh generation, (as Enoch was the seventh from Adam) and is here designed the masterworkman of the Lords Tabernacle. See his genealogie, in 1 Chron. 2. 5. 9, 18, 19, 20.

Veri. 3. Spirit] that is, gifts of the Spirit, such as are after mentioned. So Paul openeth it, in 1 Cor. 12. 4, 8, 11. see also Act. 2. 4. The Greeke expoundeth it, a divine Spirit; the Chaldee, a Spirit from before the Lord. workmanship] or, Art: Hebrew, worke. So verie 4.

Veri. 4. devise cunning-workes] such as were mentioned in Exodus 26. 1. &c. see the notes there. The Hebrew phrase, is figurative; *to think thoughts*; which the Greeke explaineth, *to thinke (or mind)* and to make artificially: the Chaldee faith, to teach artificers: as it is in Exodus 35. 34. These three things in Bezaleel; a calling, a furnishing with gifts, and a working or operation accordingly are necessary in all the publike ministers of the Church. So Paul mentioneth diversities (or distributions) 1 of gifts by the Spirit; 2 of administrations (or ministries) by the Lord [Jesus]; and 3 of operations, by God the Father [1 Cor. 12. 4, 5, 6 to worke] or, to doe, to make; but doing is often used for working, as is noted on Exod. 5. 9. And so the Greeke translatheth it there; also in ver. 5.

Veri. 5. engraving] or cutting. The Hebrew word generally signifieth a studious and artificiall engraving.

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19 singing, doe I heare. And it was when hee came nigh unto the campe, then he saw the calfe and the dances: and Moses anger waxed hot, and hee cast the Tables out of his hands; and brake them, beneath the mount.

20 And heeooke the calfe, which they had made, and burnt it in the fire; and ground it, til it was small: and strewed it upon the face of the water; and made the fionnes of Israel drinke of it. And Moses said unto Aaron, what did this people unto thee: that thou hast brought upon them, so great a sinne?

22 And Aaron said, Let not the anger of my Lord waxe hot: thou knowest the people, that they are set on evill. And they said unto me; Make gods for us, which may goe before us, because this Moses, the man which brought us up out of the land of Egypt, wee know not what is become of him. And I said unto them, Who sever hath any gold, break ye it off; and they gave it me; and I cast it into the fire; and there came out this calf. And Moses saw the people, that they were naked: for Aaron had made them naked, unto their shame, amongst those that rose up against him. And Moses stood in the gate of the campe, and said, Who is for Jehovah? (let him come) unto me: and all the fons of Levi, gathered themselves unto him. And hee said unto them; Thus saith Jehovah, the God of Israel, Put ye every man his sword upon his thigh: I passe ye, and return ye from gate to gate, in the campe, and kill ye every man his brother, and every man his fellow friend, and every man his neighbour. And the fons of Levi did, according to the word of Moses: and there fell of the people in that day, about three thousand men. And Moses said, Fill ye your hand to day unto Jehovah, even every man in his sonne, and in his brother: that he may give upon you, this day a blessing. And it was on the morrow that Moses said unto the people, you have sinned a great sinne: and now I will goe up to Jehovah; peradventure, I shall make atonement for your sin. And Moses returned unto Jehovah, and said; Oh, this people hath sinned a great sin, and they have made them gods of gold. And now if thou wilt forgive their sin, and if not, wipe me, I pray thee, out of thy Booke, which thou hast written. And Jehovah said unto Moses, Whosoever sinneth against me, I will wipe him out of my Booke. And now, goe, leade the people unto (the place) that I have spoken to thee, behold my Angel shall goe before thee: and in the day when I visit,

then will I visit their sin upon them. And Jehovah plagued the people: for that they made the calfe, which Aaron made.

Annotations.

Delayed] The first signification of the Hebrew word, is, to be *afraid*, Gen. 2.25, and because long tarrying or looking for ones coming, causeth shame, (as in Judg. 3.25. *they tarried till they were ashamed*); therefore the word is also used for *tarrying*, or *delaying of the time*, Judg. 5.28. and is so here translated by the Chaldee and the Greeke: and in Rev. 10.6. time is used for *delay*. the people] that is, *some of them*, as the like word in v.6. is opened by Paul, in 1 Cor. 10.7. Gods] that is, an image or representation of God; as after in v.4. & the words here following manifest. This narration sheweth, how the Israelites (who promised to do all that the Lord commanded, Exo. 19.8.) did behave themselves in keeping of the morall Law, and of that great Commandment, which God had both spoken to them himselfe from heaven, and repeated againe by Moses, Exo. 20.4, 23; that to the impossibility of the Law, in that it was weak through the flesh, might be seen in this people, even at the first before any obedience was performed, Rom. 8.3. Neh. 9.13, 16. become of him] or, done to him. They looked for Moses, to bring them a forme of worship, and some visible signe of Gods presence among them, (as afterwards was in the Tabernacle, and the Arke with the Mercie-seat, Exo. 40.34, 35. Num. 7.89.) but because he came not, they would have a worship of their owne, such (in likelyhood) as they had used or seene in Egypt; for now in their hearts they turned backe againe into Egypt, as is written in Act. 7.39, 40. And yet 40 daies were not expired, neither were the terrible signes of Gods presence taken away; for the mountaine still burnt with fire, Deut. 9.15. The Hebrews say, They required not the Calfe, that it should be unto them for a God, &c. but only that it might teach them the way, as another Moses. R. Menachem, on Exod. 32. 10, 11, 17.

Verf. 3. eare-rings] the Jewels which God had given them of the spoiles of Egypt, (Ex. 12.35, 36.) they now abuse to make an Idol ot, to dishonour God with. So after God complained of Israel, that the eare-rings & Jewels wherewith he had decked them, theyooke and made images, and committed whoredome, (that is, Idolatry) with them, Ecce. 16.11, 12, 17. And the words and doctrines in the Scriptures, being likened to *chains* and *ornaments*, Prov. 1.8, 9. the like sinne to Israel is committed, when men pervert the holy Scriptures unto heresies, to their owne perdition, 1 Pet. 3.16.

V.4. fashioned it] or formed it, meaning the Calfe, or it is put for them, the Jewels every one: and so the Greeke faith, he formed them. growing-toole] or pen, as the original word elsewhere signifieth, Eia. 8.1. which may be understood, that first Aaron drew with pen or pencil, the form of a calf, & after did call the mould thereof; or, that he cut and polished the calfe herewith, when he had molten and

and made it. So Idolaters doe even to this day, draw out & polish with their pens, idoll worship and heretic. and be made] or, when he had made it. molten Calfe] Hebrew, Calfe of melting, or of molten worke, meaning the image of a Calfe, as before the image of God, is called God, v.1. As the Heathens changed the glorie of the incorruptible God, into images made like to corruptible men, birds, beasts, &c. Rom. 1.23, so Israel now changed their Glorie into the forme of an ox, that eateth grasse, and forget God their Saviour. Plal. 106. 19, 20, 21. These be thy Gods] that is, This is thy God, as the holy Ghost expoundeth it in Neh. 9.18. They made them a molten Calfe, and said, this is thy God; meaning an image of the true God, which had brought them out of Egypt, who is also called in Scripture after the like phrase plurally, though he be but one, as in Gen. 20.13. & 35.7. Job. 24.19. As the image of a calfe, was before called a calfe; so the Scripture useth figuratively to call signes and figures, by the names of those things they signified, as Ex. 12.11. & 17.15. Gen. 37.7. Mat. 26.26, 28. 1 Cor. 10.4. Thus Jeroboam spake also of his golden calves, 1 King. 12.28. And the intent of Israel in making the calf, and the intent of Jeroboam were one. R. Menachem on Exod. 32.

5 V.5. to Jehovah] or of Jehovah, as the Gr. is, of the Lgd; unto whom a feast should have beene kept, Exo. 10.9. and to him they intended this their service, although indeed they sacrificed unto the Idoll, and rejoyced in the worke of their owne hands, v.8. Act. 7.41. and in Gods account, offered unto Devils, after whom they went a whoring, Lev. 17.7. So Iohn would be thought zealous for Jehovah, when yet he worshipped Jeroboams golden calves, which also were Devils, 2 King. 10.16, 29. 2 Chro. 11.15.

6 Verf.6. brought-meere] to the Altar; that is, offered, as the Gr. translateth. to play] to the Apottle translateth it also in Cor. 10.7. sometime the word is used for *laughing* and *rejoycing*, Gen. 21.6. here it is meant of their singing, dancing, &c. about their gods of gold, v.8, 19. So that which one Prophet calleth *playing*, (the word here used) 1 Chron. 15.29. another calleth *dancing*, 2 Sam. 6.16. The Hebr. (as R. Menachem on this place) expounded it whoredome, according to that in Gen. 39.14. He hath brought in to us an Hebrew man to mocke us (or to play with us) which being understood of spiritual whoredome, that is, Idolatry, is according to truth. And from this their practise, wee are warned not to be Idolaters like them, 1 Cor. 10.7.

7 V.7. Goe] The Gr. addeth the word quickly, as Advers also doth in Deut. 9.12. Arise, get thee down quickly, corrupted] this implieth both their Idolatry, & the judgement which they brought upon themselves therefore, as in Gen. 6.11, 12, 13. wherupon hee calleth them Moses his people, as not being worthy to be named Gods children, Deut. 32.5. but under the wrath and curse of Moses Law. The Greeke interpreteth it, have transgressed the Law.

9 Verf.9. stiff-necked] or hard-necked, as elsewhere the Lord faith, Thou art hard, and thy necke is an iron fence, Eia. 48.4. It is a similitude taken from unruly heifers that will not submit their neck to

the yoke, Hof. 4.16. Ier. 5.5. and 27.8. and so meane stubborn and disobedient carriage, of which Ood often reproveth them by this name, Exod. 33.3.5. and 34.9. Deut. 9.6, 13. and 10.16. & 31.27. Ier. 26. and 19.15. Neh. 9.17, 29. Act. 7.51.

Verf. 10. Let me alone] that is, intreat me not to spare them; or, hinder me not by thy prayer, from punishing them. So the Chaldee translateth, Leave off thy prayer before me. consume] and put out their name from under heaven, Deut. 9.14. of thee] Hebrew make thee to a great nation. In Deut. 9.14. it is said, a mighty nation, and greater than they. So againe in Num. 14.12.

V.11. the face] this the Gr. and Chaldee translateth, hee prayed before the Lord; but Gods face, is sometime used for his anger, as in Gen. 32.29. Lev. 20.6. Plal. 1.10. & 34.17. and so it meaneeth a supplication against the anger which was now waxing hot. For they had beene abolished, had not Moses stood before God in the breach, to turne away his wrath from destroying them, Plal. 106.23. Wherefore, &c.] This is not a question, as if there were no cause for the Lord to be angry; but there is a manner of earnest intreaty, that he would not in wrath destroy them, so the Prophets often used to pray in this sort, as in Plal. 10.1. and 44.25. Eia. 64.12. And when Christ said, Wherefore make ye this adve and weepe, Mar. 5.39. another Evangelist explaineth it, Weept, Luk. 8.52. and, And thus come to torment us? Mat. 8.29. is expounded, I pray thee torment me not, Luke 8.28.

Ver. 12. for evill] or, in evill, in malice, that is, maliciously: the Greeke translateth with maliciousnesse. repem] the Greeke translateth, be mercifull unto the evill of thy people: which thing is here implied, but the Hebrew phrase meaneeth also the evill of punishment, which God should repem of, that is, not inflict upon them; speaking after the manner of men, as in Gen. 6.6. Therefore the Chaldee addeth repem of the evill, which thou thinkest to doe to thy people, which is confirmed by verf. 14.

Verf. 13. by thy selfe] God having no greater to sweare by, and by such an oath, willing to shew the immutability of his countell, as Paul expoundeth it, Heb. 6.13, 17. The Chaldee translateth, by thy Word, see Gen. 22.16, 17, 18. unto which place this prayer of Moses hath speciall reference, where also the blessing of all nations in Christ, is mentioned, which is the ground of this request and of Gods yielding thereunto. So the Hebrew, Doctors after a sort acknowledged, saying, Then Moses returned and fought mercy at the face of the Lord, and the Lord remembered the inclination of Isaac, who was bound by his father in mount Morijah upon the Altar: and the Lord turned from his anger, and caused his divine-presence to dwell in the midst of them, as before. Thargum in Cam. cap. 1. verse 13. cap. 2. verse 17.

Verf. 15. as be the me] Hebr. on this side, and on this. This manner of writing on both sides, was also in other mytallik books, Ezek. 2.10. Rev. 5.7. It signified in respect of the Law it selfe, that it hath both the outward letter, & inward spiritual meaning, Ro. 7.14. Gal. 4.24. in respect of me, that the Law should be written outwardly in their affi-

- ons before men, and inwardly in their hearts be-
 as God, Matth. 5. 16. Heb. 8. 10. Rom. 2. 28, 29.
 See the notes on Exod. 3. 18.
- 16 Ver. 16. *the work of God*] herein they differed
 from the second tables, which were the work of
 Moses, Exod. 34. 1. It is a tradition of the Jews,
 that their first tables were *hewn out of the Spirit of
 the holiness of Gods glory*, (mentioned in Exod. 24.
 10.) *Thargum in Cant.* cap. 1. ver. 11.
- 17 Ver. 17. *If I do*] or, as the Greeke writeth him,
Let us see Exod. 17. 9 of them that *flout*] or,
of them that smile (out jing) Hebrew, of answering,
 (or singing.) The Chaldee translates it, *it is not the
 voice of strong men, which become in the warre, neither
 is it the voice of weakemen, which are discomfited,
 with mixture for modestie*, of such as are overcome.
singing] for play and voluptuoulnesse, good
 cheare, &c. as in ver. 6. Therefore the Chaldee
 translates it, *the voice of them that play*; and the
 Greeke addeth, *of them that sing for wine*.
- 19 Ver. 19. *his hand*] or, *his hands*; that is, each of
 his hands: the Hebrew hath both readings,
 the first by the vowels and margines; the other by the
 letters in the line. So in Exod. 35. 11. Lev. 9. 22.
 and 16. 21. Deut. 2. 33. *break thou*] to signifie
 the breaking of the covenant, by reason of their
 sin. For that Moses did this aduisedly, and by the
 motion of Gods Spirit, appeareth by his relation
 of it againe, in Deut. 9. 16. 17. Wherefore the
 Tabernacle of the congregation, (wherein the
 Lord was to be fought) was upon this, pitched
 asse off from the campe, untill by Moyses intreacy,
 reconciliation was made betweene God and the
 people, Exod. 33. 7. 9. &c.
- 20 Ver. 20. *small*] even as *chiff*, Deut. 9. 21. that it
 might easily be abolished: and that they might
 drinke thereof. *the waters*] of the *brooke* that
 came downe out of the mount, Deut. 9. 11. from the
 Rock in Horeb, Ex. 17. 6. which Rock was Christ,
 1. Cor. 10. 4. *drinke*] By this they were taught
 the way of saluation from their sins: whiles
 Moyses (that is, the Law) giveth the knowledge of
 sin and condemnation for the same, Rom. 3. 20.
 Gal. 3. 10. and for them men unto Christ, the Rock
 from whom doe flow the waters of life, wherein
 all sinne is swallowed up to the repentant believ-
 ing timer; who by drinking the dult thereof
 with the waters of the Gospell, into their owne
 bowels, doe acknowledge the curse which they
 have deserved, and doe judge themselves, who are
 else to be condemned of the Lord, Gal. 3. 2. 4.
 Ezek. 36. 31. and 20. 43. 1. Cor. 10. 31. Compare
 Num. 17. 19.
- 22 V. 22. *are fit*] for lie in evil; as the Apostle useth
 alike speech of the world, 1. Ioh. 5. 19. or, are in
 evil; that is, are very evil; as Gods works are said to
 be in faith Pl. 33. 4. that is, *most faithful*, or true: the
 woman is said to be in the *transgression*, 1. Tim. 2. 14.
 that is, the *transgressor*, and many the like. The Gr.
 translates it, *that knowest the violence of this people*.
- 24 Ver. 24. *where came out*] Aaron here is not to free
 in confessing his owne sin, as he did the people;
 but speaketh of the Calfe, as if he had been made
 rather by him then by his art, ver. 4. But Aarons

sin was so great, as the Lord was very angry with
 him, to have destroyed him; had not Moyses praied
 for him also, Deut. 9. 20. for he had made the
 people naked unto their shame, as after in ver. 25.
 Compare Aarons excuse with Adams, Gen. 3.

Ver. 25. *naked*] in the shame of their finnes, de-
 prived of the glory and protection of God, as na-
 ked unarmed men, to be devoured of their ene-
 mies. Compare Gen. 3. 10. Rev. 3. 18. & 16. 15. The
 Gr. translates it *disfigured*, (or *scattered*) for Aara
 had disfigured them; for a rejoycing to their aduersaries,
unto shame] or, *infamy*, and as the Gr. trans-
 lates it, *a rejoycing, or modestie*: which the Chaldee
 paraphraeth thus, *to blot them from an evil name in
 their generations*. So the *Thargum* on Solomons Song
 cap. 1. ver. 12. faith hereof, *the wicked of that ge-
 neration rose up, and made a golden Calfe, together with the
 mixed people which were among them: and they made their
 works to sinke, and their will name went out into the
 world*. And Paul applieth the like against the
 Jewes, *Through breaking the law dishonourst thou Gods
 For the name of God is blasphemed among the Gentiles
 through you*, Rom. 2. 23. 24. *amongst those that rose
 up against them*] or, *by their aduersaries*. For a people
 naked without Gods protection, are easily by
 their enemies foyled, & put to shame; as in Num.
 14. 42. 43. 45. 2. Chron. 12. 5. and 28. 5. 6.

Ver. 26. *the gate*] the publike place of judge-
 ment: see Gen. 3. 4. 20. Deut. 17. 5. Ruth. 4. 1. 11. 1.
let him come] this word, (supplied also by the
 Greeke) Moyses through haile and earnestnesse om-
 mitteth. See the like in Gen. 13. 9. and 11. 4. and
 23. 13. the Chaldee also addeth it, saying, *They
 that feare the Lord, let them come into me*.

Ver. 28. *3000. men*] the principall authors of
 this wickednesse, for that many more were guilty
 also of the same, appeareth by ver. 30. &c.

Ver. 29. *Fill your hand*] that is, Consecrate your
 selves & your service to the Lord, a phrase taken
 from the ordaining of sacrifices, Exod. 29. 7. Hee
 sheweth that the executing of justice, is accepta-
 ble to God as sacrifice, 1. Sam. 15. 18. 22. The
 Chaldee translates it, *See howe offered your offerings this
 day*, &c. *that he may give*] or, *that there may be
 given*, namely, from God. For this fact of the Le-
 vites, who acknowledged not their own parents,
 brethren or children, to spare them from death;
 is after mentioned to their praise, in the blessing
 that *Moses* uttered, Deuter. 33. 9. &c. And this
 Tribe of *Levi*, was adjoynd by the Lord unto
 the Priests, and taken in stead of all the firstborne
 of Israel, Num. 3. 9. 4. 14. 5. So the children wiped
 out as it were, the stain of their father *Levi*, who
 had before abused his sword unto injustice; for
 which he lost the blessing that else he should have
 had, Gen. 49. 5. 7.

V. 30. *peradventure I shall*] or, *it may be I shall*, for,
if so be I may; the Greeke translates it, *that I may*.
 They are words that imply a difficultie, though
 good hope to obtaine, as sinners are taught to
 have upon their turning unto God, Luke 15. 18.
 So in Amos 5. 15. *It may be the Lord will be mercifully*,
 and Jof. 14. 12. *It so be* (peradventure) the Lord will
 be with me: also in 1. Sam. 14. 6.

- Ver. 31. *unto Iehovah*] Ioseph whom, he fell down
 forty dayes & four night, as before: for he was afraid
 of the anger and bad disposition, wherewith the Lord
 was wroth against them, Deut. 9. 18. 19. of gold.]
 As Moyses here particularly expresseth the sinne
 of Israel, to the Hebrew Doctors gather from this
 example, a general rule, that every sinner when
 he repenteth, must confesse that particular in
 which he hath committed. *Maimony*, treat. of Re-
 penance, ch. 1. 3.
- V. 32. *if thou wilt*] an imperfect speech, through
 passion of mind: such as are sundry times used in
 Scripture. See Luke 13. 9. and the notes on Exod.
 4. 5. and 18. 11. The Greeke translation supplieth
 the defect thus, *And now, if thou wilt forgive them
 the sin, forgive them*. The word *If* is used also in
 prayers, as Gen. 24. 42. and 28. 20. *thy Booke*] the
 Booke of life, Phil. 4. 3. or, of the living, Plal. 69. 29. cal-
 led the writing of the booke of Israel, Ezek. 13. 9. spoken
 of God after the manner of men. This with pro-
 ceeded from great sorrow in heart, for the fall of
 this people, from the zeale of Gods glorie, & love of
 his brethren, for whose sakes he could wish
 himselfe accursed (or separated) from Christ, as
 Paul also did, Rom. 9. 1. 2. 3. Herein also Moyses
 dealt as a mediator betweene God and men; and
 was a figure of our Mediator Christ, who layd
 downe his life for the sheepe, Iohn 10. 15. and re-
 deemed us from the curse of the Law, when hee
 was made a curse for us, Gal. 3. 13. although Moyses
 could not fully effect the grace that hee desired
 for the people. *The intent of Moyses* (say the Heb.
 Doctors) *was that he might die in stead of them, and
 bear their punishment, according to that*, (in Ely 53. 5.)
*he was wounded for our trespasses: for the death of the just
 man, redemeth many*, &c. R. Menachem, on Ex. 32.
- Ver. 33. *Whofoever*] the Greeke faith, *if any hath
 sinned*; meaning such sinner as whereby men fall
 away finally; against whom David prayeth, *Let
 them be wiped out of the booke of the living*. Plal. 69.
 29. but who so overcometh, Christ will not wipe
 his name out of the Booke of life, Rev. 3. 5. *I will
 wipe*] or, *I should wipe* him out, if any.
- Ver. 34. *unto the place*] the word *place*, the
 Greeke also addeth, meaning the land of Canaan.
 So God in indignation giveth over the people
 unto Moyses, and the conduct of the Angel; and
 would withdraw the signes of his presence from
 them, as after he did, in Exodus 33. *Angel*] there
 was an Angel fore-promised in Exodus 23. 20.
 Howbeit, R. Menachem on this place faith, *This
 Angel is not the Angel of the covenant, of whom hee spake
 in the time of favourable acceptance, My presence shall
 goe, for now the holy blessed God, had taken away his
 divine-presence from amongst them, and would have led
 them by the hand of another Angel*. And Moyses speech
 in Exodus 33. 12. seemeth to imply so much,
 when I *suffer* or, of my visitation, that is, when I see
 good to punish them; for so visiting here signi-
 fieth, as in Exodus 20. 5. By this God would
 teach the impossibility of the Law, to reconcile
 men unto God; in that Moyses could obtaine but
 a deferring of their punishment; they still re-
 maining under wrath.

Ver. 35. *they made*] that is, caused to be made,
 for they that occasion or cause a thing, are sayd
 to doe they fame; as Iudas purchased the field, (Act.
 1. 18.) which was bought by the Priests, with the
 money which Iudas returned, Mat. 27. 3. 7. See Ex.
 7. The Greeke here translates it, *for the making of the
 Calfe*, but the Chaldee faith, *for that they loved it*.
 Amongst other punishments which God inflicted
 upon the people, there was one speciall for this
 sin, that God *turned*, and gave them up to worshipping the host
 of heaven, &c. Act 7. 42. so giving them over from
 one evil to another, as he did also the Gentiles,
 Rom. 1. 24. 26. 28.



CHAP. XXXIII.

1. The Lord refuseth to goe as he had promised, with
 the people. 4. The people mourn for it, and put off their
 ornaments. 9. The Tabernacle is removed out of the
 campe. 9. Moyses enters into it, and God in a cloud
 talketh with him. 12. He prayeth the Lord to shew him
 his sinnes. 15. and to let his presence goe with his people.
 17. God granteth him. 18. He desireth to see Gods
 glory. 19. God promiseth to proclaim his Name before
 him, but his face no man can see and live.

AND Iehovah spake unto Moyses, Go
 get thee up hence, thou and the peo-
 ple, which thou hast brought up out
 of the Land of Egypt, unto the Land which
 I sware unto Abraham, to Isaac, and to Ia-
 cob, saying, unto thy seed will I give it. And
 I will send before thee, an Angel: and I will
 drive out, the Canaanite, the Amorite, and
 the Chethite, and the Pherizzite, the Evite,
 and the Iebusite. Vnto a Land flowing with
 milke, and honey: for I will not goe up in
 the midst of thee, for thou art a stiff-necked
 people, lest I consume thee in the way. And
 the people heard this evil word, and they
 mourned: and no man did put his orna-
 ment upon him. For Iehovah had said un-
 to Moyses, Say unto the Sons of Israel, ye are
 a stiff-necked people; in one moment I will
 come-up in the midst of thee, and consume
 thee: now therefore put-off thy ornament
 from thee, and I shall know what I shall
 doe unto thee. And the Sonnes of Israel,
 stript themselves of their ornament, from
 the mount Horeb. And Moyses tooke a tent,
 and pitched it for him, without the campe,
 asse off from the campe; and called it, the
 Tent of the congregation: and it was, that
 every one which sought Iehovah, went out
 unto the Tent of the congregation, which
 was without the campe. And it was when
 Moyses went out to the tent; all the people
 rose-up, and stood every man at the doore
 of

Annotations.

of his Tent, and looked after Moses, until he was entered into the Tent. And it was as Moses entered into the Tent; the pillar of the cloud descended, and stood at the doore of the Tent; and he spake with Moses. And all the people saw the pillar of the cloud stand at the doore of the Tent, and all the people rose up, and bowed themselves down, every man at the doore of his Tent. And Jehovah spake unto Moses, face unto face, as a man speaketh unto his friend: and he returned into the campe, and his minister, Ioshua the Son of Nun, a young-man, he departed not from within the Tent.

And Moses said unto Jehovah, See, thou faist unto me, Carie-up this people, and thou hast not let me know whom thou wilt send with me: yet thou hast said, I know thee by name; and also thou hast found grace in mine eyes. Now therefore, I pray thee, if I have found grace in thine eyes, then mee O now, thy ways, and let me know thee, that I may find grace in thine eyes, and consider, that this nation is thy people. And hee said: My presence shall goe, And I will give thee rest. And hee said unto him: If thy presence goe not, carie us not up hence. For wherein shall it be knowne here, that I have found grace in thine eyes, both I and thy people? Is it not in that thou goest with us? So shall we be marvelously separated, I and thy people, from all the people with are upon the face of the earth.

And Jehovah said unto Moses, I will doe this thing also which thou hast spoken: for thou hast found grace in mine eyes; and I know thee; by name. And he said, I pray thee, shew me thy glory. And he said, I will make all my goodnesse passe before thee, and will proclaim the name of Jehovah, before thee: and will be gracious, to whom I will be gracious; and will be mercifull, to whom I will be mercifull. And hee said, thou art not able to see my face: for no man shall see my face, and live. And Jehovah said, Behold, there is a place by mee: and thou shalt stand upon a rocke. And it shall bee while my glorie passeth by, that I will put thee in a cleft of the rocke, and will cover thee with my hand, while I passe by. And I will take away my hand, and thou shalt see my backe parts: but my face shall not bee seene.

Thy face that is, as the Chaldee saith, thy face: the Greek saith, your face. He respecteth chiefly the promise to Abraham, Gen. 12. 7. which he would performe, not withstanding their unfaithfulness.

Verse 2. an Angel in Greeke my Angel: of whom see Exodus 23. 20. 23. Though this is thought of some, to bee meant of another Angel, see the notes on Exodus 32. 34. I will drive the Greeke expounds it, thou shalt drive Canaanites that is, as the Chaldee tranlateth, Canaanites, &c. see Gen. 10. 16. Vnto the fix nations here mentioned, the Greeke addeth the Gergesite: to make up the number of Seven, as in Deut. 7. 1.

Verse 3. Unto a land for explanation the Greeke addeth, And I will bring thee into a Land, milke a figure of heavenly blessings: see the notes on Exodus 3. 8. I will not goe to wit, with a visible signe of my presence, as in the cloud: so the Chaldee tranlateth, I will not cause my presence, (or Majesty) to go up in the middle of the. So after in verse 5. And now God had with drawne the cloudy pillar (the signe of his gracious conduct) from them, as appeareth by verse 9. 10. So in the Targum (or Chaldee paraphrase) on Cant. 2. 17. the Hebrew Doctors say, The Sonnes of Israel made the golden calfe, and the glorious cloud which overshadowed them, was taken away, and they remained uncovered, &c. (sift) or by a need that is, stubborn and disobedient: see Exod. 32. 9.

Verse 4. still word that is, hard or heavy tydings. m turned shewed their mourning, by their habit, gesture, &c. as the words following manifest; and the force of the originall word implieth, 2 Sam. 14. 2. Dan. 10. 2. 3. The Greeke tranlateth, they mourned in mourning weeds.

Verse 5. to the sons of Israel the Hebrews (as R. Menachem on this place) doe observe, that this manner of speech, was in the way of mercy; for hitherto he had called them **THY PEOPLE** (Exodus 32. 7.) and **THE PEOPLE** (Ex. 33. 1.) But now hee calleth them by their beloved name, Sons of Israel. I will come up to wit, if thou repent not; so it is a threatening of judgement, as the Gr. also tranlateth, Look that I bring not another plague upon you, and consume you. Or it may be Enlarged, If I should go up in the middle of thee I should consume thee, to wit, unless thou repent and walke better. thy ornament that is, humble thy selfe, and shew fruits of repentance. The Greeke saith, now therefore putt off the garments of your glorie, and your ornament. The Chaldee expounds it, the ornaments of thy armour: so in v. 6. And I will know God speaketh after the manner of men, who judge by the actions that appeare; as Gen. 18. 21. and 22. 12. for otherwise God knoweth all his workes, from the beginning of the world, Act. 15. 18. The Greeke interpreters understood it of Gods making knowne to others, and tranlateth, I will shew what I will doe unto thee.

Verf.

6. Verf. 6. from the mount that is, farre from it, as being unworthy to come neere unto God, whose glory was as yet upon the mount, which burned with fire, Deut. 9. 15.

7. V. 7. I am, for, the Tent; not that which after was the place of public worship, for it was not yet made (Exod. 36.) but either Moses owne Tent (as the Greeke tranlateth his Tent, for some other for this speciall use. Tent of the congregation) which was the name of that glorious Tent which God commanded to be made; see Exod. 29. 5. The Gr. tranlateth it, the Tabernacle of rest many the Chalde. the Tabernacle of the house of doctrine. This which should have bene in the midst of the host, Num. 2. 17. was now placed far out of it: signifying Gods displeasure against, & departure from his people, Prov. 15. 29. According to which situation, are the complaints of holy men made to God, in their tentations, Psal. 10. 1. and 35. 22. and 38. 22. sought Jehovah the Chald. paraphrasteth, that sought doctrine (or information) from the face of the Lord.

8. V. 8. and stood to looke and observe with reverence, what signes of grace, Moses should have from the Lord; about this businesse in hand; for reconciling him unto his people. The Hebrews in their Targum on Salomons song, apply hereto unto that in Song. 3. 1. 2. 3. thus: When the people of the house of Israel saw that the cloud of glorie was removed away, and the crowne of holinesse which had been given them as (moons) Signes, was taken from them: then they remained dark as the night, and sought the crowne of holinesse which was taken from them, but found it not. The sons of Israel said one to another, let us rise, & goe, and compass the Tent of the covenant, which Moses hath spread without the campe: and let us seek information from the face of the Lord, and the holy Majesty which is taken away from us, &c.

9. Verf. 9. he that is, Jehovah spake (as in v. 11.) out of the cloudy pillar, which was a signe of favor, Psal. 99. 7.

10. Verf. 10. bowed or worshipped, so with humility thanking God for this token of his grace to wards them.

11. V. 11. face unto face familiarly, plainly, in his presence, & with lively voice, as he spake before unto all the people from the mount, Ex. 30. which is said to be face to face, Den. 5. 4. Howbeit, the Hebr. (as R. Menachem on this place,) observe a difference in the words, this here being P. *animæ ad animam*, that in Deut. 5. 4. being P. *animæ ad personam*, as impliing a different manner of speaking to Moises, from that unto all Israel. A like phrase is of speaking mouth to mouth, Num. 12. 8. So this was a speciall privilege that Moises had, above other Prophets, Deut. 34. 10. who had dark visions. See this more fully opened on Num. 12.

Ioshua in Gr. is in the same of Name, young-man, so called in respect of his service, not of years: for he was now above 50. years old, as may be gathered by Iosh. 24. 29. But because military & service is usually by the younger fort, all servants are called youngmen. See Gen. 14. 24. he that is, Iesus (or Iosua) departed not. This sense the Greeke plainly yeeldeth; but the Hebr. is so understood by some, as if Iesus returned with

Moises, & Jehovah departed not out of the Tent. V. 12. whom for, what thou wilt find, that is, what signe of thy gracious presence, which hitherto hath been in the cloud conducting us, Exo. 13. 21. 22. The Gr. tranlateth, thou hast not manifested unto me, whom thou wilt send with mee. See the notes on Exod. 32. 34. by name that is, in speciall & particular manner, as the Greeke tranlateth it, above all men. So after in ver. 17.

V. 13. thy waier This sometime meaneth Gods owne works, & administration, as Iob. 40. 19. Pl. 77. 20. sometime those things which men are to do and walke in, as Ex. 18. 20. Pl. 25. 4. 5. The former sense seemeth here to be meant; the Chald. tranlateth, the way of thy goodnesse; and the Gr. thus, Shew thy selfe unto mee; let me manifestly see thee, that I may find grace before thee: and that I may know, that this nation is thy people. consider, Hebr. see.

V. 14. my presence for, my face, that is, a visible signe of me present, which the Chaldee calleth *Shechinah*, used for the divine presence or Maiesty of God, and Christ dwelling with his people. The Greeke tranlateth, my selfe will goe before thee, and so the phrase is used in 2 Samuel 17. 11. that thy presence (or face) goe to battell; that is, thou in thine owne person. In Eloy 63. 9. the Prophet mentioneth the Angel of Gods presence (or face) which saved his people. And so some Hebrews have expounded this here, saying, The ground of this, My presence shall goe, is as if he should say, the Angel the Redeemer, as it is written (in Eloy 63.) And the Angel of thy presence saved them. And (in Malach. 3. 1.) the Angel of the Covenant whom ye delight in. And he is called the Face (or Presence), because in the Face of wrath to consume their enemies. And I will give thee rest, that thy people shall not be led, with the hard measure of judgement, but with the absolute measure of mercy: according to the meaning (of this word in Deuteronomy 25. 19.) when the Lord thy God hath given thee rest from all thine enemies. R. Menachem, on Exodus 33. give thee rest to wit, from all thine enemies, as is explained in Deut. 12. 10. and so it implieth the subduing of them; as I have given thee rest from all thy enemies, 2 Samuel 7. 11. is expounded, subdued all thy enemies, 1 Chron. 17. 10.

Verf. 15. thy presence for, thy face. The Greeke saith againe, If thou thy selfe goe not with us; and so it is explained by Moises, in verse 16. the Chaldee addeth, If thy divine presence, (Shechinah) goe not with us, that miraculous worker may bee done for us. It implieth Gods care and protection of his people by Christ (as is before noted), who is the express-image of Gods face (or person) Hebr. 1. 3. Compare Psal. 31. 21.

Verse 16. here I or, now; the Greeke tranlateth, shall it be knowne in deed, (or truly,) marvelously separated, levered and exempted to some marvelous and excellent use; the Gr. tranlateth, so it will be made glorious, Compare Ex. 8. 22. Pl. 4. 4. from all, or, above all, as the Gr. saith, above all nations. This Moises respecteth in Deut. 4. 7. for what nation is so great, who hath God so nigh unto them, &c.

V. 17. I know thee by name the Gr. expoundeth it, I know thee above all men. So in verse 12.

- 18 Ver. 18. thy glory] hereby he meant the face of God, as after is explained in ver. 20. that is a plain and manifest knowledge of God, as men are plainly discerned one from another, by the face. The Hebrews unfold it thus, *What was that which shewed our master's light in his countenance, when he said, I PRAY THEE SHEW ME THY GLORIE? He requested to know the truth of the being (or Essence) of the holy blessed (God), until that he were known in his heart, like a man in his home, whose face is seen, and whose form is engraven in his heart, so that man is distinguished (or separated) in his knowledge from other men. So Moses requested that the Essence of God, might be disclosed in his heart, from the Essence of other things; so that he might know the truth of his Essence, as it is. But God answered him, that the knowledge of living man, who is compounded of body and soul, hath no ability to apprehend the truth of this thing, concerning his Creator. Mainony, in Misgab, in Iesudai hatrabab, c. 1. f. 10.*
- 19 Ver. 19. my goods [i.e.] The Chaldee expounds it, my glory and the Greek. *I will p'se before thee with my glory. The goods (or good things) or God, is that wherewith his people are satisfied, Jer. 31. 14. Psal. 65. 5. the name [i.e.] Thargum Ierusalem addeth, the godname. This promise was fulfilled in Exod. 34. 6. The Hebrews explain it thus, I will promise before thee, my great name, which thou canst not see. R. Menachem, on Exod. 33. be gracious [i.e.] have mercy on, as the Gr. translatheth, which the Apostle followeth, Rom. 9. 15. be merciful [i.e.] have compassion, commiseration. As this teacheth that God's grace, mercy, and compassion, is the cause of our happiness: so in that he doth this to whom he will, it sheweth God's freedom in communicating his grace where he pleaseth, without wrong to any. So that which Moses asked for all the people, (v. 16.) God restraineth to his owne will, according to his election of grace, excluding all others, and mans owne will and works. Wherefore Paul citing this text, concludeth, *Soberly, it is not in him that willeth, nor in him that can; but in God that sheweth mercy.* Rom. 9. 15. 16. The ancient Hebrews saw this grace of God, though now they be ignorant of it. For R. Menachem on this place, writeth, how God shewed Moses at that time, his treasures; and he said, O Lord of the world, whose is that great treasure? He answered, who shall God work, to him will I give his name; and who shall name, I will do, and give unto him freely: as it is written, I will be gracious, to whom I will be gracious. This explication accordeth with Pauls, in Rom. 4. 4. 5. and 3. 24.*
- 20 Ver. 20. my face [i.e.] that is, see and know my glory as it is perfectly: by reason of sinne, Rom. 3. 23. and of the weakness of the flesh, which alwaies feareth death, when God appeareth, as Deut. 5. 24. 25. Iudg. 13. 22. Elay. 6. 5. Dan. 10. 8. Rev. 1. 17. But after this mortall hath put on immortality, we shall see God as he is, even face to face, 1. Ioh. 3. 2. 1. Cor. 13. 12. So the Hebrews hence doe observe, *whiles men live, they are not counted worthy to see the face of God: but after death, they shall be counted worthy, to see the face of God: R. Elai in Reshit chomai,*

fol. 41. 4. And R. Menachem here saith, after his death he should attaine unto it; for it is rewarded up for the just, against the time to come.

Ver. 22. diff] or, hole, cave: which is a place of hiding for feare, as in Elay. 2. 21. Song. 2. 14. The Rock on which Gods people are set, is spiritually God himselfe in Christ, and faith in him, Psal. 18. 32. Mat. 16. 18. over [i.e.] this fontaine significth life protection, Psal. 91. 4. sometime a covering with feare and affliction, Iob. 3. 23. Lam. 3. 43. Here it is meant in the first sense, *my hand* or, *my paine*, the hollow of my hand, which also is sometime the instrument of helpe, (Psal. 91. 4. 12. and 119. 173.) sometime of affliction, Iob. 13. 21. and 33. 7. It may also meane *my cloud*: for as a cloud arose in the sight of Elias servant, like a mans hand, 1 King. 18. 44. so Elihu calleth the cloud, *Cappaim*, that is, *hands*, Iob. 36. 32. The Chaldee here translatheth it *my Word*: (which is the title of Christ, Ioh. 1. 1.) So in the verse following the Chaldee saith, *And I will take away the word of my glory.*

Ver. 23. backe parts [i.e.] after parts, the things behinde me. This may be understood of an imperfect image of the glory of God, such as man is able to behold in this life, where *wee see through a glasse, darkly*: opposed to the state which is to come, when we shall see face to face, or eye to eye, as 1. Cor. 13. 12. Elay. 52. 8. And it is spoken of God, after the manner of men, for properly he being a Spirit infinite & incomprehensible hath neither face nor backe parts, nor any such thing, as is noted on Gen. 6. 6. Some referre this to the vision which Moses saw of Christ transfigured up the mount, Matth. 17. 2. 3. where also a cloud overshadowed the disciples, v. 4. If we apply it unto Christ, his backe parts may be understood of his afflictions & sufferings, which in this life, his people doe see and are partakers of: as in the life to come, they shall behold his face, and partake of his glory, Matth. 10. 38. Phil. 3. 10. 13. 14. 1. Ioh. 3. 2. Psal. 17. 15. The Hebrews say, God made knowne unto Moses, that which no man knew before him, nor shall know after him: that he apprehended in his knowledge, the truth of the Essence of God, distinctly from the essence of other things, as a man whose backe parts are seen, and his whole body and garments is attained unto ones knowledge, from other bodies of men. Mainony, in Iesudai hatrabab, chap. 1. Sect. 10. It is a tradition of the Lewes, that God now appeared like Shebach sabbur (the Messenger or Minister of the congregation), clad with a robe. R. Menachem on Exod. 33. & to Mainony in Iesudai hatrabab, chap. 1. Sect. 9. saith, *Moses saw him on the Sea, like a mighty warrior, and in Sinai, clad like a Minister of the congregation.* be seen, i.e. the Greeke addeth, *seine of thee*: but it is more generally, of no man, as in ver. 20. And by seeing is not meant only with the outward eye, but with the heart and understanding, according to that phrase in Eccle. 1. 16. *mine heart hath seen*: because the mind of man cannot apprehend God, who is incomprehensible, Iob. 11. 7. 1. Tim. 6. 16. R. Menachem here saith; *Observe how he saith not, My face that shall not see, but SHALL NOT BE SEENE, as if he should say, there is no power in any creature to comprehend it.*

CHAP. XXXIV.

1. God willeth Moses to hew two Tables of stone, on which he would write againe the words of the covenant.
4. Moses having done so, went up into the mount;
5. The Lord descended in a cloud, and proclaimed his Name, R. Moses worshipped, and intreated God to goe with them. 10. God maketh a covenant with them, warning them, 12. of the Idolatry of the Canaanites, 16. and marriages with them. 18. He reneweth the commandment of the feast of unleavened bread, and of sanctifying their first-borne. 21. Of the Sabbath. 22. Of other feasts, and rites about sacrificing. 28. Moses after forty daies in the mount, cometh downe with the Tables. 29. His face shineth, and he covereth it with a vail.
- 1 And Jehovah said unto Moses, Hew three two Tables of stone, like the first: and I will write upon the Tables, the words which were on the first Tables which thou brakest. And be thou ready in the morning: and come up in the morning, unto mount Sinai, and present thy selfe unto me there, upon the top of the mount.
- 2 And let no man come up with thee; neither let any man be seene, throughout all the mount: neither let the flockes nor herds feed before that mount. And he hewed two tables of stone like the first; and Moses rose up early in the morning, and went up unto mount Sinai, as Jehovah had commanded him: and tooke in his hand the two tables of stone. And Jehovah descended in the cloud; and he stood with him there: and he proclaimed the name of Jehovah. And Jehovah passed by, before him, and he proclaimed: Jehovah, Jehovah: God, pitiful and gracious, long suffering, and much in mercie and truth. Keeping mercie, for thousands; forgiving iniquitie, and trespass, and sinne: and that will not clearing cleare, (the guiltie) visiting the iniquitie of the fathers, upon the sonnes, and upon the sonnes sonnes, unto the third, and unto the fourth generation. And Moses made haste, and bowed downe the head toward the earth and bowed himselfe. And he said; If I now I have found grace in thine eyes, O Lord: let the Lord now goe amongst us: for it is a stiff necked people; and pardon thou our iniquitie and our sinne, and take us for thine inheritance. And he said: Behold, I strike a covenant: before all thy people, I will doe marvels, which have not been created in all the earth, or in any of the Nations: and all the people amongst which thou art, shall see

the work of Jehovah, for it is a fearful thing, which I doe with thee. Observe thou that which I command thee this day: Behold I drive out from before thee, the Amorite, and the Canaanite, and the Chetite, and the Pherizzite, and the Evite, and the Jebusite. Take heed to thy selfe; lest thou strike a covenant with the inhabitant of the land, into which thou entrest: lest hee be for a snare in the midst of thee. But ye shall destroy their altars, and breake their pillars, and cut-downe their groves, for thou shalt not bow-downe thy selfe to another God: for Jehovah, whose name is Jealous: hee, is a Jealous God. Lest thou strike a covenant with the inhabitant of the Land: and they goe a whoring after their gods, and sacrifice unto their gods; and he call thee, and thou eate of his sacrifice. And thou take of his daughters, unto thy sons: and his daughters goe-a-whoring after their gods; and make thy sonnes goe-a-whoring after their gods. Thou shalt not make unto thee, any molten gods. The feast of unleavened cakes shalt thou keepe: seven daies thou shalt eate unleavened cakes, as I commanded thee; at the appointed time, of the moneth of Abib: for in the moneth of Abib, thou camest out from Egypt.

All that openeth the wombe, is mine: and all thy cattell that is male; that which openeth (the wombe) of oxe and of sheepe. And that which openeth (the wombe) of an asse, thou shalt redeeme with a lambe; and if thou wilt not redeeme it, then thou shalt breake the necke of it: every first-borne of thy sonnes thou shalt redeeme; and they shall not appeare before me, empty. Sixe daies, thou shalt labour, and in the seventh day, thou shalt cease: in earing-time, and in harvest, thou shalt cease. And thou shalt observe to thee, the feast of weekes: of the first fruits of Wheat harvest: and the feast of ingathering, at the revolution of the year. Three times in the yeere, every male of thee shall appeare, before the face of the Lord, Jehovah, the God of Israel. For I will cast out the nations, from before thee, and will enlarge thy border: and no man shall desire thy land: when thou goest up to appeare before the face of Jehovah thy God three times in the yeere. Thou shalt not slay the blood of my sacrifice, with leavened bread: neither shall the sacrifice of the feast of the Paschever, remaine unto the morning. The first of the first fruits of thy Land thou

thou shalt bring *into* the house of Jehovah thy God: Thou shalt not see thee a kid in his mother's milke.

25 And Jehovah said unto Moses, Write for thee these words: for after the Tenour of these words, I have stricken a covenant with thee, and with Israel. And hee was there with Jehovah, Forty daies and forty nights, hee did cate no bread, nor drinke water; and he wrote upon the Tables, the words of the Covenant; the tenne words. And it was when Moses came downe from mount Sinai, and the two Tables of Testimonie in Moses hand, when he came downe from the mount: that Moses knew not, that the skinn of his face shone, when he spake with him. And Aaron, and all the sonnes of Israel, saw Moses: and behold, the skinn of his face shone: and they feared to come nigh unto him. And Moses called unto them, and Aaron and all the Rulers of the Congregation, returned unto him: and Moses spake unto them. And afterward, all the sonnes of Israel came nigh: and hee commanded them, all that Jehovah had spoken, with him, on mount Sinai. And Moses made an-end of speaking with them: and he put a velle upon his face. And when Moses went in before Jehovah to speake with him, he tooke off the velle, untill hee came out and spake unto the sonnes of Israel, that which hee was commanded. And the sons of Israel saw the face of Moses; that the skin of Moses face shone: and Moses did put the velle againe upon his face, untill he went in to speake with him.

Annotations.

1 **H**ew thee *or, Hew into thy selfe*, whereas the former tables were the *work of God himselfe*, Exod. 32.16. See the notes on Exod. 32.18. Here followeth the renewing of the covenant, between God and his people: reheated againe in Deut. 10.1. &c. And *J* The Greeke here addeth, and *some* *thou up into me in the mount*, and *1. &c.* So *Moses* himselfe repeateth it in Deut. 10.1.

2 **Ver. 2. present thy selfe** *or, stand for me there*, that is, wait till I come downe, as *ver. 5.* and then *(as the Chaldee translatheth)* *stand before me there*. And this being to be done in the *morning*, it was a signe of mercie, *Psalm. 90. 14.* and *50. 6.* and *54. 4.*

3 **Ver. 3. before** *the Gr. translatheth, where the mount*, see Exod. 19.12.13. with the Annotations.

5 **Ver. 5. and** *by a manifestation of his glorious pretence*. The Chaldee faith, *was rechecked*. See Exod. 19.18. *he proclaimed* that is, the Lord did proclaim; as hee promised, Exod. 33.19. Or it may be understood of *Moses*, and tran-

slated, *he called on the name of Jehovah*: for so the Hebrew phrase sometime signifieth, as Gen. 12.8.

Ver. 6. passed by that is, as the Chaldee translatheth, *caused his Majestic (Shechinah) to pass by*. Whereupon the Hebrews, comparing this with Exod. 33. 19, 22. say, *The Shechinah (or Divine Majestic) called I, passed by*. *R. Menachem* on Exod. 34. So they held this *Shechinah*, to be one with the Father. See after on *ver. 9.* *he proclaimed* that is, God proclaimed, Exod. 33.19. But Thargum Jerusalem referreth it to *Moses*, saying; *And the glorie of the Majestic of the Lord passed before him, and Moses prayed, and said, &c.* Howbeit, *Moses* himselfe faith, the Lord spake these words, Num. 14.17, 18. And so other of the Hebrews understand it as before, that *Shechinah* (*the Divine-presence*) proclaimed these properties. *R. Menachem*. *Jehovah, Jehovah, &c.* Here all Gods goodness passed before *Moses*, and was proclaimed, according to the promise, Exod. 33.19. the three first titles signifying God in his Essence or Being, distinguished in three persons, 1 Joh. 5.7. *God* in Hebrew *El*, which signifieth *Majestic*: see Gen. 14. 18.

pitiſſim *or, compassionate; of tender mercie*. These next seven attributes, shew Gods affection toward repentant and believing sinners; 1 in pitying their miserie; 2 shewing favour and grace unto them, though unworthy; 3 long suffering their infirmities; 4 of much mercie and bounty in doing them good; 5 of much truth, in fulfilling his promises unto them; 6 and extending the like mercie to their children, even to the thousand generation; 7 and forgiving their sins of all sorts: wherein the blessedness of man consisteth, *Psalm. 32. 1, 2.* Rom. 4.6, 7, 8. *long-suffering* *or, long ere he be angry*: Hebrew, *long of anger* *(or, of nostrils)* *mercie*, *or, bountifullness*, *kindnesse*, which *David* six and twentie times in one *Psalm*, confesseth to indure for ever, *Psalm. 136.* Compare also *Neh. 9. 17.* *Jon. 4. 2.* *Psalm. 103. 7, 8, 9.* &c.

Ver. 7. for thousands that is, (as Thargum Jerusalem explaineth it) *for a thousand generations*: see Exo. 20.6. The Greeke translatheth, *and doing mercie unto thousands*. *not clearing clear* that is, *he will in no wise cleare, (or acquit, void innocent)* to wit, the guiltie person, as the Greeke version addeth, *or (as the Chaldee faith)* *them that convert not*. Also the Jerusalemie Thargum expoundeth it, *hee will not cleare sinners in the day of the great judgement*. The like defect is in Num. 14.18. Nahum 1.3. and in other like speeches, as Lev. 19.18, which sometime the Scripture it selfe supplieth, as is noted on Gen. 4. 20. and 24. 33. And these two last attributes are in respect of Gods dealing with the wicked; unto whom hee imputeth no righteousness, for their good; but inflicteth punishment upon them and theirs, unto perdition. Yet this his justice upon the wicked, is a part of his goodness towards his people, as it is said, *The just shall rejoice, when he seeth the vengeance: he shall wash his feet, in the blood of the wicked.* *Psalm. 58. 10.* *visiting* that is, *punishing*, see Exod. 20. 5. *sinners* to wit, of the wicked, *or rebellious*, as the Chaldee here addeth. And Thargum Jerusalem faith, *remembering the sinners*

sins of the wicked fathers, upon the rebellious sinners, unto the third generation, and unto the fourth generation.

8 **Ver. 8. bowed himselfe** *or, worshipped, self-prostrate*: Thargum Jerusalem expoundeth it, *he confessed and lauded God*. See the notes on Exod. 4.31.

9 **Ver. 9. now goe** *or, I pray thee goe*, to wit, with the signes of his presence in the cloudy fiery pillar. The Chaldee faith, *Let the Majestic of the Lord goe*. By the *Majestic (or Divine-presence) of the Lord*, which the Hebrews call *Shechinah*, we may well understand Christ: for the Hebrews usually distinguish this from God the father, and say, *there is coming before the most blessed and high King, without Shechinah*. *R. Menachem* on Levit. 10. Our Saviour more plainly faith, *No man cometh unto the Father, but by me*: *Joh. 14. 6.* Of him the ancient Jewes seeme to speake, under this name *Shechinah*, though at this day they despise their salvation. See before, on Exod. 33. 14, 15. and 34. 6. and 14. 19. *for it is* *or, though it be a stiff-necked people, yet pardon thou*, &c. For in the time of favourable-acceptation, it was well with them; by *Shechinah* (*the Divine-majestic*) that took pity upon them: faith *R. Menachem*. *take us for inheritance* *or, inherit* *(possess)* *thou us*: which the Greeke translatheth, *we shall be thine*. This is the blessedness of a people, that God chuseth them to be his inheritance, as *Psalm. 33. 12.* *Zach. 2. 12.* and God doth inherit *or possess*, those whom hee subdueth unto his obedience, and ruleth over them, *Psalm. 82. 2.* *Leviticus 25. 46.*

10 **Ver. 10. be said** the Greeke explaineth it, *the Lord said unto Moses*. *strike* that is, *make*, to wit, with thee, as the Greeke explaineth it. *marvellous* in Greeke, *glorious things*: and so the Evangelist useth the word, *Luke 13. 17.* *the people rejoiced for all the glorious things that were done by Jesus*: where the Syriack hath, *marvellous things*. So in *Job 5. 8.* Exod. 33.16. This promise seemeth to concerne the marvellous workes, which God after did be- fore all Israel, in the daies of *Isaiah*: as when the Sunne and Moone stood still in the midit of heaven, &c. *Joh. 10. 12, 13.* of which it is there said, *In us this written in the booke of Isaiah*? which the Chaldee there expoundeth, *the booke of the Law*: as being a thing whereof *Moses* here wrote.

created the Greeke faith, *done*: and creating is the making or doing of a new marvellous and glorious thing: as Gen. 1.1. Num. 16.30. *a fearful thing* *or, he is fearful*, meaning God: but the Gr. expounds it, *they are marvellous things*. *with thee* that is, as the Greeke translatheth, *to thee*, meaning all Israel; as the words following manifest; *or, with thee*, meaning *Moses*; that is, by thy hand; as *Psalm. faith*, not I, but the grace of God with me, 1 Cor. 15. 10.

11 **Ver. 11. Observe thou** *or, keep for thy selfe*: for thine owne good. *Amorite* that is, *Amorites*, &c. as the Chaldee translatheth. See Gen. 10.16. Exod. 23. 23, 28.

12 **Ver. 12. spare** *or cause of thy ruine*: See Exodus 23. 33.

13 **Ver. 13. pillars** *or, standing images, statues*: see Exod. 23. 24. *groves* which they used to con-

secrate to their gods, offering sacrifice under green trees, Deut. 12.2. 2 King. 16.4. So among other heathens, trees and groves were the Temples of their gods, faith *Plinius*, *hitt. book 12. chap. 1.* And in the Romane Lawes of the 12. Tables, in the 24. law of Religion, it was commanded to *have groves in the field*. For this cause, *Israel* is here blident to cut them downe, and in Deut. 12.3. to burne them: and were also forbidden to plant any grove, or any tree near unto the Altar of the Lord, Deut. 16.21.

Ver. 14. other god *to the idols of the people*, as the Chaldee expoundeth it.

V. 15. goe a-whoring that is, commit idolatry, which is spiritual whoredome, *Jer. 3. 9.* and to the Chaldee explaineth it, *there, to erre after their errors*: that is, their idols. *be* that is, *the inhabitants aforesaid*, put for all and every of the inhabitants: therefore the Greeke translatheth, *they call*, and so after. Compare Num. 25.1, 2. Prov. 9.13, 15.

Ver. 17. molten gods *or, gods of metall*: Hebrew of melting. See Levit. 19.4. Exod. 20.23.

Ver. 18. as I *or, which I commanded*: but the Hebrew after, is put for easier: as in Exo. 23.15. and to the Greeke translatheth it here.

Abib in Greeke, the month of new fruit. See Exod. 13. 4.

Ver. 19. is mine *or, shall be mine*: that is, sanctified unto mee: see Exod. 13. 2, 12.

which openeth *or, the first borne*, as the Greeke and Chaldee here translatheth it. See Exod. 13.12, 13. and 22. 29, 30.

Ver. 20. with a lambe a living lambe, of the sheepe or goats, and no other beast; as is noted on Exod. 13. 13. and the lambe was to be given to the Priest, Num. 18. 8, 15. The Hebrewes say, *It might be redeemed with a lambe, whether male or female, unblemished or blemished, small or great*. If a man have no lambe to redeeme it with, hee may redeeme it with the value of it, and give the price to the Priest. *The Law commandeth not a Lambe, to make it heavier upon him, but lighter*. For if hee have the firstling of an Ass, which is worth ten shekels, hee may redeeme it with a Lambe worth a quarter of a shekel. But the price in money, is from three zuzims and upward: [that is, three quarters of a shekel; for one zuz is the fourth part of a shekel.] *If the price be less than three zuzims, they redeeme it not therewith: and a good eye* (that is, a liberal person) *giveth not less than a shekel*. *Maimony*, in treat. of First fruits, ch. 12. sect. 10. &c.

Ver. 20. break the neck the Chaldee faith, *kill it*. They might have no use or benefit of the Ass till it was redeemed. If hee sold it before it was redeemed, the price was unlawful. *If it dyed before it was redeemed, or if the neck was broken, it was buried*. For it was unlawful to make benefit of it, even after the neck was broken, because it was not redeemed. Therefore if hee redeemed it, but gave the Ass it selfe to any service, it was unlawful for the Priest to put it to any service, untill it was redeemed with a lambe. *Maimony* ibidem, chap. 12. sect. 4. *they shall not appeare* *or, my face shall not be seene*: to wit, by any man: the Greeke faith, *thou shalt not appeare*. *emptie* without an oblation: see Exod. 23. 15.

Ver. 21. labour *or, serve*: see the notes on Exodus 23. 25.

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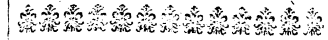
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Ver. 21. labour *or, serve*: see the notes on Exodus 23. 25.

22. 20. 9. For this in Exod. 23. 12. is written, *doe faster than shalt do thy works.*
 23. Ver. 22. *doe faster to thee* Hebr. *doe to thee*: meaning *obscure*, or *make hid*, *celebrate*. According to this phrase, is, *doe the Sabbath day*, Exod. 31. 16. Deut. 5. 15. *to doe the Passover*, Deut. 16. 1. Match. 26. 18. *to doe the feast of Bomer*, Deuter. 16. 13. and the like. The Greeke translatheth, *Thou shalt doe* (that is, *obscure*) *to me*. *of meeker* [or, *officer*]: a feast seven weekes after the Passover, called *Pentecost*, Lev. 23. 15, 16. Acts 2. 1. it was also called *harvest*, Exod. 23. 16. *revolution* [or, *circum-*
 24. *stantin*, *circum*; that is, the returne; as the *revolution* of the year, 2 Chron. 24. 23. is explained to be the returne of it, 1 King. 20. 26. when the old yeere endeth, and the new beginneth. This was in the seventh moneth, which we call *September*: see the notes on Exod. 23. 16.
 25. Ver. 23. *every male of thee* [or, *all thy male-kind*]: see Exod. 23. 17. Deut. 16. 16.
 26. Ver. 24. *no man* [to wit, of thy neighbours or enemies round about thee, shall have the heart to set upon thy coats, when all the men are gathered before me.
 27. Ver. 25. *not stay* for sacrifice, as in Exodus 23. 18. see the notes there. *sacrifice* in Greeke, *sacrificer*: meaning of the *Passover*, as after is explained. Hence the Hebrews gather their rite of purging Leaven out of their houses, before the Passover: they expound it thus: *Tegu shalt not stay the Passover, whilst Leaven yet remaineth. Now the killing of the Passover, is the fourteenth* (of *Abib*) *after bread*. *Maimon*, treat. of *Leavened and Unleavened bread*, chap. 2. sect. 1. See more in the notes on Exod. 12. ver. 15. and ver. 10.
 28. Ver. 26. *first* [or, *beginning of the fruits*]: see Exod. 23. 19. *aid* in Greeke, a *Limbe*: in Chaldee, *show shalt not este flesh with milk*: and the Jerusalemic Targum addeth, *not to boyle nor to eat flesh and milk mixed together*. See Exod. 23. 19.
 29. Ver. 27. *tenan* [Hebrew, the mouth of these words: which the Chaldee expounds, the speech of these words. *hee stricken*] or *destru*, that is, *make*: for these precepts were both given before, and now repeated.
 30. Ver. 28. *be* that is, *God wrote*, ver. 1. *ten words* [that is, *ten Commandments*], which therefore we call of the Greeke name, the *Decalogue*. *Ten*, is often used for many; as, *ten times*, meane many times, Gen. 31. 7. Job 19. 3. *ten man*, Zach. 8. 23. and *ten women*, Lev. 26. 26. and *ten thousands*, Heb. 12. 22. that is, *many*; and as other numbers are made of ten, by reduplication; so all other writings of the Law and Prophets, depend upon these *ten words*: so by this number *ten*, God gave a perfect and compleat Law. And *Words*, are used for whole sentences, or Commandments: as *Paul* saith also, *one word*, Gal. 5. 14. when he rehearteth a Commandment; and that is called the *Word of God*, in Mark 7. 13. which another calleth the *Commandment of God*, Mat. 15. 6. These *ten words*, were according to the first writing, and to the words which were spoken before, in the day of the Assembly, Deut. 10. 4.

Ver. 29. *stone* [which the Greeke translatheth, *in glorious*, and to the Apostle alleageth it, in 2 Cor. 3. where, by *glorie*, is meant, *shining brightness*, as in 1 Cor. 15. 41. *there is one glorie of the Sun, and another glorie* (that is, *brightness*) *of the Moon*, &c. and the Israelites could not behold the face of *Moses*, for the *glorie* (that is, the brightness) *of his countenance*, 2 Cor. 3. 7. and the earth was *higheened with the glorie of the Angel*, Rev. 18. 1. The Chaldee also translatheth, *Moses knew not that the brightness of the glorie of his face was multiplied*. The Latine version saith, *Moses face was burned*, mistaking the word: for of the Hebrew *Karan*, which is to *shine*, or cast forth glorious beames, the name *Keren* or *Horne* is derived: in which sense the Latine translatheth here, and gave occasion unto the ignorant, to paint *Moses* face with two hornes like an Oxe, whereby this glorious myserie hath been obscured, and turned to a fable. For the glorie of *Moses* face, signified the glorie of the Law which he preached, 2 Cor. 3. 7. &c.
 31. Ver. 30. *feared* [for *Moses* his ministrati-
 32. on was death and condemnation, 1 Cor. 3. 7. 9. (because the Law giveth knowledge of sin, and causeth wrath, Rom. 3. 20. and 4. 15.) and therefore the more bright and glorious that it is, the more terrible it striketh in all mens hearts, there being a weakness and impossibility in all men, to doe the same, Rom. 8. 3. For *Aaron* himselfe, and all the Rulers were afraid of *Moses*, as well as the other people: even as at the first giving of the Law, *Moses* himselfe, with all the people, were affrighted, and trembled, Exodus 19.
 33. Ver. 33. *and he put* [or, *and hee had put a veile*]: but the Greeke translatheth, *And when hee had ceased speaking unto them, he put a veile*, &c. that is, after this first communing with them: when he knew the cause of their feare, he put on a veil (or covering): which signified the obscuritie of the Law; whole first, true, and proper meaning and end, could not easily be discerned: also the darkness that is in all mens hearts naturally, till God take away the veil and hardness that is upon them. For so the Apostle speaketh of a double veil, one outward in the Law, another inward in the heart, 2 Cor. 3. 13, 14. &c. And as without a veil the people could not heare *Moses*; so except the Law be veiled, and hath as it were a new face upon it, the naturall man cannot indure the glorie of it: so terrible it is to the conscience of sinners. R. *Menachem* here observeth how the former Ancients of *Israel*, at the reading of the book of the Law, covered their faces, and said; *he that beareth from the mouth of the Reader, is as he that beareth from the mouth of Moses*.
 34. Ver. 34. *tooke off the veil* [whereof there was no use in the light of God; who doth not only know himselfe the use and end of his Law; but sheweth the same also to others; which was likewise here figured; for when men shall be turned to the Lord, the veil shall be taken away, 2 Cor. 3. 16.
 35. Ver. 35. *put the veil againe on*] hereby signifying the continuall glorie of his ministry, & inhumitie of the people, till both of them be done away.
 Which

Which is accomplished by the Gospel, the ministrati-
 on of the Spirit, and of righteousness, which exceeds in glory, so that *Moses* ministratie hath no
 1. *glory in this respect*: for *Christ* taketh away the veil, so that we may both stedfastly looke to the end of the Law, which is abolished; and all of us with unveiled face, beholding as in a glasse the glorie of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord, 2 Cor. 3. 8-18.



CHAP. XXXV.

1. *Moses commaneth the people, from the Lord, to keepe the Sabbath*; 4. *to bring willing offerings of gold, silver, brasse, and other stuffe for the Tabernacle and furniture thereof*. 20. *The people goe, and bring voluntarie gifts*. 22. *Men and women bring their jewels and ornaments, and other stuffe, such as they had*. 25. *The wife women spin the fluffe*. 27. *The Rulers bring precious stones, and spices*. 30. *Bezateel and Aholiab, are chosen to be the men whom God had filled with his Spirit and Wisdom, to doe the worke of the Sanctuaries*.

1. And *Moses* gathered together, all the
 2. Congregation of the sonnes of *Israel*,
 3. and said unto them: These are
 4. the words, which *Jehovah* hath com-
 5. manded, to doe them. Sixe daies, shall worke
 6. be done; but on the seventh day, there shall
 7. be to you holinesse: a Sabbath of sabbatisme
 8. to *Jehovah*: whosoever doth any worke
 9. therein, shall be put to death. Ye shall kindle
 10. no fire, in any of your habitations upon the
 11. Sabbath day.
 12. And *Moses* said, unto all the Congrega-
 13. tion of the sonnes of *Israel*, saying: This is
 14. the thing, which *Jehovah* hath commanded,
 15. saying: Take ye from amongst you an of-
 16. fering, unto *Jehovah*; whosoever is willing
 17. in his heart, let him bring it, the offering of *Je-*
 18. hovah: gold, and silver, & brasse. And blew
 19. and purple, and scarlet, and fine linnen, and
 20. Goats haire. And Rams skins dyed-red, and
 21. Tachath skins, and Shittim wood. And oile,
 22. for the Light; and spices, for the anointing
 23. oile, and for the incense of sweet-spices. And
 24. Beryll stones, & filling stones, for the Ephod,
 25. and for the Brestplate. And every wife hear-
 26. ed among you, shall come and make all that
 27. *Jehovah* hath commanded. The Tabernacle,
 28. the tent thereof, and the covering thereof:
 29. the taches thereof, and the boards thereof;
 30. the bars thereof, the pillars thereof, and the
 31. sockets thereof. The arke, and the bars there-
 32. of, the Covering-mercie-seat, and the veile
 33. of the covering. The Table, and the barres

thercof: and all the vessels thereof: and the
 1. shew-bread, And the Candlesticke for the
 2. Light, and the vessels thereof, and the lamps
 3. thereof: and the oile for the Light. And the
 4. Altar of incense, and the bars thereof, and the
 5. anointing oile, and the incense of sweet spi-
 6. ces: and the hanging-veile of the doore, for
 7. the doore of the Tabernacle. The Altar of
 8. Burnt-offering, and the grate of brasse which
 9. is for it; the bars thereof, and all the vessels
 10. thereof: the Laver, and the foot thereof.
 11. The Tapestry-hangings of the Court, the
 12. pillars thereof, and the sockets thereof: and
 13. the hanging-veile, of the gate of the Court.
 14. The pinnes of the Tabernacle, and the pins
 15. of the Court, and their cords. The gar-
 16. ments of ministratie, to minister in the holy-
 17. place: the garments of holinesse, for *Aaron*
 18. the Priest, and the garments of his sonnes,
 19. to minister in the Priests-office. And all
 20. the Congregation of the sonnes of *Israel*
 21. departed, from the presence of *Moses*.
 22. And they came, every man whose heart
 23. stirred him up, and every one whose spirit
 24. made him willing; they brought the offering
 25. of *Jehovah*, for the worke of the Tent of
 26. the Congregation, and for all the service
 27. thereof, and for the garments of holinesse.
 28. And they came; the men with the women,
 29. every-one that was willing hearted, they
 30. brought Bracelets, and Eare-rings, and
 31. Rings, and Tablets, all Jewels of gold; and
 32. every man that offered, offered an offering of
 33. gold unto *Jehovah*. And every man with
 34. whom was found blew, and purple, and
 35. scarlet, and fine-linnen, and Goats haire:
 36. and Rammes skinnes dyed red, and Ta-
 37. chath skinnes, brought them. Every one
 38. that offered an offering of silver, and of brasse;
 39. they brought the offering of *Jehovah*: and
 40. every one with whom was found Shittim
 41. wood, for any worke of the service brought
 42. it. And every woman that was wife heart-
 43. ed, did spinne with her hands: and they
 44. brought the spun-worke, the blew, and
 45. the purple, and the scarlet, and the fine-lin-
 46. nen. And all the women whose heart stirred
 47. them up, in wisdom, spunne Goats
 48. haire. And the Rulers brought Beryll
 49. stones, and filling stones, for the Ephod,
 50. and for the Brestplate. And spice, and oile,
 51. for the Light, and for the anointing oile,
 52. and for the incense of sweet-spices. E-
 53. very man, and woman whose heart made
 54. them willing; to bring for all the worke,
 55. which *Jehovah* had commanded, to make,
 N n by

Two Tenons, for one board; set in order, one against another: so did he make for all the boards of the Tabernacle. And he made the boards for the Tabernacle: twenty boards for the South side, fourthward. And for y sockets of silver, hee made, under the twenty boards: two sockets under one board; for his two tenons; and two sockets under another board, for his two tenons. And for the second side of the Tabernacle, on the North-side, he made twenty boards. And their forty sockets of silver: two sockets under one board; and two sockets under another board. And for the sides of the Tabernacle, seaward: hee made six boards. And two boards made he, for the corners of the Tabernacle: in the two sides. And they were equally joyned beneath; and likewise they were perfectly joyned, at the head of it, unto one ring: so did he for them both; for the two corners. And they were eight boards; and their sockets of silver; sixteen sockets: two sockets two sockets, under one board. And he made bars of Shittim wood: five, for the boards of the one side of the Tabernacle. And five bars for the boards of the second side of the Tabernacle: and five bars, for the boards of the Tabernacle, for the two sides seaward. And hee made the middle bar; to reach in the midst of the boards, from end to end. And he overlaid the boards with gold, & made their rings, of gold, places for the bars: and overlaid the bars with gold. And hee made a veile; of blew, and purple, and scarlet, and fine-linnen twined: the worke of a cunning-worke, made he it, with Cherubims. And he made thereunto, four pillars of Shittim, & overlaid them with gold; their hooks were of gold: and hee cast for them, four sockets of silver. And he made an hanging-veile, for the door of the Tent; of blew, and purple, and scarlet, and fine-linnen twined: the worke of the embroiderer. And the five pillars of it, and their hooks; and hee overlaid their chapters, and their fillets with gold: and their five sockets were of brasile.

Annotations.

Thus did I, I made Bezaleel &c. that is began to doe, or to worke. Some referre this to the end of the former Chapter, and translate, And hee finished it, &c. which interpretation the Hebrew well catcheth. But the Greeke translareth, And hee did it.

Verf. 2. And Moser] or, For Moser had call'd. As they had gifts of wisdom from God, so were they also to have a calling unto the worke: as Aaron had unto the priesthood, Lev. 8. Heb. 5. 4.

Verf. 3. they took from before Moser] to the Chaldee also translathes it: the Greeke, they received of Moser. every morning] Hebr. in the morning in the morning. So in v. 4. man man, that is, every man. This noteth their zeale and diligence: for so the morning often significth, Psal. 5. 4. and 101. 8. Esa. 50. 4. Jer. 21. 1. 2.

Verf. 4. wife] that is, skillfull men. In this sense Paul useth the word wife, in 1. Cor. 3. 10. from his worke] or, as the Greeke translareth, according to his worke, for so the Hebrew phrase sometime significth, as in Ezek. 7. 27.

Verf. 6. a voice] that is, a proclamation: the Chaldee faith, a cryer; and the Greeke, he cryed (or proclaimed.) make any more worke] that is, make ready any more stuffe to worke with. So in the verte following.

Verf. 7. the worke] that is, the stuffe for the worke: as verf. 6. to be overplus] or, to remaine over: that is, too much. Thus the people shewed their ready obedience unto that part of the Law, which consisted in outward ordinances of service, and for the making of a worldly Sanctuary, (as the Apostle calleth it, Heb. 9. 1.) whereas in the former Law, which God had himselfe spoken from heaven, they had shewed their headstrong disobedience. Exodus 32.

Verf. 8. the Tabernacle] for Habitation: see the notes on Exod. 26. 1. &c. This is first made (though in the commanding of these things, the Arke, Table, and Candlestick were first mentioned, Exod. 25.) because it was to receive and containe those holy things, which might not stand without their Tent or Habitation, 1. Chro. 15. 1. and 16. 1.

Verf. 9. cubits] or, by the cubit, which is a foot and an halfe; see Exod. 26. 2.

Verf. 10. to another] Hebr. to one, meaning to the fellow of it, called the foor, in Exod. 26. 3.

Verf. 11. edge] Hebr. lip, in Exod. 26. 4.

Verf. 12. being one right-over] or receiving one to another: the Greeke hath, opposite one to another: see Exod. 26. 5.

Verf. 17. one curtain] the word one (supplied also in the Greeke) is expressed in Exod. 26. 1. c.

Verf. 18. for to be] or, that it might be: the Greeke faith, and it was one. See Exod. 26. 1. 1.

Verf. 20. boards] in Greeke, the pillars of the Tabernacle. See Exod. 26. 15. &c.

Verf. 27. Seaward] the Greeke interpreteth, the part toward the Sea, that is, as the Chaldee translath, the West: so Exod. 26. 22.

Verf. 29. equally joyned] or, joyned at two-twines: see Exod. 26. 4.

Verf. 30. under one] or under every board; which the Greeke explaineth thus, two sockets for every pillar, and two sockets for another pillar; and so the Hebrew was, in Exod. 26. 25.

Verf. 32. of the Tabernacle] in Exod. 26. 27. it is of the side of the Tabernacle; and so the Greeke here faith, of the backside of the Tabernacle.

Verf.

Verf. 35. cunning workman] in Greeke, women-work. It meaneth woven both sides alike, see Exod. 26. 31.

Verf. 37. embroiderer] or, weaver with insect-work. See Exod. 26. 36.

Verf. 38. their chapters] Heb. their heads, or tops. In Exod. 26. 37. it was commanded to overlay them, having spoken of the pillars. fillets] or, hoops, see Exod. 27. 10.



CHAP. XXXVII.

1. The making of the Arke, 6, and the Covering-mercy-seat with Cherubims. 10. The Table, with the vessels thereof. 17. The Candlestick, with the lamps and instruments thereof. 25. The Altar of incense. 29. The anointing oyle, and sweet incense.

AND Bezaleel made the Arke of Shittim wood, two cubits, and a halfe was the length thereof, and a cubit and a halfe, the breadth thereof; and a cubit and a halfe, the height thereof. And he overlaid it with pure gold, within and without: and made for it a crowne of gold round about. And hee cast for it, foure rings of gold, in the foure corners thereof; and two rings, were in the one side of it; and two rings, in the second side of it; And he made bars of Shittim wood: & overlaid them with gold. And hee put the bars into the rings, by the sides of the Arke, to bear the Arke. And he made the Covering-mercy-seat of pure gold: two cubits and a halfe was the length thereof; and a cubit and a halfe the breadth thereof. And hee made two Cherubims of gold, of beaten-work, made he them, at the two ends of the Covering-mercy-seat. One Cherub on the end on this side; & one Cherub on the end on that side, of the Covering-mercy-seat, made hee the two Cherubims, on the two ends thereof. And the Cherubims, stretched forth the wings on high, covering with their wings, over the Covering-mercy-seat; and their faces were one to another: towards the Covering-mercy-seat were the faces of the Cherubims.

And he made the Table of Shittim wood: two cubits was the length thereof, and a Cubit the breadth thereof; & a cubit and a halfe the height thereof. And he overlaid it, with pure gold, and made thereunto a crowne of gold round about. And he made unto it a border of an hand-breadth round about: and made a crown of gold, to the border thereof round about. And he cast for it foure rings of gold: and put the rings in the foure corners,

which were on the foure feet thereof. Over against the border, were the rings: the places for the barres to beare the Table. And he made the barres of Shittim wood, and overlaid them with gold; to beare the Table. And he made the vessels, which were for the Table; the dishes thereof, and the cups thereof, and the bowles thereof, and the covers which were to cover withall, of pure gold.

And hee made the Candlestick of pure gold, of beaten-work made he the Candlestick, his shaft, and his branch, his bowles, his knops, and his flowers, were of the same. And six branches coming out of the sides of it: three branches of the Candlestick out of the one side of it; and three branches of the Candlestick, out of the second of it. Three bowles made-like almonds, in one branch, a knop and a flower; & three bowles made-like almonds, in the other branch, a knop and a flower: so in the six branches, that came-out of the candlestick. And in the Candlestick were foure bowles: made-like almonds, his knops and his flowers. And a knop under two branches of the same; and a knop under two branches of the same, and a knop under two branches of the same; to the six branches that came-out of it. Their knops, and their branches, were of the same: all of it, was one beaten-work, of pure gold. And he made the seven lamps thereof; of the tonges thereof, and the snuff-dishes thereof, of pure gold. Of atalent of pure gold, made he it: and all the vessels thereof.

And he made the Altar of incense, of Shittim wood: a Cubit was the length thereof, and a cubit the breadth thereof, foure square: and two cubits the height thereof; the hornes thereof were of the same. And he overlaid it with pure gold; the rooffe thereof, and the wals thereof round about, and the hornes thereof: & he made unto it, a crown of gold, round about. And two rings of gold made hee to it, under the crowne thereof, by the two ribs thereof, upon the two sides of it, for places for the bars, to beare it withall. And hee made the bars of Shittim wood, and overlaid them with gold. And he made the oyle of holy anointings, and the pure incense of sweet-spices: the worke of the Apothecary.

Annotations.

ARKE] or, Coffin: whereof see Exodus 25. 10. &c.

- 6 Veri. 6. *Casting-mold-fair* or, *Propitiatory*. See Exod. 25. 17. &c.
 8 Veri. 8. *with gold* or, *out of the end*. So after.
 9 Veri. 9. *filleted* or, *Hebrew, more stretching*, (or *stretching*). So Exod. 25. 20.
 16 Veri. 16. *discol* or, *changers*: see the notes on Exod. 25. 29.
 17 Veri. 17. *beaten work* out of one whole peeces. See Exod. 25. 31. &c.
 21 Veri. 21. *that came out of it* namely, of the *Cane of siffie*, as Exod. 25. 35.
 25 Veri. 25. of *incense* or, *perfume*. See the notes on Exod. 30. 1. &c.
 26 Veri. 26. *rose* or, *top*, Exod. 30. 3.
 29 Veri. 29. *holymaking* Hebrew, *making of holiness*. See Exod. 30. 25. *incense* in Greeke, the *perfumace*: see Exod. 30. 34. &c. The recording of these particulars by *Moses*, as in an Inventory, is to shew both the care which they had to make all things according to the patterne and precepts given on the mount, Ex. 25. 10. &c. and how God esteemed the obedience of his servants, in that he causeth their works to be particularly written in his Register. But chiefly to set forth the beautie of Gods Sanctuary, and furniture thereof, which is worthy all serious consideration, not so much for the outward work, as for the heavenly mysteries of the same, Psal. 84. Heb. 9.

CHAP. XXXVIII.

1, The making of the Altar of Burnt-offering, 3, with the vessels thereof. 8, The Laver of Brasse, and the foot thereof. 9, The Court and hangings thereof round about. 20, The Pillars of the Tabernacle, and Court. 21, The summe of that the people offered, of gold, of silver, and of brasse, and the things that were made of them.

- 1 AND he made the Altar of Burnt-offering, of Shittim wood: five cubits the length thereof, and five cubits the breadth thereof, four square; and three cubits the height thereof; And he made the horns of it, upon the four corners thereof; the horns of it were of the same; & he overlaid it with brasse. And he made all the vessels of the Altar, the pans, and the shovels, and the basins, the flesh-hooks, and the fire-pans: all the vessels thereof made he of brasse. And he made for the Altar, a grate, of net-work, of brasse: under the compass thereof, beneath, unto the middle of it. And he cast four rings, in the four utmost parts, for the grate of brasse: *rope* places for the bars. And he made the bars of Shittim wood: and overlaid them with brasse. And he put in the bars into the rings, on the sides of the Altar, to beare it withall: follow, with boards made he it.
 8 And he made the Laver of brasse, and the foot of it of brasse: of the looking-glasses of

the women assembling-by-troopes, which assembled-by-troops, at the doore of the Tent of the congregation.

And he made the Court, for the South side fourth ward; the tapestrie-hangings of the court, were of fine-linnen twined; an hundred cubits. Their pillars twenty; & their sockets twenty, of brasse: the hooks of the pillars and their fillers of silver. And for the North side, an hundred cubits; their pillars twenty, and their sockets twenty of brasse: the hooks of the pillars, and their fillers, of silver. And on the Sea side, tapestrie hangings, of fiftie cubits; their pillars ten, and their sockets ten: the hooks of the pillars, and their fillers of silver. And on the East side eastward, fiftie cubits. The tapestrie hangings of fifteen cubits, for the side: their pillars three, and their sockets three. And for the second side, on this land and on that, for the gate of the Court: tapestrie-hangings, of fittene cubits; their pillars three, and their sockets three. All the tapestry hangings of the court round about, were of fine linnen twined. And the sockets for the pillars, were of brasse, the hooks of the pillars, and their fillers of silver, & the overlaying of their chapters of silver: & they were filleted with silver, all the pillars of the Court. And the hanging-veil for the gate of the Court, was the worke of the Embroiderer, of blew, and purple, and scarlet, and fine linnen twined: and twenty cubits was the length; and the height in the breadth, five cubits, answerable to the tapestrie-hangings of the Court. And their pillars were four, and their sockets four, of brasse: their hooks of silver, and their fillers of silver. And all the pins of the Tabernacle, and of the Court round about, were of brasse.

These are the counted-things of the Tabernacle, of the Tabernacle of testimony, as it was counted by the mouth of Moses, for the service of the Levites, by the hand of Ithamar, son of Aaron the Priest. And Bezaleel, the sonne of Uri, the son of Hur, of the tribe of Judah, made all that Jehovah commanded Moses. And with him, Aholiab son of Ahisamach, of the tribe of Dan, an engraver & a cunning-workman: and an Embroiderer, in blew and in purple, & in scarlet, and in fine-linnen. At the gold that was occupied for the work, in all the work of the Sanctuary: even the gold of the offering, was nine and twenty talents, and seven hundred & thirty shekels,

- 25 shekels, by the shekel of the Sanctuary. And the silver, of them that were numbered of the congregation, was an hundred Talents: and a thousand and seven hundred and seventeen and five shekels, by the shekel of the Sanctuary. A Bekah for a poll, halfe a shekel, by the shekel of the Sanctuary: for every one that passed unto them that were numbered from twenty yeeres old and upward; for sixe hundred thousand, and three thousand, and five hundred, and fiftie. And the hundred talents of silver, was to cast the sockets of the Sanctuary, & the sockets of the veil: an hundred sockets, of the hundred talents, a talent for a socket. And of the thousand and seven hundred and seventeen and five shekels: he made hooks for the pillars: and overlaid their Chapters, and filleted them. And the brasse of the offering, was sevenieie talents, and two thousand and four hundred shekels. And therewith he made the sockets for the doore of the Tent of the congregation, and the altar of brasse, and the grate of brasse, which was for it: and all the vessels of the altar. And the sockets of the Court, round about, and the sockets of the gate of the Court: and all the pins of the Tabernacle, and all the pins of the Court, round about.

Annotations.

- 1 Altar] whereof see Exod. 27. 1. &c. *square* the Greek explaineth it, *the Altar was square*. So Exod. 27. 1. Ezck. 43. 16.
 8 Veri. 8. Laver] see the notes on Exo. 30. 18. &c. *assembling-by-troops* or, *marrying*, to wit, the Lords spiritual warfare and service: as the Chaldee translate, *which came to pray*; and the Gr. *which fasted*: and Thargum Jerusalem, *which were humbled*. The same word is used againe in 1 Sam. 2. 22. of women that assembled-by-troops at the doore of the Tabernacle: that is, came to pray, as the Chaldee there also saith. So Anna in the Temple served God with fasting and prayers night and day, Luke 2. 37. and Paul speaketh of the desolate widow, that trusteth in God, and continueth in supplications and prayers night and day, 1 Tim. 5. 5. Accordingly Moses speaketh of the Levites that entred in to war the warfare; (that is, to performe the service) and to do the worke in the Tabernacle, Num. 4. 23. And Paul saith to Timothy, 1 Tim. 4. 7. that this phrase is usual, to signifie the service of God. Now of the brazen-looking-glasses of their religious women, was the Laver made: who gave the instruments whereby they dress their bodies, to make the instrument whereby through faith they might sanctifie their souls. See before, on Exod. 30. 18. &c.
 9 Veri. 9. Court] whereof see Exod. 27. 9.
 12 Veri. 12. for] that is, the most: as the Chaldee expoundeth it, Gen. 1. 2. 8.

- Veri. 14. the side] that is, the one side; to wit, of the Court gate, as after the text sheweth. See Ex. 27. 14.
 Veri. 17. Chapters] or heads: tops: so after, in ver. 19. 28. *filleted* or, *haped*.
 Veri. 18. hanging-veil] of it, see Exod. 27. 16.
 Veri. 20. pins] or nails, stakes: see Exod. 27. 19.

Here beginneth the 23. Section of the Law, see Gen. 6. 9. and 28. 10.

Veri. 21. counted things] that is, the summe and particulars of the things about the making of the Tabernacle, which the Greeke translate, *the constitution*, (or, *construction*) of the Tabernacle, the *mouth* that is, the word, as the Chaldee expoundeth it, or *commandment*. *Them* under his hand, the Levites of Aserai, had charge of the boards, bars, pillars, sockets, pins, cords, &c. about the Tabernacle and Court thereof, Num. 4. 23. 31.

Veri. 24. occupied] Hebrew, *wrought*, *wrought-offering* Heb. *wave-offering*, as the offering of it, is also called *waving*, Exo. 35. 2. 2. It was likewise called an *heave-offering*, Exo. 25. 2. what these two notions meant, see the notes on Exod. 29. 2. 4. 27. *talent*] every talent was 120. pound weight, for a talent weighed three thousand shekels and every shekel 20. grains of barley; see the notes on Gen. 20. 16. & Exo. 25. 39. This is confirmed by the summe here following in v. 25. 26. to be 603550. men, paying every one halfe a shekel, it amounted to 100. talents, and 1775. shekels.

Veri. 26. Bekah] this, in the next words, is expounded to be halfe a shekel; see the notes on Gen. 24. 22. The Greeke translate it, a *drachme* (or *drachm*) as a shekel is sometime turned in Greeke, *drachme*, a double *drachm*, see Gen. 20. 16. *a gold*] Hebrew, *a shekel*, which the Greeke translate, *head*, used for the person or whole man. So in Ex. 16. 16. *old*] Hebrew, *son of* 20. *years*; see the notes on Genesis 5. 32.

CHAP. XXXIX.

1, The making of the garments of ministerie, and holy garments for the Priests. 2, The Ephod. 8, The Breast-plate. 10, The setting of the twelve precious stones, in four rows, upon it. 15, The Chasnet, on it, and rings of it. 22, The Role of the Ephod, with the Pomgranats, and Bells, on the skirt thereof. 27, The Coats, Miter, Bunces, and Girdle of fine-linnen. 30, The place of the holy Gowne, tied to the Miter. 32, All the work is finished. 33, and brought unto Moses by the particular. 43, Moses vieweth all the worke, and seeing it to be done as the Lord had commanded, he blessing them.

AND of the blew, and purple, and scarlet, they made the garments of ministerie, to minister in the Holy place: and made the garments of holiness, which were for Aaron, as Jehovah commanded Moses.
 And he made the Ephod of gold, of blew, and purple, and scarlet, and fine-linnen twined.

ned. And they did beat-thin, the plates of gold: and hee cut wiers, to worke it in the blew, & in the purple, and in the ſcarlet, and in the fine-linnen: *with* the worke of a cunning-workman. They made ſhoulder peeces for it, joyning together, at the two edges thereof; it was joyned together. And the curious-girdle of his Ephod, which *was* upon it, was of the ſame, according to the worke thereof; of gold, of blew, and purple & ſcarlet, and fine-linnen twined, as Iehovah commanded Moſes.

And they wrought Beryl ſtones incloſed, in ouches of gold: engraven, like the engravings of a ſignet; with the names of the ſons of Iſrael. And he put them on the ſhoulders of the Ephod, ſtones of memoriall, for the ſons of Iſrael: as Iehovah commanded Moſes.

And he made the Breſtplate, the worke of a cunning-workman, like the worke of the Ephod: of gold, of blew, & purple, and ſcarlet, and fine-linnen twined. It was ſoure ſquare; doubled did they make the breſt-plate; a ſpan the length thereof, and a ſpan the breadth thereof, doubled. And they embolled in it, ſoure rowes of ſtones, a row, a Sardius, a Topaz, and a Smaragd, the firſt row; and the ſecond row, a Chalcedonie, a Saphir, and a Sardonyx. And the third row: an Hyacinth, a Chryſopraſe, and an Amethyſt. And the fourth row, a Chryſolite, a Beryll and a Jaſper: incloſed in ouches of gold, in their embollements. And the ſtones were with the names of the ſons of Iſrael: twelve, according to their names: like the engravings of a ſignet, every man with his name, according to the twelve tribes. And they made upon the breſt-plate, chaines at the end of wreathen worke, of pure gold. And they made two ouches of gold, and two rings of gold, and put the two rings upon the two ends of the Breſtplate. And they put the two wreathings of gold in the two rings, on the ends of the Breſtplate. And the two ends of the two wreathings, they faſtened on the two ouches: and put them on the ſhoulders of the Ephod, before it. And they made two rings of gold, & put *them* upon the two ends of the Breſtplate, upon the border thereof, which *was* in the ſide of the Ephod, inward.

And they made two *other* rings of gold, and put them on the two ſhoulders of the Ephod: underneath towards the forepart thereof, over againſt the coupling thereof, above the curious-girdle of the Ephod. And they did bind the Breſtplate, by the rings thereof, unto

the rings of the Ephod, with a lace of blew, to be above the curious girdle of the Ephod, and *that* the Breſtplate might not be looſed, from the Ephod: as Iehovah commanded Moſes.

And he made the Robe of the Ephod, of woven worke: all of blew. And *there was* a hole of the Robe in the midlt thereof, as the hole of an habergeon: *with* a binding for the hole thereof, round about, *that* it ſhould not be rent. And they made upon the ſkirts of the Robe, pomgranats, of blew, and purple, and ſcarlet: twiſted. And they made bells of pure gold: and put the bells between the pomgranats, upon the ſkirts of the Robe, round-about, between the pomgranats. A bell & a pomgranat, a bell & a pomgranat, upon the ſkirts of the Robe, round-about, to miniſter in: as Iehovah commanded Moſes.

And they made Coats of fine-linnen, of woven worke, for Aaron, and for his ſonnes. And a Miter of fine-linnen, & goodly-ornaments, Bonnets of fine-linnen: and linnen breeches of fine-linnen twined. And a girdle of fine-linnen twined, and of blew, and purple, and ſcarlet, the worke of the Embroiderer: as Iehovah commanded Moſes.

And they made the Plate of the crown of holineſſe, of pure gold: and wrote upon it writings, like the engravings of a ſignet; HOLINEſſE TO IEHOVAH. And they pur upon it a lace of blew, to put it upon the Miter, on high: as Iehovah commanded Moſes.

And all the work of the Tabernacle of the Tent of the Congregation, was finiſhed: and the ſons of Iſrael did according to all that Iehovah commanded Moſes, ſo did they. And they brought the Tabernacle unto Moſes, the Tent & all the inſtruments thereof: the tables thereof, the boards thereof, the baſts thereof, & the pillars thereof, & the ſockets thereof. And the covering of rams ſkins, died-red; & the covering of Tachaf ſkins: & the veil of the covering. The Arke of the Teſtimony, and the baſts thereof; and the Covering-mercy-feat. The Table, and all the veſſels thereof, and the Shew bread. The pure Candleſtick, with the lamps thereof, the lamps to be ſet-in-order, & all the veſſels thereof: & the oil for the light. And the altar of gold; & the oil of anointing, & the incenſe of ſweet-ſpices: & the hanging-veil, for the doore of the Tent. The altar of braſs; & the grate of braſs, which *was* for it; the baſts thereof, and all the veſſels thereof: the Laver, and the foot thereof. The tapeſtry-hangings of the Court, the pillars

pillars thereof, and the ſockets thereof; and the hanging veil for the gate of the court, the cords thereof, and the pins thereof: and all the veſſels of the ſervice of the Tabernacle, for the Tent of the Congregation. The garments of miniſtery, to miniſter in the Holy-place: the garments of holineſſe for Aaron the Priſt; and the garments of his ſons, to miniſter in the priſts office. According to all that Iehovah commanded Moſes; ſo the ſonnes of Iſrael, made all the worke. And Moſes ſaw all the worke; and behold they had done it; as Iehovah had commanded, ſo had they done: and Moſes bleſſed them.

Annotations.

- 1 Of miniſtery] whereof ſee Exod. 31. 10. of holineſſe] that is, the holy garments, ſpecified in Exodus 28.
- 2 Verſ. 1. Ephod] deſcribed in Exod. 28. 6. &c.
- 3 Verſ. 3. beat-thin] or, ſpread abroad. wiers] or threds, of thoſe plates in the blew] or, in the midlt of (which the Greeke tranſlatheth with) the blew, &c. For the gold thred, was twiſted with the blew, and with every of the other colors, as is noted on Exodus 28. 6.
- 6 Verſ. 6. Beryl] ſee Exodus 28. 9.
- 8 V. 8. Breſtplate] whereof ſee Exodus 28. 15. &c.
- 10 V. 10. Smaragd] or, Emerald: ſee Exod. 28. 17.
- 12 V. 22. woven-work] Hebrew, worke of the weaver: ſee Exod. 28. 31. &c.
- 24 V. 24. twiſted] or wined: the Greeke addeth, and byſſe (that is, fine linnen) twined. See the notes on Exod. 28. 33.
- 27 Verſ. 27. ornaments] whereof ſee Exod. 28. 40.
- 28 Verſ. 28. goodly ornaments] This word is ſometimes uſed for the Bonnets themſelves, as in Ezek. 44. 18.
- 30 Verſ. 30. crowne of holineſſe] that is, holy crowne, or ſeparation, as both the Hebrew and Greeke ſignifieth: ſee Exod. 29. 6. and 28. 36.
- 34 Verſ. 32. ſo did they] This hath reſpect unto the charge before given, Exod. 25. 40. and for this cauſe, the particulars have beene repeated by Moſes, that all might ſee the care which hee and the workmen had, to make all things both for matter & forme, according to the patterne and commandment given of God. Such faithfullneſſe alſo was in Chriſt, Heb. 3. 2. & ought to be in all Chriſtians, concerning Gods heavenly ordinances in his Church, whereof theſe things were a patterne and ſhadow, Heb. 8. 5. 1. Tim. 6. 13. 14. and 5. 21.
- 37 Verſ. 33. baſts] or, baſes; as in Exod. 35. 11.
- 37 Verſ. 37. to be ſet in order] Hebrew, lamps of ordering, or, of diſpoſition, which the Prielt were to trim every day: ſee the notes on Exod. 27. 21. the Greeke tranſlatheth, lamps of burning.
- 38 Verſ. 38. of ſweet ſpices] In Greeke, of compoſition, that is, the compounded incenſe.
- 42 Verſ. 42. all the worke] or, all the ſervice; which the Greeke callieth Preparation, or Furniture.

V. 43. ſaw] or, viewed, as hee that was charged with the oversight of this whole worke, Exo. 25. 40. the worke] in Gr. worke. bleſſed them] that is, as Gods publique miniſter, pronounced a bleſſing from the Lord upon theſe workmen; ſee Gen. 14. 19. Herein Moſes was a figure of Chriſt, who will bleſſe them that faithfully obſerve the Commandments of God, 2. Tim. 4. 7. 8. for, who ſo is a doer of the worke, therein ſhall be bleſſed in his deed, Jam. 1. 25. Hereupon the Heb. Lay Worke is a great thing for Shechem (that is, the Divine preſence or Maieſtie of God in Chriſt) dwell'd not in Iſrael, until they had done the worke; as it is written, (in Exod. 39. 43.) AND MOSES SAW ALL THE WORKE, &c. AND MOSES BLESSED THEM. And how did hee bleſſe them? He ſaid unto them, The Lord vouchſafe that the Divine preſence (Sheweth) may dwell in the worke of your hands. And ſo came to paſſe: as it is ſaid (in Exod. 40. 34.) And the cloud covered the Tent, &c. and the glory of the Lord filled the Tabernacle. R. Elias, in Reſponſe docum. b. fol. 420. a.

CHAP. XL.

1. The Lord commandeth the Tabernacle to be reared, 4. and things to be ſet in order therein. 8. and the Court to be ſet about it. 9. The Tabernacle and all the veſſels thereof, the Altar and Laver, to be anointed with oyle. 12. Aaron and his ſonnes to be waſhed, clothed, anointed, ſanctified. 16. Moſes abſegeth, and reareth up the Tabernacle. 21. candle in the Arke, 22. placeth the Table, 24. and the Candleſtick, 26. and the golden Altar. 29. and the brazen Altar, 30. and the Laver, 33. and reareth up the Court. 34. A cloud covereth the Tabernacle, and Gods glory ſheweth it. 38. The cloud was on the Tabernacle by day, and fire by night continually.

And Iehovah ſpake unto Moſes, ſaying: In the day of the firſt month, in the firſt of the month: thou ſhalt reare up the Tabernacle, the Tent of the Congregation. And thou ſhalt put there, the Arke of the Teſtimony: and cover the Arke with the veil. And thou ſhalt bring in the Table, & ſet in order the order thereof: and thou ſhalt bring in the Candleſtick; and cauſe to aſcend, the lamps thereof. And thou ſhalt ſet, the Altar of gold, for the incenſe; before the Arke of the teſtimony: and put the hanging veil of the door, to the Tabernacle. And thou ſhalt ſet the altar of the burnt-offering, before the door of the Tabernacle of the Tent of the Congregation. And thou ſhalt ſet the Laver, between the Tent of the Congregation, and the altar: & ſhalt put water there. And thou ſhalt ſet the court, round about: and put the hanging veil, at the gate of the Court. And thou ſhalt take the oyle of anointing, and anoint the Tabernacle,

10 nacle, and all that is therein: and shalt sanctify it, and all the vessels thereof; and it shall be holy. And thou shalt anoint the Altar of the burnt offering, and all the vessels thereof; and shalt sanctify the Altar, and the Altar
11 shall be Holy of holies. And thou shalt anoint the Laver, and the foot thereof: and sanctify it. And thou shalt bring-neere Aaron and his sons, unto the doore of the Tent of the congregation: & wash them, with water. And thou shalt cloth Aaron with the garments of holiness: and shalt anoint him, and sanctify him; and hee shall minister in the
12 priests office unto me. And thou shalt bring-neer, his sonnes; & clothe them, with coats. And thou shalt anoint them, as thou didst anoint their father; and they shall minister in the priests office unto me: and their anointing shall be, to be unto them, for an eternall priesthood, throughout their generations. And Moses did, according to all that Iehovah commanded him, so did hee.

17 And it was in the first month, in the second yeere, in the first (day) of the month: the Tabernacle was reared up. And Moses reared up the Tabernacle, and set the sockets thereof, and set up the boards thereof, and put in the bars thereof: and reared up the pillars thereof. And hee spread abroad the Tent, over the Tabernacle; and hee put the covering of the Tent upon it, above: as Iehovah commanded Moses.

20 And hee tooke, and put the Testimony into the Arke, and set the bars on the Arke: and put the Covering-mercy-seat, above, upon the Arke. And hee brought the Arke into the Tabernacle: and set up the veile of the covering; and covered the arke of the Testimony: as Iehovah commanded Moses.

22 And hee put the Table in the Tent of the Congregation; upon the side of the Tabernacle, Northward: without the veile. And hee set in order upon it, the order of bread, before Iehovah: as Iehovah commanded Moses.

24 And hee put the Candlestick in the Tent of the congregation; over-against the Table, on the side of the Tabernacle, Southward. And hee caused the lamps to ascend before Iehovah: as Iehovah commanded Moses.

26 And hee put the altar of gold, in the Tent of the congregation: before the veile. And hee burned thereon, incense of sweet-spices: as Iehovah commanded Moses.

28 And hee set up the hanging-veile of the doore of the Tabernacle. And the altar of

the burnt-offering, hee put at the doore of the Tabernacle of the Tent of the Congregation: and offered upon it, the burnt-offering, and the meat-offering; as Iehovah commanded Moses.

30 And hee set the Laver, betweene the tent of the Congregation, and the altar: and put water there, to wash. And Moses, and Aaron, and his sonnes, washed thereat, their hands and their feet. When they went into the Tent of the Congregation, and when they came near unto the altar, they washed: as Iehovah commanded Moses.

33 And hee reared up the Court; round about the Tabernacle, and the altar, and set up the hanging veil, at the gate of the Court; and Moses finished the worke.

34 And the cloud covered the Tent of the Congregation, and the glory of Iehovah, filled the Tabernacle. And Moses was not able to enter into the Tent of the congregation: because the cloud dwelt upon it: and the glory of Iehovah, filled the Tabernacle. And when the cloud was taken-up, from over the Tabernacle; the sonnes of Israel journeyed in all their journeyes. But if the cloud were not taken-up: then they journeyed not, till the day that it was taken-up. For the cloud of Iehovah was upon the Tabernacle by day; and fire was on it by night: in the eyes of all the house of Israel, in all their journeyes.

Annotations.

1 [In the day] to wit, the first day: so the Greeke explains it, *In the first day of the first month, in the new Moone.* Among the Iewes, the months of the yeere, were the months of the Moone: as their yeeres were the yeeres of the Sunne: *Matimay* in treat. of *Shifing the new Moone*, chap. 1. And all new Moones (or first dayes of the Moneths) were solemn feasts unto Israel, Numb. 28. 11. 14. Psalm. 81. 3. This (which was the first Moneth of the second yeere, after their coming out of Egypt) was solemnized the first day, by the rearing up of the Tabernacle, here described; which being done, the *Princes of Israel*, brought offerings of *wagons and oxen* for the service of the Tabernacle; & other offerings for the dedicating of the Altar, which solemnity dured twelve dayes, Num. 7. On the *fourteenth day of this month*, the Israelites kept the feast of the Passover in the wilderness, Num. 9. 1. 2. 3. The new Moone following, which was on the first day of the second month, the Israelites were numbered, and their Tents set in order four-square, round about the Tabernacle, Numb. 1. 1. 2. &c. and 2. 2. 3. &c. and all unclean persons, were put out of the Campe, Num. 5. 2. 3. 4. On the twentieth day of that month, the Cloud removing,

the Tabernacle now reared up, was then taken downe againe, and the Israelites took their journeyes out of the wilderness of *Sinai*, Num. 10. 11. In the meane space, God by voice out of the most holy of the Tabernacle, taught *Moses* and *Israel* all those laws, for sacrificing, cleaning, and other religious duties, which are written in the whole book of *Leuiticus*, and the nine first Chapters of Numbers, Lev. 1. 1. &c. Num. 1. 1. &c. of the Congregation [or, of the meeting: where God met with his people, Ex. 25. 2. 2. & 30. 36. Elsewhere it is named the Tent of the testimony (or Tabernacle of witness)] Num. 9. 15. & 17. 7. 8. in the New Testament, Act. 7. 44. Rev. 15. 5. because the Tables of Testimony were kept in the Ark therein, Exo. 25. 16. and so the Greeke translates it in this place.

3 Ver. 3. *over the Arke* [that is, hide it from the eyes of men, by hanging the veil before it: which parted the most holy place from the holy. Hereupon it is called the covering veil, Num. 4. 5. The mystery of this veile is noted on Exo. 26. 33.]

4 Ver. 4. *the order* [or the disposition thereof, that is, the Shewbread; which was weekly to be set in two rows upon it: see Exod. 25. 30. The Gr. translates, *shall propose the proposition*, meaning the bread of proposition or shewbread; so called in Mat. 12. 4. *came to ascend* [that is, to burne; or shall light: see Exod. 25. 37. and 27. 20.]

5 Ver. 5. [Heb. *shall give*, which is used for *sitting, placing, disposing*, &c. often in this chapter, and elsewhere: see Gen. 1. 17. *hanging-veil*] or *covering-veil*: which hindered the people from entering or seeing into the holy places; see Exod. 26. 36.

6 Ver. 6. *Tabernacle of the Tent* [so called because the Tabernacle was overlaid, and covered with the Tent, as ver. 1. 9. & Ex. 26. 7. and so it was an overlaid and covered Tabernacle, signifying Gods Church, by his providence covered and protected. A like phrase is in Rev. 15. 5. *The Temple of the Tent of the Testimony* in *heaven* was opened. For *Moses* Tabernacle is also called a *Temple* (or *Palace*) as 1 Sm. 1. 9. and 3. 3. Psal. 27. 4. and 138. 2.]

7 Ver. 7. *there* [that is, *therein*, as the Gr. translates, *in it*; so to v. 30. See Exod. 30. 18.]

8 Ver. 8. *hanging-veil* [or *covering*: see Exod. 27. 16.]

9 Ver. 9. *ole* [whereof see Exo. 30. 23. &c. Levit. 8. 10. Num. 7. 1. *holy*] *Hebr. holiness*.

10 Ver. 10. *holy of holies* [Hebrew, *holiness of holiness*, that is, *most holy*; as that which hallowed the sacrifices: see Exod. 29. 37.]

11 Ver. 15. *eternall Priesthood* [so that their children after them should not need to be anointed, but administer by reason of this first unction of their fathers: onely the high Priests were anointed in the generations following, Lev. 4. 3. See the notes on Exod. 30. 33.]

12 Ver. 17. *second yeere* [to wit, after they were come out of Egypt; as the Gr. version here addeth for explanation: and as *Moses* speaketh in Num. 9. 1. *first of the month* [that is, the first day of it: as the first of the feast, Mat. 26. 17. is expounded, the first day of the feast, Mark. 14. 12. The Greeke faith, in the New Moone: see the Annotations on v. 2.]

13 Ver. 18. *The Tabernacle* [a visible signe of Gods presence, dwelling with, & governing his Church in

Christ, Levit. 26. 11. Ezek. 3. 27. 28. as it is said, *I heard a great voice out of heaven, saying: Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and he himselfe will be with them, &c.* Rev. 2. 1. 3. [or *fallen*: Heb. *given*, which is used for a firme setting or establishing, as is noted on Gen. 1. 17. This setting of the *sockets*, with the boards, bars, and pillars, signified the stability of the Church, and members thereof, grounded and established by faith in Christ, Esay 33. 20. and 14. 32. 1 Tim. 3. 15.]

19 Ver. 19. *the Tent* [in Gr. the *curtain*: which were of two sorts, some of white, blew, purple and scarlet, cunningly wrought with Cherubims, & coupled together: others, of Goats haire, Exo. 26. 1. 7. the covering both that of rams skins, and the other of Tachash skins, Ex. 26. 14. This tent & covering, shadowed the heavenly graces wherewith Christ and his Church in him are adorned, their uniting together by the Spirit, through faith & love, and their faile protection: though these things veiled and obscure. See the notes on Exod. 26.]

20 Ver. 20. *the Testimony* [the two tables of Gods law, Ex. 25. 16. *covering-mercy-seat*] a figure of Christ, in whose heart was Gods law; by whō our transgressions of the law are covered, and the word of grace from God cometh unto us: see Ex. 25. 17.

21 Ver. 21. *covered the Arke* [hid it with the veile hanging before it. A figure of Christs faith, veiling the divine things in him, till hee entered through it into the holy heavens, and opened a way for his Church thertinto, Heb. 10. 19. 20. Rev. 11. 19.]

22 Ver. 22. *the order of bread* [that is, the bread set in order, called in Gr. the *bread of proposition*, & so in Mat. 12. 4. but *Paul* nameth it, the *proposition of bread*, 9. 2. which we call *Shew-bread*; twelve cakes representing the twelve tribes, that is, all believers presented pure unto God in Christ: see Ex. 25. 30.]

24 Ver. 24. *the Candlestick* [a figure of the Law, which giveth light to his people standing before God in his Sanctuary, Psal. 119. 105. See the notes on Exod. 25. 31.]

25 Ver. 25. *to ascend* [that is, to burne and shine, as ver. 4. representing the seven Spirits of Christ, whereby (through the oile of his grace) his word shined unto his Church, Rev. 4. 5.]

26 Ver. 26. *Altar of gold* [figuring Christs mediation for his Church, whereby they and their prayers are presented as sweet odours unto God. See the notes on Exo. 30. These all being in the most holy, and holy places, hidden with veiles from the eyes of the people, signified the obscurity of the heavenly mysteries of the Gospel, before the veile of Christs flesh was rent, and the treasures of his grace more fully opened, Heb. 10. 1. Rom. 16. 25. 26. Ephel. 3. 5.]

29 Ver. 29. *the Altar of burnt-offering* [the brazen Altar, standing in the open Court, for all to see: whereupon the daily sacrifices (figuring Christs death and sufferings) were burned: to lead the Church unto the expectation of his body to be offered for us, and our bodies by him unto God, Heb. 10. 5. 6. 7. Rom. 12. 1.]

30 Ver. 30. *The Laver* [a figure of the sanctification of

of the Church, washed from their sinnes by the blood of Christ; that they may come neere unto God. Heb. 10. 22. Rev. 1. 5, 6. Tit. 3. 5.

33 Ver. 33. *It is a holy inclosure*, for the Church to be kept in pure; when they came to appear before God. And here was the finishing of the work of the Sanctuary: about which this erected, first the Tribe of Levi Num. 1. 50. and behind them the other tribes of Israel pitched their Tents in holy order appointed of God, in a four square forme (Num. 2.) which is the forme of the heavenly Jerusalem. Revel. 21. 16. which Tents were also holy, & might have no unclean person within them, Num. 5. 2. (as nothing that defileth, may be in the new Jerusalem, the Church of Christ, Revel. 21. 27.) and unto which Tents or camps, the earthly Jerusalem, *(the holy city, Neh. 11. 1.)* was answerable. For some open unclean, might not be in the camp or city: others though in the camp, might not come into the Lords Court, & of those in his Court, none entered into the Sanctuary but the Priests: and of them, none into the most holy of the Sanctuary, but the high Priest, once in the yeere. Heb. 9. 6, 7. because holiness becometh the Hail of the Lord. *for ever, Pla. 93. 5.* & the nearer they came unto him, the more they ought for to be sanctified, Lev. 10. 23. & 16. 23. &c. So after that Israel came into Canaan, and had there a temple, they had degrees of holy places: both of them are described by the Heb. thus: *I have camp, & move in the middle of it; the camp of Israel, which was in the camp [Num. 2.] the camp of Levi [Num. 1. 52.] and the camp of the Divine Majesty, which was in the close of the Court of the Tabernacle of the Congregation, and forward. And inseparable into them, in the ages following, from the gates of Jerusalem, unto the mountain of the Temple was at the camp of Israel: and from the gates of the mountain of the Temple, unto the close of the Court (which was the gate of Nicanor) was at the camp of Levi: and from the close of the Court and forward, was the camp of Gods Majesty. *Alaim, in Rabbinical, chap. 7. sect. 11.* Other like difference of holiness of places they also observe: which are to be mentioned elsewhere.*

34 Ver. 34. the cloud & testimony of Gods presence and approbation, who thus took (as it were) possession of the Tabernacle, to dwell therein amongst his people, but with an hiding of his glory & power. So when Solomon had builded the Temple, the cloud filled the house, then spake Solomon; *The Lord said, that he would dwell in the thick darkness, 1 King.*

8. 10, 12. But when Gods presence was with displeasure for the sins of the people, it was signified by a smoke filling the Temple, Pla. 6. 4. Rev. 15. 8. for smoke was a signe of anger, Pla. 18. 9. Elay 14. 31. *glorie* a signe of Gods glorious presence, who now came to dwell there, as he had promised, Exod. 25. 8. So in 2 Chron. 5. 14. and Ezek. 43. 4, 5. where it is opened by God himselfe thus; *Smoke of incense, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the sons of Israel for ever, &c. Ezek. 43. 7.* So the holy Jerusalem, hath the glory of God, Rev. 21. 11.

35 Ver. 35. *dwell* that is, *abode or continued*, and as the Gr. translatheth, *over-shadowed* it. And in that Moses could not now go into the tent, nor the priests into the Temple, 2 Chron. 5. 14 & 7. 2. it sheweth the weaknesse and unworthinesse of all flesh, to come into the presence of God: who therefore gave a Law, that the high Priest himselfe should not at all times come into the holy place within the veil, &c. that he died not, because God would appear in the cloud upon the Merits-seat, Lev. 16. 2.

36 Ver. 36. *journeyed in all their journeyes* that is, in the place where the cloud abode, there the sons of Israel pitched their Tents. All the daies that the cloud dwelled upon the Tabernacle, (whether it were a day or daies, or a moneth or a yeere) they rested in the Tents, and journeyed not, when the cloud was taken up, whether it were by day or by night, then they journeyed. At the mouth of the Lord they pitched their Tents, and at the mouth of the Lord they journeyed; they kept the charge (or watch) of the Lord, Num. 9. 17, 23. This token of Gods guidance and protection of his people, continued with Israel while they travelled in the wilderness: which grace, the generations following, remembered to the praise of God, Neh. 9. 19. Psal. 78. 14. & 105. 39.

38 Ver. 38. *the cloud of Iehovah* which in Thargum Ierosolimita is called, *the cloud of the glory of Shecinah* (the Divine presence) of the Lord. *and fire* [At evening, there was upon the Tabernacle as it were the appearance of fire until the morning: so it was alway; the cloud covered it (by day) and the appearance of fire by night, Num. 9. 15, 16. Hereby was figured the guidance and protection of the Church by Christ under the Gospel; whereof it is written, *The Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a Cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence, Elay 4. 5.*

The number of the Sections (or Lectures) in Exodus, are eleven: the verses 1209.
The middelt is at Exodus 22. 28.

24 MA 56

Exodus, the Law of Moses my servants, which I commanded him in Horeb, for all Israel; with the Statutes, and Judgements, Malach. 4. 4.

1. The Law is the knowledge of Sime, Romanes 3. 20.

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ANNOTATIONS

VPON

THE THIRD BOOK OF MOSES,

CALLED

LEVITICUS:

WHEREIN,
BY CONFERRING THE HOLY SCRIPTURES,
By comparing the Greeke and Chaldee Versions, and
Monuments of the Hebrewes: the Sacrifices, and other
legall Ordinances heretofore commanded of God, to the
Church of ISRAEL, are explained.

BY HENRY AINSWORTH.

HEB. 7. 19.

The Law made nothing perfect, but the bringing in of a better hope, by which wee draw nigh unto God.

HEB. 10. 14.

By one offering (CHRIST) hath perfected for ever, them that are sanctified.

HEB. 13. 15.

By him therefore, let us offer the sacrifice of praise to God continually: that is, the fruit of our lips, confessing to his name.



LONDON,

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at his Shop neere the ROYALL EXCHANGE. 1639.

ANNO-

THis third Booke of Moses, containeth the Law of Sacrifices, and rites concerning them : of Sacrificers, and their holy ministration in the Sanctuary: of the peoples sanctification, from all outward and inward pollutions : of religious actions to be done by the body of the Church, and all the members thereof, publickly and privatly : of the place where, and times when Gods worship was chiefly to be performed : with a confirmation of the whole Law, by promises and threatnings. All which God (speaking out of the Tabernacle in the wildeynesse) declared unto Israel, by the hand of Moses, in the first moneth of the second yeere, after their deliverance out of the land of Egypt : which was in the yeere from the creation of the World, 2514.

More particularly.



GOD teacheth Israel how to sacrifice their Burnt-offrings. Chap. 1

The Meat offering of flowres, cakes, wafers, and first fruits. 2

The Sacrifice of Peace-offrings, of the herd or flocke. 3

Sin offerings, for the Priest, Congregations, Rulers, and private man. 4

Trespass-offrings of sundry sorts, for faultie finnes. 5

Lawes more particularly touching the former sacrifices. 6

Lawes touching the Trespass offering; and Peace-offrings : Fat and Blood. 7

The consecration of Aaron and his sons, to the Priesthood. 8

Aarons first offerings for himselfe and the people, consumed by fire. 9

Aarons sons transgress, and are slaine of God. Lawes for the Priests. 10

The Law for cleane and unclean beasts, foules, fishes, &c. 11

Of a womans purification after childbirth. 12

Of discerning Leprosie and judging it, in men and in garments. 13

Of cleansing Lepers that are healed. Of Leprosie in houses. 14

Of the unclean by running issues, and their purification. 15

Of the high Priests service on Atonement day, to cleanse the Sanctuary, and reconcile the Church unto God once in the yeere. 16

The place of sacrificing. Against eating blood, torne things &c. 17

Against unlawfull copulations, idolatrie, and heathenish customes. 18

Sundry lawes for holinesse and righteousness, and against sins. 19

Punishments for idolaters, fornicators, and other the like. 20

Speciall holinesse and perfection, required in the Priests. 21

Uncleane priests may not minister. Sacrifices must be unblemished. 22

The solemne feasts at certaine times of the yeere. 23

Provision for Lamp oile; and Shewbread. A blasphemer is stoned. 24

Of the seventh (or Sabbath) yeere, and jubile with their rites. 25

Promises and threatnings, to confirme the Law of God. 26

A law concerning Vowes, devoted things, and tubes. 27

Ye shall be holy; for I Jehovah your God am holy. Lev. 19.1.



THE THIRD BOOK OF MOSES, CALLED LEVITICUS.

CHAPTER I.

1. God giveth by Moses, a Law unto Israel, touching the Burnt-offrings, 3, of the herd, 10, of the flocke, 14, of the fowles.



AND he called, unto Moses: and Jehovah spake unto him out of the Tent of the congregation, saying. Speak unto the sons of Israel, and say unto them; when any man of you, shall offer an oblation, to Jehovah: of the cattell, of the herd, and of the flocke, ye shall offer your oblation. If his oblation, be a Burnt-offering of the herd; let him offer it, a male perfect: at the doore of the Tent of the congregation, shall he offer it: for his favourable-acceptation, before Jehovah. And hee shall lay his hand, upon the head of the Burnt-offering: and it shall be favourably accepted for him, to make-atonement for him. And hee shall kill the yongling of the herd, before Jehovah: and the sons of Aaron, the Priests, shall bring-neere the blood, and shall sprinkle the blood upon the Altar round-about: which is by the doore of the Tent of the congregation. And hee shall slay the Burnt-offering: and shall cut it, into the pieces thereof. And the sons of Aaron the Priest, shall put fire, upon the Altar: and shall lay the wood in-order, upon the fire. And the sonnes of Aaron, the Priests, shall lay in order the pieces, the head, and the fat: upon the wood which is on the fire, which is upon the Altar. And the inwards thereof, and the legs thereof, he shall wash

in water: and the Priest, shall burne all upon the Altar; it is a Burnt-offering, a fire-offering, of a favour of rest, unto Jehovah.

And if his oblation be of the flocke: of the sheepe or of the goats, for a Burnt-offering: hee shall offer it, a male perfect. And he shall kill it, at the side of the Altar, Northward, before Jehovah: and the sons of Aaron, the Priests, shall sprinkle the blood thereof upon the Altar, round-about. And he shall cut it into the pieces thereof, and the head thereof, and the fat thereof: and the Priest shall lay them in order; upon the wood, which is on the fire, which is upon the Altar. And the inwards and the legs, he shall wash in water: and the Priest shall offer all, and burne it upon the Altar: it is a Burnt-offering, a Fire-offering, of a favour of rest, unto Jehovah.

And if the Burnt-offering, his oblation to Jehovah, be of the fowle: then hee shall offer his oblation, of turtle-doves, or of yong pigeons. And the Priest shall bring it neere, unto the Altar; and he shall cut-with-his-naille, the head thereof, and burne it on the Altar: and the blood thereof, shall be wrung-out, upon the side of the Altar. And he shall plucke away the crop thereof, with the feathers of the same: and shall cast it beside the Altar, Eastward; into the place of the ashes. And hee shall cleave it, with the wings thereof, hee shall not divide-it-asunder: and the Priest shall burne it, upon the Altar; upon the wood which is upon the fire: it is a Burnt-offering, a Fire-offering, of a favour of rest, unto Jehovah.

Annotations.

LEVITICUS this name the booke hath from the Greeke translation; because it chiefly treateth of the service and sacrifices, which the Levites used in the Tabernacle. The Hebrew name is of the first word of the booke *Vajikra*, that is, *And he called*. See the like noted upon Genesis and Exodus.

VER. 1. *And he* [namely the Lord] (whose glorie had filled the Tabernacle, Exo. 40.35. called unto Moyses. So the Greeke also explaineth it, and *Urbegum* Ierusalem thus, *And the word of the Lord called unto Moyses*. This booke is by the word *And*, joynted to the former, as a continuance of the historie. And here beginneth the 24. Section, or Lecture of the Law, whereof see Gen. 6.9. *called*. The last letter of this word in Hebrew is written extraordinarily small, wherein the Hebrew Doctors suppose some myserie to be implied. The manner of calling was by a voice from the Mercy-seat upon the Arke, Num. 7.89. Exod. 25.22. that being a figure of Christ, signified how God by him would teach *Israel*, how they should serve him in spirit and truth, Joh. 1.17. Heb. 1.1. And God spake not with a loud thundering voice, as he did on Mount *Sinai*; but with a soft low voice: which the small letter seemeth to imitate. The phrase *he called*, and Jehovah's name being mentioned after, is like that in Exod. 24. 1. *be said, come up unto Jehovah*. *Tar* [or as the Chaldee translatheth it] *Abonae*, where God and his people met at appointed times, as he promised, Exod. 25.22. and 35.36. In Greeke it is, *the Tent* (or *Tabernacle*) of *Tzibionae*: by which name, *Moyses* also calleth it, in Numb. 1.53. and Stephen, in Acts 7.44. As the Tabernacle principally figured Christ, Hebr. 9.11. Joh. 2.19.21. so God speaking now from it, who before had spoken on Mount *Sinai*, signified how in the last daies he would speak unto us in the *Sonne*, who by himselfe should purge our sins, Hebr. 1.1, 2, 3.

VER. 2. *offer an oblation* [or, an offering, or bring meate] *gift*: called in Hebrew *Kurban*, of *consuming* meate unto God: thereby the Greeke initially translatheth it *dona*, a gift; and so doth the holy Choit in Mark 7.11. Mat. 5.23. and 8.4. and 23.18. Hebr. 5.1. And to bring meate, to wet, unto God, is to offer unto him: for one of these, is used for another, as in 1 Chron. 16. 1. *they brought more Burnt-offering* for which, in 2 Sam. 6. 17. it is written, *And did all burnt-offerings*. These offerings under the Law, were figures of Christs offering, who gave himselfe for us, Heb. 10. and by whom we also present our selves a living sacrifice, holy, acceptable unto God, Rom. 12. 1. and doe draw nigh unto God, Heb. 7.19. and offer by him, the sacrifice of praise, not continually, Heb. 9. 11, 12, 14. and 13. 15. [or the legal sacrifices, could not make him that did sacrifice, to dwell, as pertaining to the conscience, Heb. 9.9. And to the wife among the Hebrewes doe acknowledge their ignorance concerning the truth of these mysteries, until the spirit from above be

powered out upon them: yet supposing that they signified the offerings which Michael offered of the fowles of the jist; as faith R. Menachem on Levit. 1. But unto us the Apostles have opened these parables, and shewed their full accomplishment by Michael, that is, Christ, Heb. 7. and 8. and 9. and 10. Rev. 12. 7. the *herd* [or, the *beaver*, or *Bull*], as the Chaldee expounds them. These cattell of the herd & flock, were the principall sacrifices, both among Jewes and Gentiles: as the law here, and *Balaams* historie, Numb. 23. 1, 14, 29. and heathen Writers manifest. *Homer*, *Euid.* 1. *flocke* [the word comprehendeth *sheepe* and *goats*, as is explained in verse 10. No beafts might be sacrificed to God, but these three sortes, *sheepe*, or *goats*: nor any fowles, but *turtledoves* and *pigeons*, vers. 14. These five kindes of living creatures, (which only might be offered to God) are of the most tame and meek, profitable and serviceable, harmlesse, lovable, &c. and so were fittest to signify the like things, in Christ and his people. God appointed not that men should be killed for sacrifices, (although the heathens and idolatrous Israelites sometimes killed such, Psalm. 106. 37, 38.) because as it was not possible that the blood of *Bulls* and of *Goats*, should take away sin, Hebr. 10. 4. so neither could the blood of men: but God (that is, Christ) was to purchase with his owne blood, Act. 20. 28.

VER. 3. *Burnt-offering* [called in Hebrew, *Ghoulah*, that is, an *Affusion*; in Greeke, *Holocaustum* (Hebrews 10. 6.) that is, an *whole-burnt-offering*: this was the first and principall sacrifice, where-with God was served every day by the Church of *Israel*, Num. 28. 3. The reason of the name is shewed on Genesis 8. 20. where also it appeareth that this kinde of sacrifice was not now first instituted, but observed from the beginning: and kept among the Gentiles, Numbers 23. 1, 2, 3. 2 Kings 3. 27. and 5. 17. The signification was of Christ, that through the eternal spirit, offered himselfe, unto God, Hebrews 9. 14. and 10. 8. 10. and of Christians, that present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service, Romanes 12. 1. There were five sorts of sacrifices ordinary, instituted of God: *Burnt-offerings* (commanded here) *Meat-offerings* (in Leviticus 2.) *Peace-offerings*, (in Leviticus 3.) *Sinne-offerings*, (in Leviticus 4.) and *Trespass-offerings*, (in Leviticus 5. 14. &c.) a male] to must all Burnt-offerings of beafts be, verse 10. but the like is not said of the fowles, verse 14. And by the Jewish canons, the fowles might be male or female; *Mainmay*, in *Mist*, towe 3. in *Maasib* *haleghanub*, (or treat. of offering the Sacrifice,) chapter 1. section 8. perfect] not having any deformitie, want or superfluitie of parts, without or withing; nor other corruption. The Greeke translatheth it, *without blemish*: see the notes on Exod. 12.5. and Leviticus 22.21. Thus are wee to understand the Prophet, when he saith, *Cursed be the deceiver, which hath in his flocke a male*, [that is, a perfect male] *and convert*, and sacrificeth unto the Lord a corrupt thing, Malac. 1.14. It

It figured Christs perfection in himselfe and ours in him, Heb. 9.13, 14. Ephel. 5.27. and teacheth unto honour God with our best things, and to serve him with a perfect heart, 1 Chron. 28.9. as the dove [within the court, where the Altar was, vers. 5. seeth this law explained in Leviticus 17.3, 4. &c. As it was the way of honour unto God, for the Offerer to bring his sacrifice himselfe into the Sanctuary, & not to send the Priest to take a beast out of his house and offer it for him: so the dove might also lead them unto Christ (who faith) *I am the dove of the sheepe*, Iohn 10.7. by whom we enter into the holy place, Heb. 10. 19, 20. His body was the true Tabernacle and Temple, called a greater and more perfect tabernacle, which the Lord pitched and not man, Heb. 9. 11. and 8.2. Ioh. 2.19.21. The Church was secondarily figured by the Temple and Tabernacle, Ephelians 2. 21, 22.

for his favourable acceptation] or, for acceptation of him; that hee and his offering may be favourably accepted of God. This sense, both the Greeke and Chaldee versions yeeld, also the old Latine: and the promise in vers. 4. confirmeth it; and the like phrase in Leviticus 23. 11. is so interpreted of all: the contrary whereof, is in Ieremy 6.20. *Two Burnt-offerings are not to favourable acceptation*: that is, they are not acceptable. And the Apostle exhorteth, *present your bodies a living sacrifice, holy, acceptable unto God*, Romanes 12. 1. Some take the words of this Law heere to meane, according to the good will of him that offereth; that he should not sacrifice to God by compulsion, but of his owne voluntary will, for God loveth a chearfull giver, 2 Corin. 9.7. In the former sense, it taught men to offer in the faith of Christ, without which it is impossible to please God, Hebrewes 11.6. and by faith, *Abel offered unto God, a more excellent sacrifice then Cain*, Hebr. 11.4.

VER. 4. *shall lay his hand* [or, impose his hand; and by hand seemeth to be meant his hands, as elsewhere is exprest, Leviticus 16.21. The man that brought the offering, was to lay or impose hands himselfe upon it while it was alive; thereby disburthening himselfe of sinne, and laying it upon the sacrifice, Leviticus 16.21. and testifying his faith in Christ the true sacrifice to be slain for him. The Hebrew Doctors say, *All oblations of beafts, which a particular person offereth either of debt or voluntarily, he layeth hands on them whilst they are alive; except it be the first-borne, and the tithe, and the Passover. All doe impose hands, excepting the deafe, the sole, and a child, and a servant, and a woman, and the blinde, and the stranger. Neither may a messenger impose hands, for there is no imposition but by the owners; as it is written, AND HE SHALL LAY HIS HAND; not his wives hand, nor his servants, nor his messengers. First that bring the sacrifice, all doe lay hands upon it, one after another, not all together. Who so dyeth, and leaveth oblations, burnt-offering, or peace-offering; his boye if he bring the same; and lay hands upon it, &c. There is no imposition of hands on the sacrifices of the Congre-*

gation, save twice; on the scape Goat, Leviticus 16. 21. and the Sinne-offering, Leviticus 4.15. They lay on no hands but in the court: if they doe it without the court, they must lay on hands again within. And in the place where they impose hands, they kill it. And the killing is immediately after the imposition. And hee that imposeth, must doe it with all his might, with both his hands upon the head of the beast, not upon the necke or sides: and nothing may be betweene his hands and the beast. He layeth his hands betweene the two horns, and confesseth upon the sinne-offering, the iniquity of sinne: and upon the trespass-offering, the iniquity of trespass: and upon the burnt-offering he confesseth the iniquity of doing that he should not, and not doing that he ought, &c. *Mainmay*, in treat. of offering sacrifices, Chap. 3. *Seftim* 6.8.9. &c. But as for sacrifices of fowles (ver. 14.) there was no charge to impose hands on them: *Mainmay*, *ibidem*, *Seft. 7.* *make atonement*] or, expiate, *make reconciliation*, which is usually meant in regard of mans sinne, and Gods wrath for the same, Leviticus 4.20. &c. The Hebrew *Capper*, signifieth covering; not as with a garment (which may easily be taken off,) but as with plaister that cleaveth, Genesis 6.14. and is applied to the covering, that is, the appeasing of an angry countenance, Genesis 32.20. and so for the anger of God, which is appeased by the burnt-offering of Christs body, for he is the *Atonement* (or, *Reconciliation*) for our finnes: *Dan*, 9.24. 1 John 2. 2. Hebr. 10.8.10. Thus the Burnt-offering was for atonement and remission of finnes, Iob 42.8. to weete, generall finnes, and such as often are unknowne to men, (as Iob offered burnt-offering, saying, *it may be that my finnes have sinned*, Iob 1.5.) Whereas for speciall finnes, there was a speciall sacrifice and sinne-offering, Leviticus 4. And both the Burnt-offering, and Sinne-offering are joynted in Christs offering up of his owne body for us, Pl. 40. Hebr. 10.5.6. &c. Also Burnt-offerings were given in signe of thankfulness to God, and to be tokened an new creature and holy life, Plam. 51. 19, 20. and 66.13, 14, 15. Genesis 8.20. For this cause the Burnt-offering is first taught, as being the principall and most common, offered daily for the Church; and when other sorts of sacrifices were brought, this burnt-offering was alwayes one; See Levit. 9.8. 12.15, 16. and 12.6. and 14. 19, 20. and 16.15, 14. Numb. 6.10, 11. and 7.15, 16. and 29.2. Iudg. 20.26.

VER. 5. *he shall kill* [in Greeke, *they shall kill*: meaning the Priests or Levites. For whereas it followeth, *the sonnes of Aaron the Priests, shall offer the blood*; this killing is not restrained to them as the offering of the blood, but might be performed also by the Levites; that were given to helpe the Priests in their service, Num. 8.19. So though the Priest killed, in 2 Chron. 29.24. yet the like is said also of the Levites, that they killed, and the Priests sprinkled the blood from their hands; and the Levites sined, 2 Chron. 35.10, 11. Also in 2 Chron. 30.17. *The Levites had the charge of the killing of the Passover*. This killing therefore, and the laying after mentioned in ver. 6. was not strictly tied

to the Priests office, as some other things were, in Numb. 3.10. So in the Hebrew Canons they say, *The killing of the holy things may be done by strangers, [such as are not of Aarons seed,] even of the most holy things;* whether they be the holy things of a particular person, or of the congregation: *Maimony in Birk hamikdash, Chap. 9. Sect. 6.* The place of killing was on the North side of the Altar, viz. And the Jews have a tradition, that the morning sacrifice was killed at the *North-east*, and the evening sacrifice at the *North-west*, that it might be over against the *Sheme*: *Maimony in Talmud (or treat. of the Daily Sacrifice), chap. 1. Sect. 11.* The slaying of the sacrifices, figured the death of Christ, of whom it is prophesied, *Messiah shall be cut off, (or slain) Daniel 9.26. for, without shedding of blood, there is no remission.* Heb. 9.22. It figured secondly, the mortifying of Gods people, by his Word, Spirit, and participation of Christs afflictions; as, *Mortific (or kill) therefore you members which are upon the earth, Colossians 3.5; and If ye through the spirit die mortific the deeds of the body, ye shall live, Roman. 8.13.* whereby is meant a ceasing from sin, 1 Peter 4.12. And, *For thy sake, we are killed all the day; we are accounted as sheep of slaughter, Rom. 8.36.* *Youngling of the herd* that is, the young bull, or calf, as the Greeke translatheth it: *Hebrew, some of the herd:* see Genesis 18.7. In Mich. 6.6. such sacrifices are called *lambs of sheeps*, that is, young bulls, or bullocks of the first year, not older: see the notes on Exodus 12.5, and 29.1. *before Jehovah* in the court of the Sanctuary, where all sacrifices must be slain, Lev. 17.3, 4. and unto God only, not to creatures: for he that sacrificed to any, save unto Jehovah only, was utterly to be destroyed, Exodus 22.20. *bring new* unto the altar: or offer it, this immediately, and out of the court it might by no means be carried. *The blood of the holy things, that goeth out of the court, becomes unallowable for sacrifice; and though they bring it in again, they sprinkle in the altar, it is not acceptable:* faith *Maimony*, in treat. of holy things polluted, chap. 1. Sect. 35. *sprinkle* for, as the Greeke translatheth, *pour-in*; for the original word signifieth a pouring on with sprinkling; and this was in large measure, that the corners of the Altar were filled with blood, Zach. 9.15. Therefore the Jewish canons say, that the sacrificers were to endeavour to receive all the blood; and the sacrificers of which least blood was received then sufficed for the sprinkling, the blood was not justified. When the Priest took the blood in the bowl, he sprinkled thereof two sprinklings, up to the two corners of the Altar *occasionally*, on the north-east bone, and on the south-west bone. And this must be so thick, that by the twice sprinkling, the blood may be found on the four sides of the Altar, as it is written (Leviticus 1.) **ROUND ABOUT.** And the rest of the blood, is poured as the bottom of the Altar on the south side. *Maimony treat. of offering the sacrifices, Chap. 4. Sect. 8, and Chapter 5. Sect. 6.* This sprinkling had a foreshadowing of the sprinkling of the blood of Iesu Christ, 1 Peter 1.2. Hay 52.15. And unto this rite of pouring the

blood at the bottom of the Altar, (commanded in Leviticus 4.7.) that mystery hath reference, of the *saules* of them that were slain for the word of God, *seene under the Altar, Rev. 6.9.*

Ver. 6. *he shall* [the Greeke translatheth, *they shall* 6 *slay*; it is meant of the Priests and Levites which were to all the Priests in offering all burnt sacrifices, 1 Chron. 23.31. as before they helped to kill, ver. 5, and as appeareth, by 2 Chronic. 29.34, where the Priests were too few, and not able to slay all the burnt-offerings; therefore their brethren the Levites helped them. The Priest also had the skinn of the burnt-offering which he offered, Leviticus 7.8. *They slayed not until the blood was sprinkled:* faith *Maimony*, treat. of offering the sacrifices, ch. 5. sect. 18. This slaying signified also the afflictions of Christ and his people, Mic. 3.3. Matth. 27.28. and the opening and making bare of the mystery of Christ by the Gospel, Gal. 3.1. *the pieces thereof* the natural pieces, or members (as the Greeke translatheth it,) as head, breast, legges, &c. it might not be a confused or disordered mangling. The manner of it, *Maimony* sheweth particularly, in his laid treat. of offering sacrifices, chap. 6. where he mentioneth the cutting off of the head first, then of the legges or thighes, of the fore feet, and of the hinder feet, of the breast, of the sides, of the necke; of the Cane (or channell bone) of the shoulder, of the Chine (or backe bone), and of the Rump. The Liver was laid hanging on the right side; the heart and the lunges, on the channell bone; the milt, on the left side; and the kidneyes on the rump. And to this question, *why the greater members were not cut into small pieces?* he answereth, *because it is written, he shall cut it into pieces thereof, and not, shall cut it into pieces.* The Chaldee also here translatheth, *hee shall divide it by the members thereof.* From this custome of dividing the sacrifices, it seemeth the Greeke interpreters thus translated and expounded the words of God to Kain; *If thou offer aright, and dostest not aright, hast thou not sinned?* Genesis 4.7. It figured the worke of the Ministry in the Church, rightly dividing the word of truth, 2 Tim. 2.15. and to preaching the Gospel, that before mens eyes Iesus Christ may be evidently set forth, and as it were crucified among them, Gal. 3.1. Eia. 66.21. It also signified the effect of Gods word in us, piercing even to the dividing-asunder of the soule and spirit, of the joynts and marrow, and a discerning of the thoughts and intents of the heart, Heb. 4.12.

Ver. 7. *put fire* [Hebrew, *give fire*] This may be understood of making and ordering the fire, which was continually nourished upon the Altar, Levit. 6.12, 13. and which at first came downe from heaven, Levit. 9.24. But the Hebrew Doctors, from these words say, *although that fire came downe from heaven, it is here commanded to bring common fire, Maimony, treat. of the Daily oblation, Chap. 2. Sect. 1.* It figured the continuall ministrations of the Spirit, by Christ and his ministers preaching of the Gospel, Matth. 3.11. Gal. 3.5. Jer. 23.29. and especially the preaching of the Croffe, and afflictions of Christ and his people, Gal.

Gal. 6.12, 14. 1 Pet. 4.12, 13, 14. *Lay the wood* of this ordering, see the notes on Levit. 6.12. Moreover, the wood (as also the salt) for all sacrifices, was to be the Congregation publique; and no particular person, might bring salt or wood for his oblation, from his own house: faith *Maimony*, in treat. of things forbidden to come on the Altar, chap. 5. sect. 13. Hecrupon publique order was taken in Nehem. 10.34, and 13.31. for the Wood-offering (or Korban) to have it brought into the house of God, at times appointed. The Hebrew Doctors say, that in the month Ab (the fit month, which we call Italy) they beere wood for the Korban (or offering) *they beere ben Aziel, in Orach chajim.*

8 Ver. 8. *the pieces* [When they had cut in pieces, the burnt-offering, they brought all the pieces to the foot-stall (of the Altar) and salted them there, (as is commanded, Levit. 2.13. Ezek. 43.24.) Afterwards, they laid all the pieces on the top of the Altar. Then taking away the sinew that shanke, (whereof see Gen. 32.32.) on the top of the Altar, they threw it upon the altar which were in the midst of the Altar. Then sprinkled (or stroved) they all the pieces upon the fire, as it is written (in Deut. 12.17.) **OF THE FLESH, AND OF THE BLOOD:** even as the blood was sprinkled, so all the flesh was sprinkled. And after they were sprinkled, they laid them in order againe upon the fire, as it is written, (Levit. 1.12.) And the Priest shall lay them in order. *Maimony*, treat. of offering the sacrifices, ch. 6. sect. 4. This dividing and laying by pieces on the Altar, was observed in all Burnt-offerings, see Exod. 29.17, 18. 1 King. 18.23, 33. Levit. 8.20, 21, and 9.13. *the fat* The Hebrew Priest, is used only here, and in ver. 12. and in Levit. 8.20. and is thought to be the fat-cake, or midriffe, that parteth the intrails. The Greeke and Chaldee both translate it, fat.

9 Ver. 9. *in water* [not in wine, nor in any mixture, or other liquor. And the浸ards they washed not less than three times: faith *Maimony*, in treat. of offering the sacrifice, chap. 6. sect. 6. The washing of the inward, and of the legs (or the feet, as the Greeke translatheth) signified our purification by the spirit of Christ, sprinkled in our hearts from an evil conscience, and washed in our bodies with pure water, Ezek. 36.25. Heb. 10.22. *He that is washed, needeth not, face to wash his feet*, John 13.10. *the Priest* [Mibael, (that is, Christ, Revel. 12.7.) he is the great Priest that is on high; and he offereth the soules of the just, like the daily offerings made by fire: faith R. Menachem on Levit. 6. (shall burne) to sweet, as perfume, as the word impleth. It burned upon the Altar, all night, until the morning, Levit. 6.9. Howbeit, they offered no offerings, but by day; as it is written, (Levit. 7.38.) *In the day that be commanded the families of Israel to offer, &c. in the day, and not in the night.* Therefore they lay no sacrifice, but by day, nor sprinkle any blood, but in the day of the killing: but the sacrificers whose blood is sprinkled by day, they burne their fat, &c. all the night; and so the members of the burnt-offering, they burne them in the night, &c. *Maimony*, treat. of offering the sacrifice, chap. 4. sect. 1, 2. This burning of sacrifices, signified the consecrating of Christ through afflictions

and sufferings; and the like fiery trials which his people must undergoe: Hebrews 2.10, and 13.11, 12. 1 Pet. 4.1, 12. Zachar. 13.9. *For every one shall be salted with fire, and every sacrifice shall be salted with salt, Mark. 9.49.* It figured also the worke of Gods spirit, Matth. 3.11. it is] or it shall be: these words, *it is*, are added also in the Greeke version, and rightly from the 13. and 17. verses following. *of ref*] that is, of sweet incense, as the Greeke translatheth. The Chaldee expoundeth it, *which shall be received with favourable acceptance before the Lord.* See the notes on Genesis 8.21. It figured the sweet favour of Christs sacrifice, (and of ours in him) unto God, Ephesians 5.2. Romans 12.1. 1 Pet. 2.5. For as a sweet smell refresheth and quieteth the senses, so Christs oblation appealeth Gods spirit. Therefore the Priest also prayed for the offering, (figuring Christs mediation) and so by prayer and oblation pacified Gods wrath, as appeareth by Job 42.8. where God said, *Go to my servant Job, and offer up for you seven a burnt-offering, and my servant Job shall pray for you, for I will accept his face: lest I deal with you after your folly.* So *Darius* ordained that beasts should be given the Jewes, for the burnt-offerings of the God of heaven, that they might offer sacrifices of rest, unto the God of heaven, and pray for the life of the King, and of his famer, Ezra 6.9, 10.

Ver. 10. *sheepe*] or, *young-rammes*, which the Greeke here translatheth, *lambs*. They were of the first year, Exod. 29.38. For the Hebrew *Chesb*, (called also *Cheser*, Levit. 4.32. whereupon the Dutch *Schap*, and English *Sheep*, by transplacing the letters, is derived,) wherefore these are spoken of in the Law, are sheepe of the first year. And wherefore *Ajl* or *Elim* (*Rammes*) are mentioned: they are males of the second year: faith *Maimony*, treat. of offering the sacrifice, ch. 1. f. 14. These also figured Christ the lambe of God, Eia. 53.7. John 1.29. *or of the goats*] the law expreth severall kinds by themselves: hereupon the Hebrews gather, it may not be a beatt of divers kinds, part like a sheepe, and part like a goat: nor borne of such mixture, nor like another kind, as if a sheepe bring forth her young like a goat, or a goat like a sheepe; it is not lawful to bring such a beatt upon the Altar: *Maimony*, in *Issure Mizbeach*, chap. 3. sect. 4, 5, &c.

Ver. 11. *the side*] or, *the thigh of the Altar*, and to upon the ground, as the Altar standeth: whereupon the Hebrew canons say, *That if a Beest be hanged up, and killed in the eye of the Court, it is polluted.* *Maimony*, treat. of holy things polluted, chap. 1. sect. 16. In killing the daily Burnt-offerings of the Church (mentioned in Numbers 28.3.) they bound the Lambe, and laid his head to the South, his face to the West; the stayer stood on the East side, with his face to the West. The morning sacrifice he killed by the North-west borne of the Altar, the evening sacrifice, by the North-east borne. Talmud Bab. in *Tamidin*, chapter 4. *Northward*] on the North side of the Altar; which is also to be understood of the

1. The congregation offerings were three; the meat and fleece (Levit. 23, 10, 11.) the two meat-offerings (Levit. 23, 17.) and the Shew-bread made every week (Levit. 24, 5.) This (Shew-bread) came not on the Altar, but was all eaten by the Priests. The particular priest Meat-offering were nine: and all of them came to the Altar; 1. The poor man's Meat-offering for sin (Levit. 5, 11.) 2. The Levitical-offering (Num. 5, 15.) 3. The Meat-offering of Initiation, which every Priest offered when he put on into his service (Leviticus 8, 26, 25.) 4. The Meat-offering which the high Priest offered every day (Levit. 6, 20.) 5. The Meat-offering of the flour 6. The Meat-offering baked on a plate; 7. on a prime-pate; 8. in an oven; 9. on majors (all mentioned in Levit. 2.) and all these five kinds came for sinners, or for voluntary offerings; Maimony, treat. of Offring the Sacrifices, chap. 12, sect. 1, 3, 4. The *Mishnah* or Meat-offering was primarily a figure of Christ his oblation, who gave himself for us, an Oblation and a sacrifice to God, for a sweet-smelling offering, Ephel. 5, 2. So the Apostle openeth it, in Heb. 10, from the 40. Psalm; *Sacrifice and Oblation (Mishnah) thou wouldst not, but a body hast thou prepared me, &c.* Alce when he said, *Sacrifice and Oblation, be thou offering, and offering for sin thou wilt not, &c.* thou said he, *Love I come to do thy will, O God, &c.* By the which will, we are sanctified, through the offering of the body of Jesus Christ once; Heb. 10, 5, 8, 10, 11. So that in the Oblation of Christ's body, this legal sacrifice was accomplished and ended: for it served all to expiate times; as the Lord saith, that the iniquity of *Eliab* house should not be purged with *Sacrifice* or *Mishnah* (Meat-offering) forever; 1 Sam. 5, 14; and as David sheweth, saying, *I, the Lord have sinned thee up against me, let him dwell* (that is, favourably accept) a *Mishnah*, (or Meat-offering) 1 Sam. 26, 19. Therefore when Christ himself was come, this Meat-offering ceased, as was foretold in Dan. 9, 27, *he shall cause the Sacrifice, and the Mishnah to cease*. Secondly, it figured the persons of Christians, who through him are cleansed and sanctified, to be pure oblations unto God, as it was prophesied, *They shall bring all a whole oblation for a Mishnah (a Meat-offering) unto the Lord*, as of all the Gentiles, &c. as the former of Israel bring a Meat-offering (a Mishnah) in a clean vessel, into the house of the LORD Eia. 68, 20. The accomplishment whereof the Apostle sheweth to have been by the purification of the Gospel of God, unto the Gentiles; and the *Oblation* in (Propheta) of the *Gentiles* which he says, *the Gentiles sanctified by the body of Christ*, Romans 7. Thirdly, it figured the fruits of grace, and good works that Christians are to performe to the Lord God and men. Towards God, by prayer and thanksgiving; as David saith, *Let my prayer be as incense before thee; the lifting up of mine hands, as the evening Mishnah (or Oblation)* Psal. 141, 2. So when the Lord told the Jewes, *I must accept a Mishnah (or Meat-offering) at your hands*, he said, *For in the offering of the Sinne, even in the offering of the Sinne, my name shall be great among the Gentiles; and in every place, incense shall be offered unto my name, and a pure Meat-offering*, Malach. 1, 10, 11. which is fulfilled, when men pray every

where, lifting up holy hands, as the Apostle teacheth, 1 Tim. 2, 8. Towards men also, good works, as sacrifices unto God, as it is written, *To do good and to communicate, forget not, for with such sacrifices God is well pleased*, Heb. 13, 16. So the benevolence sent from the Church of Philippi, to the Apostle, was an odour of a sweet smell, a sacrifice acceptable, well-pleasing unto God, Phil. 4, 18. Now because the Meat-offerings here prescribed, had oil and frankincense with them, whereas the Meat-offerings which the poor man brought for his Sin, was to have neither of both, Leviticus 5, 11. it seemeth the chief thing here figured, was the new creature, and holy estate which we have in Christ: that as our reconciliation unto God in Christ, was signified by the Burnt-offering, Lev. 1. so the sanctification of our persons and actions, and the acceptance of them before God, through his grace in Christ, was signified by this Meat-offering, *fine-floure* of wheat, Exod. 29, 2. Ezra 6, 9. 1 Chron. 21, 23. All the Meat-offerings were of *fine-floure*, except the *jealousie-offering*, and the *meat-offering*, (Numb. 5, Lev. 23.) which were of barley. And for the quantity, All Meat-offerings that were brought upon the Altar, not any of them was less than the tenth part (of an Ephah, as Levit. 5, 11. and 6, 20. that is, an Omer, as Exod. 16, 36.) The five Meat-offerings (mentioned in this chapter) that are brought for sin and voluntary sacrifice, may bring of them as much as be pleased, though 1000. tenth parts: but the Meat-offerings of the peace, and of the sinners, and of *jealousie*, and of Initiation, and the high Priest's Meat-offering, every one of them is but one tenth part, neither less nor more; saith Maimony, in treat. of Offring the Sacrifice, ch. 12, sect. 25. Also for the quality, as all things offered to God, were to be of the best, and without corruption, so the Meat-offerings. The flour might not be such as wherein worms bred, or made of worm-eaten wheat, nor mixt with oil that had a ranke smell, or ill taste, &c. Maimony, in *Issure mishnah*, c. 6, f. 1. *pure-oile* of Sol. Larchi noteth, that the oil was poured upon all of it; the frankincense was put upon part of it, on the one side. Other of the Hebrews also say; Every Meat-offering that is offered upon the Altar, must have oil and frankincense; Lev. 14, 10. for every tenth deale, and a handfull of frankincense, for every Meat-offering, whether it be of one tenth deale, or of sixte; for they bring not more than 60. tenth deales in one vessel. Except the *jealousie-offering*, and the *sin-offering*, (Numb. 5, 15. Levit. 5, 11.) for they have no oil nor incense; Maimony, treat. of offring the sacrifice, 12, f. 7. The flour of wheat signified the perfect and pure estate of Christ, and of all Christians (with their service) in him, purged from the brann of natural corruption, Heb. 10, 5. Eia. 68, 20. The oil signified the graces and comforts of the holy Ghost, whereby we serve God with plainness, Psal. 45, 17. Luke 4, 18. 1 Joh. 2, 20. 27. The frankincense shewed the sweet odour whereby they are acceptable to the Lord, Song 3, 6. Jer. 6, 20. Ephel. 5, 2. Romans 12, 1. The manner of making the Meat-offering of flour, is recorded to be thus; He that brought a tenth-deale of flour

(or

or many tenth deales, or according as he hath vowed,) and oile meat for the same: the flour was measured by the tenth-deale measure of the Sanctuary, and oile was put into a vessel, and afterwards the flour was put upon it. After that againe, other oile was put up on the flour, and the flour was mingled with it. After this, they put it into a ministring vessel, and then poured oile into it. And the oile which first they put, and the oile which they mingled it with; and the oile which they poured on it, all was a Log (or half-pint) for a tenth deale (of flour). And then they put the frankincense upon it. Maimony, treat. of Offring the sacrifices, chapter 13, section 5.

2 Veri. 2. the *finer* that is, one of the sons, as the words following do manifest, when it is said, and he shall take, meaning the Priest. *shall take* or *shall gather-up-with-the hand*, as the word properly signifieth. The flour was put into a ministring vessel, and sanctified therein, (Eia. 66, 20.) The Priest carried it to the Altar, and brought it to the Southward horn thereof, and combed all the frankincense into the one side, he took up a handfull of the flour and oile mixed, and put that handfull into a ministring vessel, and sanctified it therein. Then gathering up all the frankincense, he put it upon the oile handfull in the vessel, and set it upon the Altar, and salted it; and put it out of the ministring vessel, upon the five. Maimony, treat. of offring the sacrific. chap. 13, sect. 12. *burnt* resolve into fume or vapour, as the word signifieth; so Levit. 1, 9. and after often. *the memoriall thereof* that is, that is, that handfull with the incense, named a memoriall, because it called unto Gods remembrance, (this is spoken after the manner of men) his covenant to accept the service of faith, which his people offer to him by Christ. Hereupon it is said, *He remember all thy Meat-offrings*, Psal. 20, 4. and, *I by prayers and thine almes, are come-up for a Memoriall before God*, Acts 10, 4. So Nehemiah prayed, *Remember me, O my God, concerning this; and wipe not out my kindness; that I have done for the house of my God, &c.* and spare me, according to the greatness of thy mercie, Nehem. 13, 14, 22. On the contrary, the timor and jealousie offerings, had no oile nor incense because they were no offerings of memoriall, but such as brought iniquity to remembrance, which was not gracious, nor sweet smelling before the Lord, Numb. 5, 15. Levit. 5, 11. *of reff* the Greeke faith, of *sweet smell*; and consequently acceptable: as the Chaldee explaineth it, an *Oblation* that shall be accepted with favour before the Lord. See Leviticus 1, 9.

3 Veri. 3. *Arams* to eat the same, in the Sanctuary, Levit. 6, 16. This is to be understood of the Meat-offrings brought alone; but the meat and drink offerings added to other sacrifices, were not to be eaten, but burnt, and poured all upon the Altar; see the Annotations on Levit. 23, 13. *holy of holies* Heb. holiness of holiness; that is, most holy things. By this they are distinguished from other things, which the Hebrew Doctors call therefore, *leghi holy*, and which might be eaten out of the Sanctuary, but within the hof, and (in ages following) within *Ierusalem Maim*. treat. of offring sacrifices, ch. 10. sect. 5. and ch. 11. sect. 5.

Thus the Meat-offrings were in part for the maintenance and livelyhood of Gods Priests, Num. 18, 9, 10. and being given unto God, were most holy things, and figured the graces & good works wherewith we honour Christ, and relieve his poore Saints, which are holy and acceptable sacrifices unto the Lord, Phil. 4, 18. Heb. 13, 16. And being referred to Christ himselfe, as he by the oblation of his owne body was by our Meat-offring, Psal. 40, Heb. 10, it figured our communion with him, and participation of his death and resurrection, by faith; whereby he becometh unto us, the bread of God, the bread of life, that giveth us life for ever; Joh. 6, 32, 35. &c. And of him, his whole Church, (which are a royal Priesthood, 1 Pet. 2, 9.) are made partakers.

Veri. 4. *baked in* Heb. of *baking* (or *baube*) of the oven. They kneaded and baked it within the Sanctuary, (though the wheat was ground and sifted without,) as Maimony in the fore said Treatise sheweth; which is confirmed by Ezek. 46, 20. *This is the place where the Priest shall boile the Trespasing-offering, and the Sinne-offering, where they shall bake the Meat-offring, &c.* See also 1 Chron. 23, 28, 29, where the Levites were assistants to the Priests, in preparing the Meat-offrings. *unleavened* Heb. cakes of unleavenings; that is, altogether unleavened; signifying sinceritie and truth, 1 Cor. 5, 8. see the notes on Exod. 12. *mingled* The cakes were thus ordered: *The flour was mingled with oile, and kneaded with warme water: and baked, and broken in pieces, and put upon a ministring vessel: then frankincense was put upon it, but no oile poured on it, because it is written, mingled with oile.* Of every tenth part (of an Ephah) they made ten cakes: saith Maimony, treat. of offring the sacrific. chap. 13, sect. 8, 10. *or unleavened* Heb. and wafers of unleavenings, animated, &c. Of this, Maimony in the foresaid place, saith, And if they were wafers, the flour was kneaded with warme water, and the wafers animated with oile. And it seemeth unto me (saith he) that they were animated after the baking. There was brought a Log (or half-pint) of oile, for every tenth deale (of flour) and they were animated and animated againe, till all the oile in the Log was ended. This animating with oile, signified the graces of Gods spirit, as before is shewed, which the children of God should have within and without, so being both tempered and animated with the fame: of which the Apostle saith, *The animating which ye have received (of the Holy one) abideth in you*, 1 Joh. 2, 27. and, *He that establisheth us with you, in Christ, and hath animated us, is God*, 2 Corinth. 1, 21.

Veri. 5. on a pan, or on a plate, or slice, flat and smooth. Hereof Maimony (treat. of offring sacrific. chap. 13, sect. 7.) saith, *what differeth (Mishnah) the Pan, from (Machsheth) the Frying-pan?* The Frying-pan is but a lip (or edge) and the Pafte that is baked thereon is soft, and for that it hath a lip, it remaineth not. But the Pan hath no lip, and the Pafte that is baked thereon is hard, so that it runs not off. Moreover, the Pan and the Frying-pan were in the Sanctuary, and both of them vessels of ministration, and of the holy things; and the Oven of the Sanctuary was of metall. Maimony

shid.

chap. 12. Sect. 23. They signified vessels of Christian hearts, as, *My heart hath joyd* (Or boyed) *a good matter*, Eccl. Pil. 4.5.2. See the annotations on that Psalm.

6. Ver. 6. *pieces* [or parts,] *They baked it in the sanctuary, and cut it in pieces, and put the pieces into a ministring vessel, and then put upon it oil and frankincense, and carried it to the Priest, and the Priest carried it to the altar, and brought it to the south-west home, and did as is before noted on ver. 2. And for the manner of cutting, he doubled the cake into two, and the two into four, and divided it. And all the pieces were as big as a dove: and if they were greater or lesser, they would serve, *Ministry, idiom*, chap. 13. Sect. 12. 10. This cutting in pieces is to be understood also of the cakes baked in the oven, ver. 4. and in the Frying-pan, ver. 7. 8. and signified the same thing that the cutting in pieces of the Burnt-offering, Leviticus 1. 6. 12.*

8. Ver. 8. *he shall offer* [that is, the man that brings the gift, shall present or offer it to the Priest: to *Sol. Iarchi* expoundeth it, *the owner thereof shall offer it to the Priest, and the Priest shall bring it unto the Altar. Or, it shall be offered, to weat, by thee: as, he impured*, Gen. 15. 6. is translated, *it was impured*, Rom. 4.3. See also the notes on Gen. 2. 20. and 16. 14.

9. Ver. 9. *take up* [or, *lift up*], which the Chaldee translates *take up*; the Greeke, *take away*, *a meniall* [that is, an handful of the pieces thereof: see before, on ver. 6. and 2. *All Meat-offerings that are offered upon the Altar, he taketh an handful thereof, and brought it all upon the Altar: and the rest is given by the Priest, Ministry idiom*, chap. 12. Sect. 9. See an Exception, in Lev. 6. 23. of *oil* [Greeke of sweet smell, The Chaldee translates, *an offering that shall be received with favour before the Lord*.

10. Ver. 10. *H. h* [Hebr. *holiness* of holiness; that is, *most holy*: see ver. 3.]

11. Ver. 11. *thou shalt give* [except some thank-offerings, which were brought with leavened bread, Levit. 7. 13. *Leaven and honey are unlawful to be burnt upon the altar, and they are unlawful every whitt of them*, Levit. 2. 11. *But he is not guilty, except he burne them for an offering, or with an offering, and whether he offer them by themselves, or burne them mixed, he is in leaven for each of them by themselves. Ministry in Iffuz Mizbeach*, chap. 5. Sect. 1. *old leaven*] See the annotations on Exod. 12. 15. Leaven signified sin at all sorts, inward and outward, in doctrine and manners, Luk. 12. 1. Matth. 16. 6. 12. 1 Cor. 5. 5. *honey*, which for sweetness of salt, is contrary to fowle leaven; yet being eaten much, breedeth lothsome, and is not good, Prov. 25. 16. 17. but turneth to choler and bitterness. And being put into the fire, it boileth up in froth; whereupon some of the Hebrews take it to signify *pride*, *idolatrie*, *or war* not to be learned in any Fire-offering. R. Eliaz in *Rephub Chom* treat. of Humility, chap. 5. Both these forbidden in this oblation, signified the perfection of Christ, & of us in him. Among the heathens they used *honey*, in their sacrifices to the dead: *Eccl. 10. in Iphigen in Taurin*.

Bial Hattum (on this scripture) noteth, *that the evil conscience* (the corruption of nature in man,) *is like molten-leaven; and this is the reason why honey is forbidden, because the evil conscience is sweet unto a man as honey. And Sol. Iarchi saith, All fowle fruit is called honey. Sometime Leaven is used to denote griefe and affliction, as in Pal. 73. 21. my heart was leavened: which may have use here, that neither extremity of griefe as Leaven, nor of pleasures, as Honey, be in the Meat-offering of the saints, but a temperature and mediocrity. See 2 Cor. 13. 4. 9. and 12. 7. 10.*

Ver. 12. In the oblation [the word *Leaven* or *Wit*, is to be understood as in the former ver. or, *Of as the Greeke version hath. them*] *leaven* and *honey* though they might not come on the altar, yet came with the first fruits: *Leaven* is mentioned with the first fruits, Levit. 23. 17. and with thank-offerings, Lev. 7. 13. *Honey* is also among the first fruits, in 2 Chro. 31. 5. though there the Hebrew Doctors understand *Dates* which are sweet as honey: which may also be implied in the prohibition here, ver. 11. So *Sol. Iarchi* here expoundeth it saying, *first fruits of honey, as the first-fruits of figges and dates. Otherwise by them, may be meant the one of them, to weat, Leaven* (for Bees honey was not brought for first-fruits:) *as the theewer*, Mat. 27. 4. 4. that is, *one of them*, Luke 23. 39. 10. in his disciples, Matth. 24. 1. that is, *one of his disciples*, Mark. 13. 1. *Chazkoon* here expoundeth it, *he shall offer them to the Lord for a meat-offering: but not for an oblation on the altar. for a favour of rest* [in Greeke, *for a favour of sweet-smell to the Lord*: which the Chaldee expoundeth, *to be accepted in favour*. This the Hebrews understand strictly, and therefore say, *for a favour of rest thou must not make them ascend, but thou must make them ascend* (to burne) *as wood*. But to mingle them with any oblation, as *lin-offering*, *treaspasse-offering*, *meat-offering*, &c. was unlawful: and who so did it, was to be beaten. *Ministry in Iffuz Mizbeach*, chap. 5. Sect. 3. 4.

Ver. 13. *thou shalt salt* [or, *thou shalt season*], this the Priest was to doe, calling salt upon it, when it was brought to the altar, as is noted on ver. 2. *Salt* is of a herie nature, favoureth all meats, and preterveth from corruption, by the harpness thereof: and is therefore applied to the wholesome doctrine of the Gospel, reprooves, and wife seasoned words of grace, Matth. 5. 13. Col. 4. 6. and here to the salt of the covenant, which on our part is faith in midst of afflictions: wherefore our unregenerate estate, is likened to a childe new borne, and *not salted*, Ezek. 16. 4. *of the covenant* [which is a signe of the covenant of thy God: for thy salt], the covenant of grace was signified in Christ, which we by faith apprehend unto incorruption. We are therefore admonished, *Have salt in your salters, and have peace one with another*: Mark. 9. 50. Hereupon a covenant of salt, is used for an inviolable, incorruptible, and perpetuall covenant, Num. 18. 19. 2 Chro. 13. 5. Therefore in this sacrifice, the Hebrew doctors held salt to be necessary, that it were offered without fault, it was polluted

polluted: *Mainy*, treat. of holy things polluted, chap. 11. Sect. 16. *every oblation* [not the Meat-offerings only, but the Burnt-offerings, Eccl. 43. 24. and all other; as Christ saith, *Every one shall be salted with fire, and every sacrifice shall be salted with salt*, Mark. 9. 49. The Hebrew doctors say, *It is commanded to salt all offerings, before they ascend on the Altar*, (Levit. 2. 13.) *and thou shalt rubbing which cometh on the Altar without salt, except the wine of the drink-offering, and the blood, and the wood. And it is commanded to salt the flesh very fayne, as one would salt flesh to rest, that he turne the piece and salt it. The salt which they season all offerings with, is the Congregation, as the Word also is: and no particular man brings salt or wood for his offering, from his owne house. And they laid out the salt in three places; in the salt chamber, and on the fore-bank (of the altar), and on the top of the Altar. In the salt chamber they salted the skins of the holy things. Upon the fore-bank, they salted the members (or pieces of the sacrificer), and on the top of the Altar, they salted the handfull, and the frankincense, and the Meat-offerings that were burned, and the Burnt-offerings of fowle. *Mainy*, in Iffuz Mizbeach, chap. 5. Sect. 11. 12. 13. Therefore (saith *Bialhattum*) *salt* is three times mentioned in this verse, because they put on salt in three places: (forementioned.) The heathens retained a memoriall of this service, offering with their sacrifices, *meale* or *fowle* salted. *Homer lib. 1.**

14. Ver. 14. *Meat-offering of first fruit* [This seemeth to be meant of the *sheefe* (or *Omer*) of barley, whereof he speaketh againe in Lev. 23. 10. See the annotations there. So *R. Manachem*, and *Sol. Iarchi* here saith, the scripture speaketh of the *Meat-offering of the Omer* (in Levit. 23.) *green-eares of corne*] in Hebrew *Abib*, by which name the first month is called, Exod. 13. 4. for then barley was eared, and began to be ripe; as is shewed on Lev. 23. 10. The Greeke translates it *New fruits*, *parched* [for they dried them with the fire, in the green-eares, because else they would not be ground in the mill, for that they were moist, saith *Sol. Iarchi* on Lev. 2. ground-corne] or *small-braken-corne*: *Hebr. Gezer*, that is, *breaking* or *grinding*; which the Greeke translates *ore of grain*: The Chaldee, *broken-graines*: and *Sol. Iarchi* expoundeth it, *broken whittes* it is *musty*. *Ge* is (saith he) *maneth breaking and grinding; broken with the mill*, *of the full-eare* [or of the green-eare; called in Hebrew *Carmel* which, here, and in Levit. 23. 14. and in 2 King. 1. 42. is used for full-green-eares of corne; which the Chaldee expoundeth *ender*: elsewhere it is the name of a mountain, which was fruitfull with corne, 1 Kings 18. 42. and generally a fruitfull place is called *Carmel*, Elij. 32. 15. 16. and 29. 17. The *Fifth-fruits* chiefly figured Christ, by whom all the rest of the revenue is sanctified, 1 Cor. 15. 20. Rom. 11. 16. Ioh. 12. 24. the parching, breaking, grinding, &c. figured his suffering for us, being *bruised* for our iniquities, Elij. 53. 5. Whereby he was offered for a sweet favour unto God. And with him we are partakers in our measure, Rom. 8. 17. Col. 1. 2. 4.

15. Ver. 15. *thou shalt put* [Hebr. *thou shalt give*] (which the Greeke translates *thou shalt pour*) *oil*; which was according to other meat-offerings, a log of oil, & an

handfull of frankincense, signifying the graces of God in Christ and his members, and the sweet odour of his oblation for us. See more in the notes on Levit. 23. 10. touching this manner of service.



CHAP. III.

1. The Peace-offerings, of the herds, 6, and of the flocks, 7, either Sheep, 12, or Goat.

And if his oblation be, a sacrifice of Peace-offerings: if he offer it of the herd, whether it be male or female; he shall offer it perfect, before Iehovah. And he shall lay his hand, upon the head of his oblation: and he shall kill it, at the doore of the Tent of the Congregation: and Aarons sonnes the Priests, shall sprinkle the blood, upon the Altar, round-about. And he shall offer of the sacrifice of the Peace-offerings, a Fire-offering unto Iehovah: the fat that covereth the inwards, and all the fat that is upon the inwards. And the two kidneyes, and the fat which is upon them, which is upon the flanks: & the caule above the liver, with the kidneyes, he shall take-away it. And Aarons sonnes shall burne it on the Altar, with the Burnt-offering, which is upon the wood, that is upon the fire; it is a Fire-offering, of a favour of rest, unto Iehovah.

And if his oblation, for a sacrifice of Peace-offerings unto Iehovah, be of the flock: male or female, he shall offer it perfect. If he offer a Lamb, for his oblation: then shall he offer it before Iehovah. And he shall lay his hand, upon the head of his oblation; and he shall kill it, before the Tent of the congregation: and Aarons sonnes, shall sprinkle the blood thereof, upon the Altar, round-about. And he shall offer, of the sacrifice of the Peace-offerings, a Fire-offering unto Iehovah: the fat thereof, and the whole rumpe, it shall he take-off hard by the backbone: and the fat that covereth the inwards, and all the fat that is upon the inwards. And the two kidneyes, and the fat that is upon them, which is upon the flanks: and the caule above the liver, with the kidneyes, he shall take-away it. And the Priest shall burne it, upon the Altar: it is the bread of the Fire-offering unto Iehovah.

And if his oblation, be a Goat: then he shall offer it, before Iehovah. And he shall lay his hand, upon the head of it; and he shall kill it, before the Tent of the congregation: and Aarons sonnes, shall sprinkle the blood thereof, upon the Altar, round-about.

B b b And

- 14 And he shall offer thereof, his oblation; a
Fire-offering, unto Jehovah: the fat that covereth
the inwards, and all the fat, that
is upon the inwards. And the two kidneys
and the fat that is upon them, which is upon
the flanks: and the caule above the liver,
with the kidneys, he shall take away it. And
the Priest shall burn them, upon the Altar:
it is the bread of the Fire-offering for a favour
of sweet smell: all the fat is Jehovah's. It shall be an eternal
statute, for your generations, throughout
all your dwellings: any fat or any blood,
ye shall not eat.

Annotations.

1 **H**is oblation] his *qoblan*, which the Greeke
translateth his gift unto the Lord: so *qoblan*
is by the Evangelist expounded a gift, Mar. 7. 11.

Peace-offerings] or, Pay-offings: is Hebr.
a sacrifice of Payments, or of pacifications, or of perfecti-
ons, whereby men paid unto God Confession and
thanks for their peace and prosperitie, and for
his performing of mercies, and pacification, and
paid their vows; as is written, *Thy zones are upon
me, O God: I will pay confessions unto thee*, Psal. 56. 13.
and Peace-offerings, are upon me; this day have I
paid mine vows, Proverbs 7. 14. These sacrifices were
of sundry sorts, either for Confession (or Thankgiving)
Lev. 7. 11, 12, or for a Vow; or for a Voluntary
offering; Lev. 7. 16. Here, and usually in the
law, the word is *Shelamin*, as of many payments
or thanks, due unto God for his many benefits, as
David professeth, Psalme 116. 12, 14, 17, 18, but
in Amos 5. 22. it is used figurally *Shelamin*.
The Greeke often translateth it *Eirakia*, that is, a
Pacifying (or Peace) offering; but here and most com-
monly *Satzim*, a sacrifice of satisfaction. Offered unto
God for his salvation of men. The Chaldee hath,
the sacrifice of sanctification (or sanctifications): whether
because none but clean & sanctified persons might
eat of it; Levit. 7. 10, 20, or for sanctifying the
name of God by it. *Sat* is faith they are called
Peace-offerings, because they bring peace into the world:
as also became by them there is peace to the Altar, to
the Priests, and to the owners: that is, every of these
have a part in the Peace-offerings. *R. Menachem*
saith, it is of like meaning as that in Elay 4. 28.
He shall performe all my pleasure. The mystrie of
this sacrifice is opened in Hosea 14. 2. Take away
(Lord) all iniquity, and receive (or give) good: and
we will pay, the bullocks of our lips; which the
Greeke there translateth, the fruits of our lips: and
the Apostle likewise saith, By him (that is, by Je-
sus) is offered the sacrifice of praise to God continu-
ally, that is, the fruits of the lips, confessing to his name;
Heb. 13. 15. These Peace-offerings, were also gi-
ven when men in their troubles prayed unto God
for peace and salvation, Iudges 20. 26 and 21. 4.
Chronicles 21. 26. That as the Burnt-offering (in
Lev. 1.) signified our reconciliation to God by the
death of Christ, and the Meat-offering (in Lev. 2.)

our sanctification in him before God: so this
Peace-offering signified both Christs oblation of
himselfe, whereby he became our Peace and sal-
vation, Ephel. 2. 14, 15, 16 Acts 13. 47, Heb. 5. 9,
& 9. 28. and our oblation of praise, thanksgiving,
and prayer unto God in the midst of troubles,
temptations, and spirituall combats, which we fight
by faith in this life: so that we come boldly unto
the throne of grace, so we may receive mercy, and finde grace
to helpe in time of need; Heb. 4. 16. or female here in
it differeth from the Burnt-offering, which was to be
of the males only, Lev. 1. 3. By this distinction of
sexes, the Hebrews gather, that the beast which
was neither perfect male nor female, or both male
and female, though it had no other blemish, was
not fit for sacrifice: *Maimony in: Ilselei Mizbeach*,
chap. 3. Sect. 3. Spiritually we may apply this to
the state of the Church in Christ, in whom there
is neither male nor female, but all are one in him; Gal.
3. 28. And that God accepteth not only the sacri-
fice of Christ, but ours also in him. Heb. 13. 15.
perfect] in Greeke, without blemish: See Exod. 12. 5.
and Lev. 1. 3.

Ver. 2. lay] or, impose his hands, (in Greeke, his
hands,) to testify by this signe his faith in God
through Christ: see the notes on Lev. 1. 4. The
difference there and here, the Hebrew doctors
thinke to be this, that over the Peace-offering, there
was no confession (of times), but speaking words of
Praise (unto God) and that hands might be laid on, in
any place of the courtyard where he would, in the
place where it was killed. *Maimony* treat. of offering sacrifici-
es, ch. 3. Sect. 14. 15. he] that is, the Priest, or
some other Levite that kill it: see Lev. 1. 5. It might
be killed in any place of the Courte; (*Maimony ibi*,
chap. 5. Sect. 4.) and was not restrained to the
Northside of the Altar, as the Burnt-offering, Lev.
1. 11. For these Peace-offerings the Hebrews call
the lighter holy things; to distinguish them from the
Holy of holies, Levit. 2. 10. Sprinkle] according to
the manner observed on Levit. 1. 5. For the Burnt-
offering. It selfe also offering and Peace-offering, the sprinkling
of the blood of these three upon the Altar, was ever alike:
Maimony, treat. of offering sacrifici-
es, c. 5. Sect. 4. It figured the sprinkling of Christs blood, whereby
wee, our words and workes are sanctified before
God, 1 Pet. 1. 2. Heb. 12. 14.

Ver. 3. unto Jehovah] wholly burnt upon the
Altar unto the Lord. There were besides, of every
Peace-offering, the Breast and the right shoulder,
which were waved and heaved before the Lord,
and given the Priests to eat: whereof (see Lev. 7. 30,
32. &c. the other flesh of the Peace-offering, was
eaten by the owner that brought it, and his family
and friends, Lev. 7. 15, 16. the fat] or the sweet.
This sometime signifieth the best of all things (as
is shewed upon Gen. 4. 4.) and to teacheth to offer
the best unto the Lord: sometime it signifieth un-
belief, dullnesse, and hardnesse of heart, (as fat
is without sense,) Psal. 119. 70. Ait. 28. 27.
so the fat consumed in the fire, signified the tak-
ing away of our corruption by the spirit of
Christ. And the kidneys, (which are the
seat of lust) not the heart or braines (which
are

are the seat of wisdom and understanding) were
likewise burned; to teach mortification of our
members which are on earth, fornication, unclea-
nesse, inordinate affection, &c. Colos. 3. 5. See
the notes on Exod. 29. 13.

Ver. 4. which is] understant againe, the fat which
is upon the flankes, or as the Greeke and Chaldee
interpret it, upon the thighs: so the Hebrew doctors
expound it as a distinct fat from the former, and
say it was the fat which is in the roots of the thighs, in
the flankes. *Maimony*, treat. of forbidden meats, ch.
7. sect. 6.

Ver. 5. shall burne it] The order of offering this
sacrifice was, the Priest killed it, and sprinkled the
blood, and stayed it, and took out the inwards. After-
wards he cut in pieces the flesh, and separated the breast
and the right shoulder. (Levit. 7. 30, 32.) and put the
inwards with the breast and shoulder, into the owners
hands. And the Priest put his hand under the owners
hands and waved all before the Lord, on the East side.
And if it were a Thank-offering (Levit. 7. 12, 14.) he
took of the bread that was brought therewith, one cake
often, and laid it with the breast, shoulder, and inwards,
and waved all upon the owners hands. First he laid the
fat upon the owners hands, then the breast, and the flankes
above. And the two kidneys and the caule of the liver,
above them. And if there were any bread, he laid
it above, and so waved all. After that, he salted the in-
wards, and burned all upon the Altar: but the breast and
the shoulder, were eaten by the Priests; and the remnant
of the Peace-offering was eaten by the owners. But the
Priests might not have the breast and shoulder, till the
inwards were burned. Likewise the bread waved with
the Thank-offering, was eaten by the Priests; and the rest
of the bread, by the owners. If two brought a peace offering
in partnership, the one of them waved it, by leave of his
fellow: and if they were 100, one waved for them all.
If the owner of the sacrifice were a woman, she waved it not,
but the Priest. A woman never waved, save only in the
offering of jealousy (Numbers 5.) and of a Nazirite,
(Num. 6.) *Maimony*, in treat. of offering sacrifici-
es, 9. Sect. 6. 7. &c. upon the Burnt-offering] that
is, laying it on the altar after the Burnt-offering;
for that always had the first place. *Sat. Larchi* here
saith; this sacrifici-
es, that the daily Burnt-offering, was
before any other oblation. It signified, that we are
first to be reconciled unto God by the death of
Christ, apprehended of us by faith, before any obla-
tion of ours can be acceptable to God. offering
Greeke, of sweet smell: in the Chaldee, an offering
which shall be received with favour, before the Lord.
See Levit. 1. 9. Hebray Gods acceptance of us,
and of our service, prayers, thanksgiving, &c. in
Christ, was signified, Heb. 13. 15, 16.

Ver. 6. of the flocke] (sheepe or goats as after is ex-
plained: but here is no mention of fowles, as was
before the Burnt-offering, Levit. 1. 14. The Hebrews
say, Peace-offerings are brought of sheepe, and of goats,
and of beeves, of males or of females, of great or of small:
but no fowles is brought for Peace-offering. Small (beasts)
are from eight daies old, until a complete yeere, from
day to day: and great (beasts) of the herd, till they be full
three yeeres old, from day to day; and of the flocke,
till they be full two yeeres old, from day to day: if they

be more then thus, they are too old, and may not be of-
fered. *Maimony*, treat. of Offering the sacrifice, chap. 1.
Sect. 1. 1.

Ver. 7. a Lamb] or sheepe; of the first yeere, as is
noted on Lev. 1. implying also a sheepe of the se-
cond yeere, which was lawfull to be offered, as is
before shewed.

Ver. 8. he] that is, the Priest or Levite, shall kill
it, so in verse 13. see Levit. 1. 5. before] the
Greeke translateth, at the door of the Tent, (as Mo-
ses said in verse 2.) so after in verse 13. and these
phrases explaine one another.

Verse 9. whole rumpe] the perfect (or entire) saye;
which in some kinde of sheepe is very great and
fat; especially in those parts of the world, and
namely in Syria, as *Plinius* mentioneth, Hist. b. 8.
c. 48. Therefore it is here commanded to be burnt
upon the altar, with the other fat and inwards.

Verse 11. the bread] or, the food, meaning the
flesh which the fire on the altar was to eat up and
consume. The Greeke translateth it, a favour of
sweet smell: so in verse 16. And because these
things were burnt unto God, therefore God calleth
them also his bread, Num. 28. 2. Ezek. 44. 7.
and the Priests which burned them are called to of-
fer the bread of their God. Levit. 21. 6, 8, 17. and the
holy things which the Priests did eat, are called by
the like name, Levit. 21. 22.

Ver. 12. a Goat] this is here handled in a secti-
on apart, (not together with the sheepe, as was
in the law of the burnt-offering, Leviticus 1. 10.)
because of some difference in the oblation; *Sat. Larchi*
observeth, there is in the fat of the sheepe, that
which is not in the fat of the goat, for the rumpe of the
sheepe was offered with the fat, verse 9.

Verse 17. any fat] to weete, any such fat, and
of such beasts as are here foretold of, of beever,
sheepe, or goats, as the law after explaineth it,
Leviticus 7. 23. and a man was not guilty, save
for these three sorts of cleane beasts only: of other same
or wilde beaust, whether cleane or uncleane, the fat
was as the flesh: saith *Maimony*, in tom. 2. treat. of
Forbidden meats, chapter 7. Section 1. More-
over there were three sorts of fat, for eating whereof,
men were delivered to be cut off, (as in Leviticus 7.
25.) the fat which is upon the inwards, and which is
upon the two kidneys, and which is upon the flankes:
but the rumpe was lawfull to be eaten, it was not
called fat, but in the case of sacrifice only: even as the
kidneys and the caule above the liver, are called fat,
in the case of sacrifice. The fat which was covered over
with flesh, was lawfull: the fat upon the kidneys was
forbidden, not that which was within the kidneys. The
fat of the beaust, &c. was lawfull, *Maimony ibidem*
Sect. 5. 7. 9. any blood] to weete of fowles, or of beasts
absolutely, as is explained, Lev. 26. But blood of
fowles, Locusts, and other such things, was not with-
in this prohibition: therefore it was lawfull to eat or
to drinke the blood of such fowles, locusts, &c. as were
cleane for food: saith *Maimony ibidem*, chap. 6. S. 1.
See the annotations on Gen. 9. 4. Lev. 7. 26. & 17.
14. As eating & drinking, signifieth communion,
1 Cor. 11. 24. and 10. 16, 17. and the forbidding
to eat, signifieth a forbidding of communion,

Act. 10. 13. 14. 15. 28. Heb. 13. 10. for this prohibition of eating blood (which was given upon the altar to make atonement for mens souls. Levit. 17. 11.) and of *fat*, (which was given upon the Altar to be consumed there with fire, and so was the Lords. Levit. 3. 16.) seemeth to forbid figuratively, allcribing unto our selves the work of our redemption, which is only by the blood of Christ, Eph. 1. 7. and of the worke of our sanctification, which Christ by his spirit performeth in us; 1 Cor. 1. 30. 31. Eph. 5. 26. Heb. 10. 10. 1 Pet. 1. 2.



CHAP. IV.

2. The sin-offrings for the ignorance of the anointed Priest: 13. of the Congregation; 22. of the Ruler, 27. or of any of the people.

1 AND Jehovah spake unto Moses, say-
2 ing, Speak unto the sonnes of Israel,
3 saying: A foule, when it shall sinne
through ignorance, of all the commande-
ments of Jehovah, which should not be done:
4 and shall do, of any one of them. If the Priest
that is anointed, shall sinne to the guiltie-sin
of the people: then he shall offer for his sin
with he hath sinned, a bullocke a yongling
of the herd, perfect, unto Jehovah for a Sin-
5 offering. And he shall bring the bullock, unto
the doore of the Tent of the congregation,
before Jehovah; and shall lay his hand, upon
the head of the bullocke, and hee shall kill
the bullocke, before Jehovah. And the
6 Priest, that is anointed, shall take of the bul-
lockes blood: and shall bring it, into the
Tent of the congregation. And the Priest
shall dip his finger, in the blood: and shall
7 sprinkle of the blood, seven times before Jeho-
vah; before the veile of the Holy place.
And the Priest shall put some of the blood,
upon the hornes of the Altar, of the incense
of sweet-spices, before Jehovah; which is in
the Tent of the congregation: and all the
8 blood of the bullocke, he shall poure at the
bottom of the altar of the Burnt-offring,
which is at the doore of the Tent of the con-
9 gregation. And all the fat, of the bullock
of the Sin-offring, he shall take off from it: the
fat that covereth the inwards, and all the
10 which is upon the inwards. And the two
kidneyes, and the fat which is upon them,
which is upon the flanks: and the caule:
about the liver; with the kidneyes, hee shall
take away it. As it was taken off, from the
bullocke of the sacrifice of Peace-offrings:
and the Priest shall burne them, upon the

altar of the Burnt-offring. And the skinn of
the bullocke, and all his flesh, with his head;
and with his legs: and his inwards, and his
dounge. Even all the bullocke shall hee carry-
forth, to without the campe, unto a cleane
place, at the pouring out of the ashes; and
shall burne him on wood, with fire: at the
pouring-out of the ashes, shall he be burnt.

And if all the Congregation of Israel, sin
ignorantly; and the thing bee hid, from the
eyes of the Church: and they have done any
one of all the commandements of Jehovah,
which should not be done, and be guilty.
When the sinne is knowne, which they have
sinned against it: then the Church shall offer
a bullocke a yongling of the herd, for a Sin-
offring; and shall bring him, before the Tent
of the congregation. And the Elders of the
Congregation, shall lay their hands, upon
the head of the bullocke, before Jehovah:
and hee shall kill the bullocke, before Jeho-
vah. And the Priest that is anointed, shall
bring of the blood of the bullocke: into the
Tent of the Congregation. And the Priest
shall dip his finger, in some of the blood: and
shall sprinkle seven times, before Jehovah;
before the veile. And he shall put some of the
blood, upon the hornes of the Altar, which
is before Jehovah, which is in the Tent of
the Congregation: and all the blood, hee
shall poure at the bottom of the Altar of
the Burnt-offring; which is at the doore of
the Tent of the congregation. And all his
fat, he shall take off from him: and burne it,
upon the Altar. And hee shall doe with the
bullocke, as he did with the bullocke of the
Sin-offring; so shall he doe with it: and the
Priest shall make an atonement for them,
and it shall be mercifully-forgiven them.
And hee shall carry-forth the bullocke, to
without the campe; and shall burne him, as
he burned the first bullocke: it is the Sin-of-
firing of the Church.

When the Ruler, hath sinned, and done
any one of all the Commandements of Jeho-
vah his God, which should not be done,
through ignorance, and is guilty. Or if his
sinne, bee made-knowne unto him, that
wherein he hath sinned: then he shall bring
his oblation, a goat-bucke of the goats, a
male perfect. And he shall lay his hand, upon
the head of the goat-bucke, and he shall kill
him, in the place, where he killeth the Burnt-
offring, before Jehovah: it is a Sin-offring.
And the Priest shall take, of the blood of the
Sin-offring, with his finger; and put it, upon the

the hornes of the altar of Burnt-offring:
and shall poure his blood, at the bottom of
the altar of Burnt-offring. And all his fat,
he shall burne upon the altar, as the fat of
the sacrifice of Peace-offrings: and the
Priest, shall make an atonement for him,
concerning his sinne, and it shall be merci-
fully-forgiven him.

And if one foule, sin through ignorance,
of the people of the land: while it doth any
one of the Commandements of Jehovah,
which should not be done, and be guilty.
Or if his sinne be made knowne unto him,
which he hath sinned: then hee shall bring
his oblation, a she-goat of the goats, perfect,
a female; for his sinne, which he hath sinned.
And he shall lay his hand, upon the head of
the Sin-offring: and he shall kill the Sin-of-
firing, in the place of the Burnt-offring. And
the Priest shall take of the blood thereof,
with his finger; and put it, upon the hornes
of the altar of Burnt-offring: and all the
blood thereof, he shall poure, at the bottom
of the altar. And he shall take away all the
fat thereof, as the fat is taken away, from off
the sacrifice of Peace-offrings: and the
Priest shall burne it upon the altar, for a fa-
vour of rest, unto Jehovah: and the Priest
shall make an atonement for him, and it shall
be mercifully forgiven him.

And if he bring a Lambe for his oblation,
for a Sinne-offring: he shall bring it, a fe-
male perfect. And he shall lay his hand, upon
the head of the Sin-offring; and he shall
kill it for a Sinne-offring, in the place where
he killeth the Burnt-offring. And the Priest
shall take the blood of the Sin-offring, with
his finger; and put it upon the hornes of the
altar of Burnt-offring: and shall poure all
the blood thereof, at the bottom of the al-
tar. And he shall take away all the fat there-
of, as the fat of the lamb is taken away, from
the sacrifice of the Peace-offrings: and the
Priest shall burne them upon the altar, accord-
ing to Jehovahs Fire-offrings: and the
Priest shall make an atonement for him, for
his sin which he hath sinned; and it shall be
mercifully-forgiven him.

Annotations.

2 A Soule that is, a person or man, as the Chaldee
translateth it. when it shall sin, or if it sin.
Whereas he had taught the justification and sanctifica-
tion of the Church, by the former sacrifices, and
how men ought to walke in newnesse of life:
now, because there is not a just man upon earth that

doth good and sinneth not. Eccles. 7. 20. but in many
things we offend all, Jam. 3. 2. the Lord appointed
means for the cleansing of his Church in all the
members thereof, from the infirmities, errors and
ignorant sins which they fall into. But if we sin
wilfully, after that we have received the knowledge
of the truth; there remaineth no more sacrifice for sinners,
but a certaine fearefull looking for judgement, and fiery
indignation, which shall develope the adversaries, (or
enemies of the Lord,) Heb. 10. 26. 27. Elay 26. 10.

11. though ignorance, or in error, mistakes it, by
unadvisedly. Shagabab the word here used, signifieth
error or mistake, as if it were out of the right way,
through ignorance or forgetfulness, or unadvised-
ness, or by being deceived, or the like. The Greek
sometime turneth it, *Agnoia Ignorance*, but here and
often translateth it, *Amisior, unwittingly*: which is
contrary to that which the Apostle calleth *Heb. 10. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.*

himself, or forbodes. For God commandeth both to either evil, and to do good: and moit of the ten commandments (Exo. 1.20.) are forbiddings of finne. And thus the holy Ghost useth the word, both wayes, as *Take heed &c.* left ye make you the likeness of any thing, which I have said unto you. *that is, forbidden* thee: Deut. 4.23. And contrariwise in Deut. 17.3. *hath served other Gods, &c. which have not commanded*, to wit, to be done. Here upon the Hebrew Doctors (as Maimony and others) divide the lawes into *Commandments to be done, and Commandments which should not be done*. The Commandments given by Moses, they have summed up in all to be six hundred and thirtene: of them they make affirmative precepts of things to be done, *we have said forty and eight*, so many as (they say) there are bones in a mans body; and negative precepts or prohibitions, *three hundred forty and six* so many as there are dayes in the year. *So that* the Greeke translatheth it, *ought not*. To the prohibitions, the Hebrew doctors doe restraine this law, saying, *I hereby no Simm-offering, but for ignorance* (in doing) *that which should not be done, as it is written* (Levit. 4.13.27.) *any one of all the commandments which should not be done*. *At any time*, treat. *Shogagah* (or of Ignorance) c.1. f.2. These which are counted the greater finnes, the Lord appointed for them the greater sacrifices, according also to the estate of the persons that did them, differing one from another. For some fins also which the poorer sort should commit, there were lesser sacrifices prescribed. Le. 5.7.11. Other fins in omitting things to be done, were expiated by burnt-offerings, which were offered daily for the whole Church, or by particular persons, as they would bring them, as is shewed on Levit. 1. Also by the Sacrifices offered on Atonement day, whereof see Lev. 16. The Hebr. account some fins more heavy, and some more light. *The heavy transgressions* (they say) *are those for which men deserve death* (by the Magistrate) or cutting off (by the hand of God.) *also a crime and false oaths*. Other, for which cutting off is not threatened, they hold the *lesse*. Maimony, tom.1. treat. of repentance, ch. 1.12. *shall die* (this also they restraine unto death on faults, saying: *Every transgression, for the transgression doing whereof, men deserve cutting off* (as Num. 15.30.) *they are bound for the ignorant, doing thereof making a Simm-offering*, except for three to six sins: 1. Blasphemy, 2. neglect of circumcision, 3. and of the Passover. The *passover* and circumcision, because they are commandments to be done, and therefore no Simm-offering, but for ignorance doing of that which should not be done. Lev. 4.22. And the blasphemy, because it is in him the sin to death: and it is said, **FOR HIM THAT DOETH THROUGH IGNORANCE** Numbers 15.29. Therefore he that doeth an *ardid* transgression of God, although he do it in error, if he do it presumptuously, he is not forgiven, and if he be done in ignorance, he is not forgiven him the sacrifice, because he hath not done it in ignorance, as it is written, when he hath any one, *doeth an* *ardid* transgression, ch.1. f.2. Neither if a man were intended to have done any sinne, and he

denied it, was he bound to bring a sacrifice: *If minnesse say, we saw thee, that thou didst work on the Sabbath, or eatest fat, and be say, I know certainly that I did not this thing: he is not bound (to bring) a Simm-offering*. Maimony, *ibidem*, c.3. f.1. *V.3. anointed* that is, the High Priest; (as both Greek and Chaldee doe expound it:) for the high Priest only, in the ages following was anointed, Lev. 21.10. and 16.32. Exod. 29.29. And this law concerneth his sin committed after his anointing only: that which he doth before, is counted but as of a private man. *The anointed Priest or the King, which sin before they be put into office, although it be not known unto them, till after they are in office, do they as a private man*. Maimony in *Shogagah*, ch.15. f.10. Thus the Law (as the Apostle observeth) made men High Priests, which had infirmities, who needed daily to offer up sacrifices, first for their own sins, and then for the peoples: but our High Priest, Christ Jesus, was holy, harmlesse, undefiled, separate from sinners, and made higher then the heavens, Heb. 5.2.3. and 7.26.27.28. Therefore the legal priesthood could not be perpetual, but was a figure for the time, till the coming of our Lord Jesus. *to the guiltie sin* here may be understood, according to the sin of the people, that is, he sinning like them. It may also be meant, that by his teaching, or practice, the people were caused to sin: as David was a *guilty sin*, that is, a cause of sin, to Israel, 1 Chron. 21.3. And this latter the Greeke version followeth, saying, *for that the people sinne*: and the old Latine expoundeth it, *making the people to offend*: and the Hebrewes, as Chazaken, here openeth it, *to make the people guiltie, in that he hath taught, and permitted them to do a thing, forbidden*. Of this the Hebrew canons say, *If he be ignorant, or erring, in one of these &c. be a private man, he must bring a she goat, or an ewe lamb: and if it be the anointed Priest, he must bring a bullocke for a Simm-offering*. Whereby is meant, he is to bring a bullocke for his unadvisednesse, when he errth by teaching himself, and doth a deed through unadvisednesse of his teaching only; and is withal a very wise man, as is written, *If the anointed Priest sin, to the guilty sinne of the people*. *Le the Priest is as the Congregation*. At the Congregation, that is, the Lodge, are not bound to bring a sacrifice, unless they be wise men meet to teach, and do erre in teaching, and the doers do it at their mouth, &c. so is the Priest, in all these things. If he erre in self only, without teaching, whether it be in idleness or other times, he bringeth not the oblation. If the anointed Priest teach with the Synedrion, and both he and they erre in teaching, although they doe according to this teaching wherein they goe a stray: for as much as he is in the time of the self, upon his teaching only, but upon the Synedrion also, he is discharged, and needs not bring a bullocke for himselfe, but when the Synedrion bringeth an oblation, an atonement is made for him, with the congregation in generall. If he teach with the Synedrion, in error, and they sinne of ignorance, they in (eating) blood, and he in (eating) fat: then atonement is not made for him with the congregation, but he must bring a bullocke for himselfe. Maimony, treat. of Ignorance, ch.1. f.4. and ch.15. f.1.3.

4.5. See after in the notes upon ver. 13.14. *a bullocke* is a greater sacrifice then the common persons, ver. 28. or then the Rulers, v. 12 and equal to the Congregation, v.14. *youngling* [Hebr. son of the herd: see Lev. 1.5. to after in ver. 14. *perfect*] without blemish, as Levit. 1.3. therein figuring the perfection of Christ. *a Simm-offering* Hebrew, *a Simm*: so called, because the sinne was confessed, and laid on the head of this sacrifice, offered for the sinner. Figuring Christ, whom God made sin for us, though he knew no sin, 2 Cor. 5.21. The Apostle in Greeke translatheth it, *For sin*, (Heb. 10.6. from Plal. 40.) that is, *an offering for sin*. So after in this chapter and otherwhere, Exod. 29.14. *Ver. 4. lay his hand* and confesse his sin which he hath sinned; as is noted on Levit. 1.4.) to putting it upon the head of the beast, Lev. 16.21. and this should also be with repentance, and forsaking of the sin, Pro. 28.13. and drawing near with a true heart in assurance of faith in Christ, whom that sacrifice figured, Heb. 10.4.10.22. *Neither Remission day* (Levit. 16.) *nor Sim-offering, nor Trespass-offering, do make atonement*, saving for them that repent, and believe in their Atonement; *saith Maimony*, treat. of Ignorance, c.3. l.10. *kill the bullocke* a figure of the death of Christ, Heb. 20.5,6,8,10. See the notes on Levit. 1.5. *Ver. 5. anointed* [in Greeke, *Christ*], in Hebrew, *Messias*: so named, as a type of our great high Priest: Christ Jesus, who entered, not into the holy places made with hands, but into very heaven, not with the blood of goats or bullockes, but with his owne blood, and obtained eternal redemption, Heb. 9.24.11.12. This anointed Priest, was the sinner himselfe, (for he offered up sacrifice for his owne finnes, Heb. 7.27.) *The anointed Priests bullocke brought for one of the Commandments*; the anointed Priest himselfe took the blood, and sprinkled thereof, &c. Maimony, treat. of offering the sacrifices, chap. 5. iect. 15. *Ver. 6. seven times* [a mysticall number, signifying the full and perfect cleansing of sinne, by the sprinkling of the blood of Jesus, Heb. 9.13.14. 1 Pet. 1.2. 1 Joh. 1.7. and that our sins need much purgation, Plal. 51.2.3. Seven is a complete number, used for the perfect finishing of a worke; as was in the seven daies of the Creation, Gen. 3.2.3. and is used for many 1 Sam. 2.5. Pro. 26.25. and 24.16. and in mysteries throughout the Scriptures, as the like seven times sprinkling of blood on atonement day, Lev. 16.14. seven times sprinkling of oil upon the altar, when it was consecrated, Lev. 8.11. seven times sprinkling of the leper, and seven daies for his cleansing, Lev. 14.7.9. seven daies for consecrating the Priests, Lev. 8.35. and for purifying the unclean Lev. 12.2. Num. 19.19. seven times *Nazam* washed him in Jordan, 2 King. 5.10.14. Seven daies was Jericho besieged, & seven Priests with seven trumpets blew, and the walls fell downe, Jos. 6. seven Priests blew trumpets before the Arke, when David brought it home, 1 Chro. 15.24. The *lambes* [Christ] hath seven hornes, and seven eyes, which are the 7 spirits of God, Rev. 5.

6. there also are seven sales on Gods Book, Rev. 5.1. seven Angels with trumpets, Rev. 8.2. and seven with vials, Rev. 15.7. Every seventh day was a Sabbath, Exod. 20.10. and the seventh year, a year of rest; & seven times seven years brought the Jubilee, Lev. 25.3,4,8. Seven bullockes & seven rams were sanctified by David 1 Chro. 15.26. by Ezekiel, 2 Chro. 29.21. by Ios for his friends, Job 42.8. & by Belshazzar upon seven altars, Num. 23.1.14. with many the like, as may be observed throughout the Bible, Ezek. 43.25. and 39.9,12. Dan. 9.24. And the mystrie of this number seven was observed also among other of the Heathens. *To purifie my selfe, I wash me in the sea, dipping my head seven times in the sea*, &c. for the divine Pythagoras hath taught, that that number is most fit, especially in religion. L. Apuleij, de Am. aur. l.11. *the veil of the holy place* [Hebr. *of holiness*: which the Greeke translatheth, the holy veil]. It was that which parted the holy place and the most holy, called the *second veil*, Heb. 9.3. This figured the preparation of the way for us into the holy heavens, by the blood of Christ shed and sprinkled, to remission of sins: for, *By the blood of Jesus, we may be bold to enter into the holy place, by the new and living way, which he hath prepared for us, through the veil, that is, his flesh*, Heb. 10.19,20. Moreover, the rites thus described in the Law, were exactly to be observed, as the Hebr. Doctors say, *All the bloods that were to be bestowed within the Sanctuary, if the wanted any one of them, there was no atonement made: but all of them were of the foundation of the atonement: for so the Scripture is careful of the very number, saying seven times. Blood which is commanded to be bestowed before the Lord, in the Sanctuary, and they bestow it on the Altar that is without: or, that which should be on the Altar without, they bestow it before the Lord, within the Sanctuary, &c. behold, the flesh of the sacrifice is polluted, Maimony, treat. of holy things polluted, c.2. l.3.10. *Ver. 7. of seven-pieces* [the Greeke translatheth, of compositions] it was the golden Altar, on which the sweet consecration was burned, Exod. 30.1.3.4. &c. The bullocke that were burnt, &c. the seven pieces of one of them, was sprinkled seven times, upon the veil that divided between the holy place, and the most holy: and four times, upon the seven hornes of the golden Altar. And all the bloods that were put upon the golden Altar, when the Priest entered in, he stood between the Altar and the Candlestick, and the Altar before him. And he put (the blood) on the hornes of the Altar, on the outside: beginning at the North-west horn, and so to the North-west, and to the South-west, and to the South-east: Maimony, treat. of Offering the sacrifices, c.5. l.13.14. This was done to cleanse and sanctifie the Altar, from the uncleanness of the sinner, Levit. 16.19. And the Altar of Incense, figuring Christs meditation for us when we pray in his name, (as is shewed on Exo. 30.6.) this rite here signified, how by faith in the blood of Christ, our prayers are acceptable unto God, and our infirmities forgiven and purged. It may also prefigure his bloody sweat, when hee prayed in the garden, Luke 22.44. *the bottom* [or, foundation; in Greeke, the base. And the Simm-offering that*

that were burned, be brought in their blood before (the Lord) into the Sanctuary, and sprinkled thereof, at the east end of the Sanctuary, and the rest of the blood, he poured at the west bottom of the Altar that stood without: for that [west bottom] was the first that came to hand, after coming out of the Sanctuary, Mid. ibidem chap. 5. sect. 11. It is recorded, that in the Temple at Jerusalem, there were at the south west bottom of the Altar, two holes, like two nostrils, that the blood which was poured there might pass away into the brook Kedron: Talmud Bab. in Mid. ibid. (Treat. of the measures of the Temple, chap. 3.)

Ver. 8. the [an] oil, first: see Levit. 3. 3. 4. After the killing and sprinkling of the blood, they cut up (the same offerings,) and took out the fat and inward, and put them in a vessel, and salted them, and strowed them on the fire, upon the Altar, Maimon. treat. of Offring the Sacrifice, chapter 7. sect. 2. Hereby it became a sweet favour unto the Lord, as after is said, in verse 31. For the burning of these fats and entrails upon the altar (which sanctified the oblations, Mat. 23. 19.) figured the purifying of our affections by Christ, through the Spirit, and by our communion with his afflictions: C. Gloss 2. 12. 13. and 3. 15. Rom. 6. 4. 5. 6. 10. 11. 12. Psal. 16. 7.

Ver. 11. the skin to meet, cleaving to the flesh: for the same offerings that were burned, were not fixed at all, but after they were carried out of the camp, they lie as out from incense, like the pieces of the Burnt-offering, Levit. 1. 6. with their skin; and burned them there, in the place of the offering, Maimon. treat. of Offring the Sacrifice, c. 5. f. 18. and 7. f. 32.

Ver. 12. he [all] carry in Greece, they shall carry forth to offer, and they shall burn without the camp; and after that they were seated in Canaan, and the Temple was in Jerusalem, they carried them out of the city: (Maimon. ibid.) The like is after, for the first offering of the Church, v. 21. and upon expiation day, Lev. 16. 27. The mystery hereof, both touching Christ the sacrifice, and us the sinners, Paul openeth thus: the bodies of those beasts, which God brought into the Sanctuary by the high priest for sin, are burnt without the camp, wherefore Levit. 13. that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore without the camp, bearing his reproach: for he has no sin, but we are all unclean, 1. Cor. 5. 1. 1. 4. See after in the notes upon Lev. 30.

at the pouring out; that is, as the Greek explaineth it, where the offering was poured out. So Christ was sacrificed at the place of skulls, or dead men's ashes, Joh. 19. 17. and that was part of his offering (Heb. 13. 13.) which he suffered to take away our sins. onward; all that were burned without the camp (of the Sanctuary) my word might be for the burning of them: faith Maimon. treat. of Offring the Sacrifice, c. 5. Compare herewith the notes on Lev. 17. burn; Hereby Christ's suffering without Jerusalem gates was signified, and of the abolishing of sin, and reconciliation of the sinner unto God. Hebrews 13. 12. and 10. 10. Rom. 5. 10. Therefore in the sacrifices here following,

ver. 20. 26. 31. forgive us of sinnes is promised; which is also to be understood in this place. Howbeit the Hebrew Doctors observe the differences thus, that of this bullock, and the goat for the Ruler, ver. 26. it is not said, for a sweet favour, &c. because of the bullock, a part is without (the Sanctuary) for to remove away the unclean spirit: and in the same offering of the anointed Priest, it is not mentioned that it shall be mercifully forgiven him; for he hath not yet full pardon, until he make supplication unto his God, for he is the Angel of the Lord of hosts (Malac. 2. 7.) and he ought to be in awe and pure of hands, R. Menachem on Levit. 4. It is also here noted by Basil Hatturim, how the Law commandeth the Anointed Priest's oblation to be burnt openly without, at the pouring out of the ashes, that no man should be ashamed to confess his sinne: for loe the high priest sinnech, and confesseth, and bringeth an oblation for his sinne.

Ver. 13. all the congregation; This sheweth that the Church may erre. The Hebrew Doctors have here sundry observations, touching the Judges or Magistrates, which taught error, and the people that practised the same: saying, Every thing, for the ignorant sinne whereof men are bound to bring the same offering appointed; if the great Session of Judges ignorantly sinne in the teaching thereof, and teach that it is lawful, and the people sinne of ignorance by their teaching, and the people do the thing, and rely upon their teaching, and afterward it is known to the Judges, that they have erred; loe the Judges are bound to bring the same offering, for their ignorance in teaching, although they themselves have not done the thing, &c. and the rest of the people are discharged of the same offering, although they were the doers of the thing, because they relyd on the Judge. Provided, that they which teach, be the great Senate of 72. Judges, and that the Chief of the Senate be with them when they teach it, and that they be all of them meet to teach, and that they all, or the most of them, erre in the thing which they teach; and that they teach it expressly, and say to the people, it is lawful for you to do it. Likewise if they which heare it from the mouth of the Judges, say unto others, it is lawful for you to do it, and all the Church, or most part thereof, do it at their speech, and do it ignorantly at their speech, thinking that the thing which they teach is according to Law. And they teach to sinne some part, and to confirm some part, and not to abrogate the whole body (of the commandment.) and when it is known unto them, they know the body (or substance) of the thing whereof they taught through ignorance. When all these concur, the Judges are bound to bring the same offering and do that doth the thing at their speech is discharged. But if there want any one of these things, then the Judges are discharged of the offering; and whosoever have sinned of ignorance, and done the deed, he brings the same offering appointed for his ignorance. As for example. If the Judges say, this thing is lawful: but teach it not to the people, nor say unto them, it is lawful for you to do it. And some man heareth, when they determine the thing to be lawful, and yet doth according as he hath heard: now who so doth it, is bound to bring the same offering, as ver. 13. and 14. and 15. and 16. and 17. and 18. and 19. and 20. and 21. and 22. and 23. and 24. and 25. and 26. and 27. and 28. and 29. and 30. and 31. and 32. and 33. and 34. and 35. and 36. and 37. and 38. and 39. and 40. and 41. and 42. and 43. and 44. and 45. and 46. and 47. and 48. and 49. and 50. and 51. and 52. and 53. and 54. and 55. and 56. and 57. and 58. and 59. and 60. and 61. and 62. and 63. and 64. and 65. and 66. and 67. and 68. and 69. and 70. and 71. and 72. and 73. and 74. and 75. and 76. and 77. and 78. and 79. and 80. and 81. and 82. and 83. and 84. and 85. and 86. and 87. and 88. and 89. and 90. and 91. and 92. and 93. and 94. and 95. and 96. and 97. and 98. and 99. and 100. and 101. and 102. and 103. and 104. and 105. and 106. and 107. and 108. and 109. and 110. and 111. and 112. and 113. and 114. 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would lay the iniquitie of us all, *Exay 53.6.* and so would not impute their trespass unto them, 2 Cor. 5. 19. *Is that is, the Priest, or Levite shall kill:* i.e. Levit. 1. 5.

16 Verit. 16. *anointed* that is, as the Chaldee expoundeth it, the chief Priest: in Greeke, *Christ*, that is, *Anointed*: a figure of our Lord Christ.

17 Verit. 17. *ascensum* [signifying a full purgation: see the notes on verit. 6. &c. For, the things done to the sacrifice of the high Priest, the same were done to the Congregations.

20 Verit. 20. *the sin-offering* in Greeke, *the Sinne*: meaning the sacrifice which was for the high Priests sinne, verit. 8. &c. the first Bullocke, as it is called in verit. 21. *it shall* that is, as the Gr. translatheth, the same shall be forgiven them.

21 Verit. 21. *he shall kill* in Greeke, they shall carry out the whole Bullocke: as verit. 12.

22 Verit. 22. the Ruler, or, the Prince; in Hebrew, *Nasi*, that is, one Preferred, or Advanced above others; or one that lieth up and ease the burdens of the people, by governing them; as Num. 11. 17. Exod. 18. 22. It is a common name, both to inferior Rulers Num. 16. 2. Exod. 16. 22. and to the chief, as the King, Ezek. 34. 24. and 38. 2. and 45. 7. The Hebrew Doctors understand this law of the later, saying, *Who is the Ruler* [spoken of in the Law? It is the King, over whom, no man of Israel hath power; neither is any above him in his kingdom, but the Lord his God. Whether he be of Davids house, or of the other Tribes of Israel. And if there be many Kings, and one of them do not serve another, every one of them brings an Hee Goat for his sinne of Ignorance. Maimony treat. of Ignorance, chap. 15. sect. 6. So in Ezek. 46. 2. &c. the offerings of the Prince are distinct from those of the people of the Land. through Ignorance] or, by error: in Greeke, *unwillingly*, as in verit. 2.

23 Verit. 23. Or it [the Greeke translatheth it, *And his sinne he knoweth*, &c. so in verit. 28. But though *Or*, be sometimes used for *And*, or *If*; yet here it may be used properly, meaning, if his sinne be knowne of himselfe, or be made knowne to him by others. So Chazkuni explaineth it, *And is guiltie*, that is knoweth it of himselfe; or it be made knowne unto him by the means of others. This is for his own particular sinne, which he doth when he is a Ruler. For, the Ruler that doeth with the Congregation, by the reaching of the Judges, an atonement is made for him, as for the people generally. If the Judge bee they that offer for their Ignorance, all the people and the King are delivered from bringing the Sacrifice as it before stood. And if they that do it as the saying of the Judges, be bound to bring the sacrifice, and the King be one of the doers, then he brings an Hee Goat: for the Ruler's Hee Goat, is in place of the Ewe Lambe, or free Goat of the common people. Maimony treat. of Ignorance, ch. 15. sect. 8. *his oblation* in Greeke, *his gift*.

24 Verit. 24. *kill the burnt-offering* that is, on the north side of the Altar: see Levit. 1. 11. The Greeke translatheth, *where they kill* [that is, uic to kill] the Burnt-offering.

25 Verit. 25. of burnt-offering therein it differed from the former of the high Priest, and Church, whose

blood was carried into the Sanctuary, and put on the horns of the altar of Incense, verit. 7. 18. The Sin-offering that were eaten [as they were, whose blood was not carried into the Sanctuary, Levit. 6. 26. 30.] their blood was to be put on the four corners of the Altar that stood without, from the midst of the Altar and upward. When the Priest took the blood in a basin, he carried it to the Altar, and dipped the fore finger of his right hand in the blood, and put it upon the horns: and so he did to every burner. And he was bound to dip his finger at every burner. And when he had made an end of putting it upon the horns, he wiped his finger on the edge of the basin; and after that, he dipped the second time: for the blood that remained upon his finger, it was not lawfull to put thereof upon another burner. Of all the sacrifices, not any ones blood was to be sprinkled with the finger, but of the Sin-offering only. And thus he began; he went up on the south-bay, and turned on his right hand and went round about; and put upon the South-east horn first: after that, upon the next horn, which was the North-west; then upon the North-west; and after that, upon the South-west. And at the bottom of that horn, where he made an end of striking on the blood, he poured out the residue of the blood, which was at the South-east bottom. Maimony treat. of offering the sacrifices, ch. 5. sect. 7. 8, 9, 10. *pour his blood* in Greeke, *pour all his blood*: meaning all which remaineth after the sprinkling. So in verit. 30. *Mofer faith*, All the blood, likewise in verit. 34. which is to be understood here.

Verit. 27. *one soule* in Chaldee, *one man*: meaning man or woman, as Numb. 5. 6. *people of the Land* that is, of the common people, except only the high Priest, and Prince fore-mentioned: any either *Israelite*, common Priest, or *Levite*: as *Ahas Ezra* explaineth it. *one* [The sacrifice here following, is for any one sinne: if many finnes be committed at once, there mult, by proportion, so many Sin-offerings be brought: as likewise the Hebrew Doctors explaine, in the foresaid Treat. of Ignorance, chap. 4. where also they say, for example; *How that killeth a beast of the holy things, on the court-yard of the Sanctuary, on the Sabbath day, in the service of a false god, he is bound to bring three sacrifices; because hee killed the holy thing out of the Court; and because hee profaned the Sabbath; and because hee committed idolatry: for here three unlawfull things are done in one.*

Verit. 28. *after that* This is the sacrifice appointed of God, which therefore the finner might not alter, or bring any other in stead thereof: though for some other sins, if he were poore, and not able, he might bring a lesser sacrifice, Levit. 5. 7, 11. The Hebrews have this rule; *All sins that deserve cutting off by the Law; except those three before-mentioned, [and shewed in the notes on verit. 2.] if a particular person transgress in any of them, through ignorance, he is to bring the Sin-offering appointed: except the unclean person that eateth of the holy things; and the unclean person that cometh into the Sanctuary; both of them doe not bring the Sin-offering appointed, but the oblation mentioned in Levit. 5. 7, 11, a three-beast, if he be rich; and two doves, or fowle, if he*

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be

be poore. Maimony treat. of Ignorance, chap. 1. f. 3. *perfect* [without blemish: see Levit. 1. 3. which he hath sinned] and not for any other of his finnes: as, be that separateth a Sinne offering for fat which he hath eaten, may not bring the same for the Sabbath which he hath polluted, or for blood which he hath eaten, &c. for then it is unlawful. Tea more about this [they say] be that separateth his sinne offering for fat which he did eat yeste-day, may not bring it for fat which he did eat this day: and if he bring so, it makes no atonement for him. Maimony treat. of Ignorance, chap. 3. sect. 3. If he bring two sinne-offerings for two finnes: the one is to be killed in the name of the first sinne; and the other, in the name of the second sinne. Ibid. f. 6.

29 Verit. 29 his hand [with confession of his sinne: see Levit. 1. 4. the sin-offering] in Greeke, the head of his sinne: that is, his sacrifice. *he shall* that is, the Priest or Levite shall kill: Greeke, they shall kill the Goat of sinne, that is, the goat to be sacrificed for sin. See Levit. 1. 5.

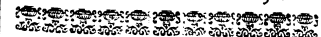
30 Verit. 30. the horns [the four horns of the Altar, after the manner before described on v. 25.]

31 Verit. 31. *off* [Greeke, *offered small*: the Chaldee explaineth it, to be accepted with favour: see the notes on Levit. 1. 9.]

32 Verit. 32. a Lamb [or, stepe. This sacrifice is spoken of, apart from the former of the goat, because of the difference in the fat which was burned; as is shewed in the annotations on Lev. 3. 12.]

33 Verit. 33. *he shall kill* in Greeke, they shall kill it for sinne, that is, for a sinne-offering: which Sol. Levis expoundeth, *that the killing be by the name of a sinne-offering*. All these perfect unblemished sacrifices, for the finnes of the people, figured Christ the lambe without blemish and without spot, 1 Petr. 1. 19. the lambe of God, who taketh away the sinne of the world, John 1. 29. who once suffered for sinners, the just for the unjust that he might bring us to God, 1 Peter 3. 18. For he made him who knew no sinne, to be sinne for us, that we might be made the righteous of God in him, 2 Cor. 5. 21.

35 Verit. 35. according to [or, upon, or with] *Liberals* Fire-offerings: which the Greeke translatheth, upon the Lords Burnt-offering. For the daily Burnt-offering was first offered to the Lord; and other sacrifices after, and as it were upon the same. But it may be referred to the fat of the Peace-offerings, Levit. 3. according to which, the fat of the sinne-offering was to be burnt. As for the flesh or bodies of this and the former Sinne-offering of the Prince, they were not burnt without the holt, (as the High Priests and Churches were) but eaten by the Priests; as is commanded in Lev. 6. 26. 30.



CHAP. V.

1. He that sinneeth, in concealing his knowledge, when he heareth an adjuration: 2. When he hath touched an uncleane thing, or person, 4. or in making an oath: 6. His Trespasse-offering, of the fowle, 7. or of ewes, 11. or of sinners. 14. The Trespasse-offering in sacrifices, 17. and in finnes of ignorance not knowne.

AND a soule when it shall sin, and heare the voice of an adjuration; and he is a witnesse; whether he hath seene, or knowne of it: if he do: not utter it, then he shall beare his iniquitie. Or a soule, that shall touch, any unclean things; either the carcase of an unclean wild-beast; or the carcase of unclean cattell; or the carcase of an unclean creeping-thing: and it be hidden from him; and he is unclean, and is guiltie. Or when he shall touch, the uncleanesse of man; according to all his uncleanesse, that he shall be unclean withall: and it be hidden from him; and he knoweth of it, and is guiltie. Or a soule, when it shall sweare, pronouncing with the lips to doe evill, or to doe good; according to all that a man shall pronounce, with an oath, and it be hidden from him: and he knoweth of it, and is guiltie, in one of these. Then it shall be, when hee is guiltie in one of these: that he shall confesse, that he hath sinned, concerning it. And he shall bring his Trespasse-offering unto Jehovah, for his sin which he hath sinned; a female from the flock, a lambe, or a he-goat of the goats, for a sin-offering; & the Priest shall make an onement for him, concerning his sin.

And if his hand reach not to the sufficient of a lambe: then he shall bring for his trespass which he hath sinned, two turtle-doves, or two yong pigeons, unto Jehovah: one for a Sin-offering, and one for a Burnt-offering. And he shall bring them unto the Priest; and he shall offer, that which is for the Sin-offering, first: and he shall cut-with-his-nail the head thereof, over-against the neck thereof, and shall not divide it, asunder. And he shall sprinkle of the blood of the Sin-offering, upon the side of the Altar; and the rest of the blood, shall be wrung-out, at the bottom of the Altar: it is a Sin-offering. And the second, he shall make a burnt-offering, according to the manner: and the Priest shall make an atonement for him, for his sinne which he hath sinned, and it shall be mercifully-forgiven him.

And if his hand attaine not to two turtle-doves, or to two yong pigeons; then he that sinned, shall bring for his oblation, the tenth-part of an Ephah, of fine-floure, for a sin-offering: he shall not put upon it, oile, neither shall he give upon it, frankincense; for it is a Sinne-offering. And hee shall bring it, unto the Priest; and the Priest shall take his hand full of it, a memorial thereof, and he shall burne it on the Altar, according to Jehovahs Fire-offerings:

offringz:

- 13 offerings: it is a Sinne-offering. And the Priest shall make-an atonement for him, for his sin which he hath sinned, in one of these, and it shall be mercifully-forgiven him: and it shall be the Priests, as the Meat-offering.
- 14 And Jehovah spake unto Moses, saying,
- 15 A soule, when it shall transgress a transgression, and sinne through ignorance, in the holy things of Jehovah: then he shall bring his trespass unto Jehovah, a Ram perfect out of the flocke, with thy estimation, of silver shekels, after the shekel of the Sanctuary, for a Trespasse-offering. And that which he hath sinned, concerning the holy-thing, he shall pay; and the fifth part thereof he shall adde therunto, and give it unto the Priest: and the Priest shall make-atonement for him, with the Ram of the Trespasse-offering; and it shall be mercifully-forgiven him.
- 17 And a soule, when it shall sinne; and doe any one of all the commandments of Jehovah, which should not be done: though he know it not, yet is he guilty, and shall beare his iniquity. And he shall bring a ram perfect out of the flocke, with thy estimation for a Trespasse-offering, unto the Priest: and the Priest shall make-an atonement for him, for his ignorance which he ignorantly committed, and he knew it not; and it shall be mercifully-forgiven him. It is a Trespasse-offering: trespassing he hath trespassed, against Jehovah.

Annotations.

- 1 A Soule [that is, any person, or *anmi*, as the Chaldees translathet it. And Moses in v. 15. and 17. saying, *when a soule sinneth, he shall bring*, &c. sheweth a man to be meant: hereby. Though under the man the woman also is comprehended, as in Num. 5. 6. touching which the Hebrew Canon say, *All faculties that a woman is bound to give, her husband bringeth them by her hand: if he be poor, he brings the two eases of obligation, and if he be rich, he brings a higher bond, the 11th mans obligation.* Maimony, treat. of *Ignorance*, c. 10. sect. 6. These Trespasse-offerings; here following, were for times of less importance; as omission of some duties, and not observing the legal washings and purifications, &c. whereas the sinne-offerings in chapter 4. were for greater offences, in doing things forbidden of God. Therefore the oblations for these trespasses were made less, if the sinner were poor, 1 Lev. 5. 7. 11. which in the former Sinne-offerings were never lessened. Lev. 4. *an adjuration*, [or, *excoꝛcution*, oath, or curse, of which word, see the notes of Gen. 24. 41. The Greeke here also translathet it, *ad nati* (or *excoꝛcution* of an oath:) when

one by oath or curse is charged to speake if he know; as Iudg. 17. 2. Prov. 29. 24. 1 King. 8. 31. An example of such adjuration we have in Matt. 26. 63. where the high Priest said unto Iesus, *I adjure thee by the living God, that thou tell us, whether thou be the Christ the sonne of God.* Unto that adjuration Iesus gave an answer, and confessed it, whereas before, he held his peace. So the Apostle saith, *I adjure you by the Lord, that this Epistle be read unto all the holy brethren,* 1 Thess. 5. 27. And by the Hebrew Canons, whether a man sweare by his owne mouth, or be adjured by the mouth of others, and he answer Amen, though he that adjured him were an infidel, or a child, he is bound. For who so answereth Amen after an oath, is as if he entered the oath with his owne mouth. And whoso be answer Amen, or speake a word of like meaning, as if he sayes, or I am bound, or doe take upon me this oath; or any the like, in any language: he is as a foure man for any matter, whether he be (for sinning therein) to be beaten, or to bring an oblation. Whoso be sweare or be adjured by Gods proper name, or by any of his titles: as that he sweare a by him whose name is Gracious, or Mercifull, or Long-suffering, or any the like, in any tongue: it is as if he said, Amen. And so an excoꝛcution, and a curse, is an oath. Maimony, tom. 3. in *Shebangoth* (or treat. of Oaths), chap. 2. sect. 1. 2. Concerning the Evangelists set downe these two as one, *the Sonne of God*, Matth. 26. 63. and, *the Sonne of the Blessed*, Marke 14. 61. witnesseth] The Hebrewes say, *there are foure kinds of oaths; the oath of pronouncing a thing, [whereof see ver. 4.] and a curse, or rash oath [forbidden in Exod. 20. 7.] the oath concerning that which was dedicated to keepe, [whereof see Levit. 6. 2. 3.] and the oath of witness; here spoken of. Which they explaine thus; as when witness can give testimony concerning goods, and the owner requiteth them to witness, and they deny that they can give a testimony, and sweare that they cannot, &c. for such an oath, they are bound to bring the sacrifice, here appointed, ver. 6. &c. Maimony treat. of Oaths, ch. 1. sect. 1. 2. *not utter* or, *not speere, declare, tell.* And this may be, though a man be not particularly called forth to witness: as the Hebrewes say, if the party that required testimony, doe say, *I adjure all that stand here, if they can witness for me, that they come and beare witness: if there be any witnesses among them all, and they deny (or dissemble) it, they are guilty of the oath of testimony.* Maimony, treat. of oaths, chap. 9. sect. 9. *his iniquity* that is, the punishment of his iniquity, if the repent not, and be reconciled by sacrifice as the like is said in Lev. 19. 8. and 20. 17. where such as beare their iniquity, are threatened to be cut off. It may also be explained thus, if the sinner, (or sinner) it not, and beareth his iniquity, that is, is subject to the wrath of God. So in ver. 16.*

Ver. 2. *and he* which who so toucheth, was by the law unclean, Levit. 11. 8. 9. *it is hidden* that is, the uncleanness be hidden from him, as Sol. Iarchi expoundeth it. *is unclean* that is, afterward knoweth himselfe to be unclean; as the explanation in ver. 3. seemeth to manifest. *is guilty* or, *trespassing, sinning*; for of this Hebrew word *Asham*, the sacrifice appointed for it is called

Asham.

Asham, in v. 6. that is, a Trespasse-offering, or Guilt-offering. But what sin or guiltiness was upon a man, for touching an unclean carcase? And seeing the Law maketh such unclean but till evening, Lev. 11. 24. 31. when washing themselves and their clothes, they were cleane, and for uncleanness by a dead man, the sprinkling water cleanted them, Numb. 19. 16, 17, 18, 19. wherefore is here *excoꝛcution* of sin, and a trespasse-offering required, in v. 5. 6. The Hebrew doctors say, this is meant, for an unclean person, who when he was unclean, came into the Sanctuary, or did eat of an holy thing, ignorantly. For it is expressly said, (in Lev. 7. 20, 21.) If any eat of the flesh of the Peace-offerings of the Lord, having his uncleanness upon him, the same person shall be cut off, &c. And of coming into the Sanctuary it is said, (in Num. 19. 20.) *that soule shall be cut off from among the Church, because he hath defiled the Sanctuary of the Lord.* And when the Law condemneth men to be cut off, for defiling the Sanctuary, and holy things therof, [to weat presumptuously] it impheth the sacrifice which they are to bring, for the ignorant doing thereof. Maim. treat. of Ignorance, c. 10. l. 1. 5. And thus Sol. Iarchi also expoundeth it, in *guiltine*, for eating of the holy thing, or for coming into the Sanctuary. These things figured the pollutions which men have, not only by sins proceeding originally from themselves, but by partaking all with other mens sin, 1 Tim. 5. 22. 2 Cor. 6. 17. from which we are to be cleansed by the sacrifice and death of Christ.

- 3 V. 3. according to all] or, as the Gr. translathet it, of all (or of any) his uncleanness; which might be sundry waies as the Law after sheweth, in the 12, 13, 14, and 15. chap. of this book. *shall be unclean withall* by touching it, as the Gr. explaineth it, which when he toucheth he is defiled, and be knowne] to weat afterward by some means it be manifested. This the Gr. version plainly sheweth, saying, and after this be knowne of it. And herein it differeth from another case, following v. 17. which he knew not: whereupon two sorts of trespasse-offerings are appointed: for this which he knew, a female lamb, or a lesser sacrifice, if he were poore, v. 6. 7. &c. for that which he knew not, a ram, v. 18. Of which difference, more is spoken hereafter. It may also be translathet, *whether it be hidden from him, or he know of it.* Howbeit, of this matter of uncleanness, the Hebr. canons say, *The case of ignorance, about defiling the Sanctuary and holy things, differeth from the case of other sins that do erre coming off.* For all such sins, when one hath ignorantly done them, and it be knowne unto him in the end, that he hath sinned; although he had no knowledge of it in the beginning, yet he is bound to bring a Sin-offering: but for defiling the Sanctuary and holy things, he brings not the offering which is lesse, if the man be poore, (Lev. 5. 7. 11.) unless he have knowledge of the uncleanness, and knowledge of the holy thing, or of the Sanctuary, in the beginning. And the knowledge of the uncleanness, and knowledge of the holy thing, or of the Sanctuary, in the end; and it be hid from him betwene both. *A man is unclean, and eateth of a holy thing, &c. and afterwards it is knowne unto him that he is unclean, and was unclean when he did eat, and that it was a holy thing which he did eat.* Lev. he is not bound to bring a sacrifice,

unless he knew that he was unclean, and that the thing was holy before he did eat. As a man is unclean, and knoweth that he is unclean, and knoweth that the thing is holy. And afterwards the uncleanness is hidden from him, and he forgets that he is unclean, and eateth of the holy thing, and knoweth that it is a holy thing; or he erreth, and forgets that the thing is holy, but knoweth himselfe to be unclean, and eateth. Or if he erre, or forget, both that he is unclean, and that the thing is holy, and so eateth: afterwards the things are knowne to him, which were hidden from him: he now becometh bring the sacrifice here appointed, which is lessened if the man be poore. The reason of this excoꝛcution, is, for that concerning other ignorance, it is said, (in Lev. 4. 7. 27, 28.) *while he doth some one of the commandments of the Lord, which should not be done, and becometh guilty, or if his sin be made knowne unto him, which he hath sinned. When he knoweth it in the end, although he knew it not in the beginning.* But concerning the uncleanness of the Sanctuary and holy things, it is said, and it be hidden from him, and he knoweth of it, and is guilty. (Lev. 5. 3.) &c. Maim. treat. of Ignorance, c. 11. l. 1. &c. So in the Chaldee paraphrase, called *Iomathi*, this Scripture is thus interpreted, and it be hid from him, and be touch any holy thing, and afterwards it be revealed unto him, and be knowne to it, &c. is guilty] or, is a trespasser, sinning: as Sol. Iarchi againe saith, *by eating of the holy things, or coming into the Sanctuary.*

V. 4. a soule] in Chaldee, a man when he shall sweare, pronouncing] distinctly uttering. This is that which the Jewes call the oath of Pronunciation, (as is noted before on ver. 1.) and of it they make foure particulars, two of things to come, and two of things past; as when one sweares of a thing past, that it was done, or it was not done; and of a thing to come, that he will doe it, or he will not doe it. And no oath of Pronunciation is to be used, but for things possible for him to doe, whether to come or pass. He that sweareth any of these foure oaths, and the thing be otherwise; as, he that sweareth that hee will not eat, and he eateth; or that he will eat, and he eateth not; or that he hath eaten, when he eateth not; or hath not eaten, when he hath; *lee, this is a false oath; and of this and such like, it is said, ye shall not sweare by my name falsely,* (Lev. 19. 12.) And if he sweare falsely, of presumption, he is to be beaten: if of ignorance, then he brings the sacrifices here appointed. Maimony, treat. of Oaths, chap. 1. sect. 1. 2. 3. *to doe will, &c.* This the Hebrew Doctors understand of thing in a mans power, to doe if hee will, or to leave undone if hee will. Therefore, hee that sweareth to doe such to others, (as to smite his neighbour, &c.) *it is not an oath of Pronunciation, because hee is commanded not to doe it; but it seemeth to be a vaine (or rash) oath.* If he sweare to his owne will and lust, though he should not so doe, his oath remains upon him: and if he doe it not, he is guilty of the oath of Pronunciation. And if he sweare to doe good to others, the good which is in his power to doe, his oath remains upon him, if he doe it not, he is guilty of this oath. And whosoever sweareth to break a commandment, and break it not, he is not guilty of this oath of Pronunciation, but is to be beaten as for a rash (or rash) oath, &c. is to observe the commandment which he sweare to break. If one sweare that he will not sleep or eat for 7. daies, or if the like vaine oath, they must not bid him watch, or fast so long, as he is able to endure, and afterwards to sleepe or eat: but he is to be beaten.

Ccc

- 13 offerings: it is a Sinne-offering. And the Priest shall make-an-atonement for him, for his sin which he hath sinned, in one of these, and it shall be mercifully-forgiven him: and it shall be the Priests, as the Meat-offering.
- 14 And Jehovah spake unto Moses, saying,
- 15 A fowle, when it shall transgresse a transgression, and sinne through ignorance, in the holy things of Jehovah: then he shall bring his trespass unto Jehovah, a Ram perfect out of the flocks, with thy estimation, of silver shekels, after the tickell of the Sanctuary, for a Trespass-offering. And that which he hath sinned, concerning the holy-thing, he shall pay; and the fifth part thereof he shall add thereunto, and give it unto the Priest: and the Priest shall make-atonement for him, with the Ram of the Trespass-offering; and it shall be mercifully-forgiven him.
- 17 And a fowle, when it shall sinne; and doe any one of all the commandments of Jehovah, which should not be done: though he know it not, yet is he guilty, and shall beare his iniquity. And he shall bring a ram perfect out of the flocks, with thy estimation for a Trespass-offering, unto the Priest: and the Priest shall make-an-atonement for him, for his ignorance which he ignorantly committed, and he knew it not; and it shall be mercifully-forgiven him. It is a Trespass-offering; trespassing he hath trespassed, against Jehovah.

Annotations.

1 A *Soule*; that is, any person, or *man*, as the Chaldee translatheth it. And Meles in v. 1. & 17, saying, *whoso sulk sinneth*, he shall bring, &c. sheweth a man to be meant hereby. Though under the man the woman also is comprehended, as in Num. 5. 6, touching which the Hebrew Canons say, All sacrifices that a woman is bound to offer, her husband bringeth them by her hand: if he be gone, he brings the same in an oblation. Maimony, treat. of *Livmores*, c. 10. sect. 6. These Trespass-offerings here following, were for times of less importance; as omission of some duties, and not observing the legal washings and purifications. &c. whereas the sinne-offerings in chapter 4. were for greater offences, in doing things forbidden of God. Therefore the oblations for these trespasses, were made less, if the sinner were poor, Lev. 5. 7, 11, which in the former Sinne-offerings were never lessened, Levit. 4. *an adjuration*, or, *curse*, or *oath*, of which word, see the Notes of Gen. 24. 41. The Greeke here also translatheth it, *ad m. n.* (or *exhibition of an oath*;) when

one by oath or curse is charged to speake if he know, as Iudg. 17. 2. Prov. 29. 24. 1 King. 8. 31. An example of such adjuration we have in Matt. 26. 63, where the high Priest said unto Jesus, *Adjure thee by the living God, that thou tell us, whether thou be the Christ the sonne of God.* Unto that adjuration Jesus gave an answer, and confessed it; whereas before, he held his peace. So the Apostle saith, *I adjure you by the Lord, that this Epistle be read unto all the holy brethren,* 1 Thess. 5. 27. And by the Hebrew Canons, *whether a man sweare by his own mouth, or be adjured by the mouth of others, and he answer Amen, though he that adjured him were an infidel, or a child, he is bound. For who so answereth Amen after an oath, is as if he uttered the oath with his own mouth. And whether he answer Amen, or speake a word of like meaning, as if he sayes, or I am bound, or doe take upon me this oath; or any the like, in any language: he is as a sworn man for any matter, whether he be (for summing therein) to be beaten, or to bring an oblation. Whether he sweare or be adjured by Gods proper name, or by any of his titles: as that he sweare by him whose name is Gracious, or Mercifull, or Long-suffering, or any the like, in any tongue: it is a full oath. And so an excoication, and a curse, is an oath. Maimony, tom. 3. in *Shelengub* (or treat. of *Oaths*), chap. 2. sect. 1. 2. Accord. ngly the Evangelists set downe these two as one, *the Sonnes of God*, Matt. 26. 63, and, *the Sonnes of the Blessed*, Marke 14. 61. *minselfe*] The Hebrews say, *there are some kinds of oaths; the oath of pronouncing a thing, [whereof see verse 4.] and a curse, or rash swearing [forbidden in Exod. 20. 7.] the oath concerning that which was delineated to keepe, [whereof see Levit. 6. 2.] and the oath of minselfe; here spoken of. Which they explaine thus; as when minselfe can give testimony concerning goods, and the owner requieth them to minselfe, and they deny that they can give testimony, and sweare that they cannot, &c. for such an oath, they are bound to bring the sacrifice, here appointed, vers. 6. &c. Maimony treat. of *Oaths*, ch. 1. sect. 1. 12. *may utter*] or, *not speak, declare*, tell it. This may be, though a man be not particularly called forth to witness; as the Hebrews say, if the party that requieth testimony, doe say, *I adjure all that stand here, if they can minselfe for me, that they come and beare minselfe: if there be any witness among them all, and they deny (or dissemble) it, they are guilty of the oath of testimony.* Maimony, treat. of *Oaths*, chap. 9. sect. 9. *his iniquity*] that is, the punishment of his iniquity, if he repent not, and be reconciled by sacrifices; as the like is said in Lev. 19. 8, and 20. 17, where such as *leave their iniquity*, are threatened to be cut off. It may also be explained thus, *if the sinner, (or sinner) may not, and leave his iniquity*, that is, is subject to the wrath of God. So in ver. 16.**

Veritatem] which who so touched, was by the law unclean, Levit. 11. 8, 31. *it be hidden*] that is, the uncleanness be hidden from him, as Sol. Jarchi expoundeth it. *is unclean*] that is, afterward knoweth himselfe to be unclean; as the explanation in ver. 3. seemeth to manifest. *is guilty*] or, *trespasseth, sinneth*; for of this Hebrew word *Athen*, the sacrifice appointed for it is called

Aham,

Aham, in v. 6. that is, a Trespass-offering, or Guilt-offering. But what sin or guiltinesse was upon a man, for touching an unclean carcase? And seeing the Law maketh such unclean but till evening, Lev. 11. 24, 31, when washing themselves and their clothes, they were cleane, and for uncleanness by a dead man, the sprinkling water cleansed them, Num. 19. 16, 17, 18, 19, wherefore is here *confessing of sin* and a trespass-offering required, in v. 5, 6. The Hebrew doctors say, this is meant, for an unclean person, who when he was unclean, came into the Sanctuary, or did eat of an holy thing, ignorantly. For it is expressly said, (in Lev. 7. 20, 21.) *If any eat of the flesh of the Peace-offerings of the Lord, having his uncleanness upon him, the same person shall be cut off, &c.* And of coming into the Sanctuary it is said, (in Num. 19. 20.) *that shall be cut off from among the Church, because he hath defiled the Sanctuary of the Lord.* And when the Law commandeth men to be cut off, for defiling the Sanctuary, and holy things therof, [to wett presumptuously] it implyeth the sacrifice which they are to bring, for the ignorance doing thereof. Maim. treat. of *Ignorance*, c. 10. f. 1, 5. And thus Sol. Jarchi also expoundeth it; *is guilty, for eating of the holy thing, or for coming into the Sanctuary.* These things figured the pollutions which men have, not only by sins proceeding originally from themselves, but by partaking also with other mens sins, 1 Tim. 5. 22. 2 Cor. 6. 17, from which we are to be cleansed by the sacrifice and death of Christ.

3 V. 3, according to all] or, as the Gr. translatheth it, of all (or of any) *his uncleanness*: which might be sundry waies, as the Law after sheweth, in the 12, 13, 14, and 15. chap. of this book. *shall be unclean without*] by touching it, as the Gr. explaineth it, *which when he toucheth he is defiled, and be knowne*] to wett, if afterward by some means it be manifested. This the Gr. version plainly sheweth, saying, *and after this be knowne of it.* And herein it differeth from another case, following v. 17, which be knowne to: whereupon two sorts of trespass-offerings are appointed: for this which he knew, a female lamb, or a lesser sacrifice, if he were poor, v. 6, 7. &c. for that which he knew not, a ram, v. 18. Of which difference, more is spoken hereafter. It may also be translated, *whether it be hidden from him, or be knowne of it.* Howbeit, of this matter of uncleanness, the Hebr. canons say; *The case of ignorance, about defiling the Sanctuary and holy things, differeth from the case of other sins that deserve cutting off. For all such sins, when one hath ignorantly done them, and it be knowne unto him in the end, that he hath sinned; although he had no knowledge of it in the beginning, yet he is bound to bring a Sin-offering: but for defiling the Sanctuary and holy things, he brings not the offering which is lesse, if the man be poor, (Lev. 5. 7, 11.) unless he have knowledge of the uncleanness, and knowledge of the holy thing, or of the Sanctuary, in the beginning. And the knowledge of the uncleanness, and knowledge of the holy thing, or of the Sanctuary, in the end; and it be hid from him betweene both. A man is unclean, and eateth of a holy thing, &c. and afterwards it is knowne unto him that he is unclean, and that he ate what he did eat; and that it was a holy thing which he did eat. Now, he is not bound to bring a sacrifice,*

*unless he know that he was unclean, and that the thing was holy, before he did eat. As a man is unclean, and knows that he is unclean, and knows that the thing is holy. And afterwards the uncleanness is hidden from him, and hee forgets that he is unclean, and eateth of the holy thing, and knows that it is a holy thing; or he erreth, and forgets that the thing is holy, but knows himselfe to be unclean, and eateth. Or if he erre, or forgets, both that he is unclean, and that the thing is holy, and so eateth: afterwards the things are knowne to him, which were hidden from him: he now hee must bring the sacrifice here appointed; which is lessened if the man be poor. The reason of this exposition, is, for that concerning other ignorances, it is said, (in Lev. 4. 27, 28.) *while he doth none one of the commandments of the Lord, which should not be done, and be guilty, or if his sin be made knowne unto him, which hee hath sinned. When he knoweth it in the end, although he knew it not in the beginning.* But concerning the uncleanness of the Sanctuary and holy things, it is said, and it be hidden from him, and be knowne of it, and is guilty, (Lev. 5. 3.) &c. Maim. treat. of *Ignorance*, c. 11. f. 1. &c. So in the Chaldee paraphrase called *Imithas*, this Scripture is thus interpreted, and it is hid from him, and he touch any holy thing, and afterwards it be revealed unto him, and be knowne to him, &c. *is guilty*] or, *is a trespasser, sinneth*: or Sol. Jarchi againe saith, by eating of the holy things, or coming into the Sanctuary.*

4 V. 4, a fowle] in Chaldee, a man when he hath sweare, pronouncing] distinctly uttering. This is that which the Jewes call the oath of Pronunciation, (as is noted before on ver. 1.) and of it they make five particular, two of things to come, and two of things past: as when one sweares of a thing past, that it was done, or it was not done; and of a thing to come, that he will doe it, or he will not doe it. And no oath of Pronunciation is to be used, but for things possible for him to doe, whether to come or past. He that sweareth any of these four oaths, and the thing be otherwise, as, *he that sweareth that hee will not eat, and he eateth; or that he will eat, and he eateth not; or that he hath eaten, when he eateth not; or hath not eaten, when he hath; for, this is a false oath; and of it is and such like; it is said, ye shall not sweare by my name falsely, (Lev. 19. 12.) And if he sweare falsely, of presumption, he is to be beaten: if of ignorance, then hee brings the sacrifices here appointed. Maimony, treat. of *Oaths*, chap. 1. sect. 1. 2, 3. *to doe evil, &c.*] This the Hebrew Doctors understand of thing in a mans power, to doe if hee will, or to leave undone if hee will. Therefore, he that sweareth to doe evil to others (as to smite his neighbour, &c.) *it is not an oath of Pronunciation, because hee is commanded not to doe it; but it seemeth to be a vaine (or rash) oath.* If he sweare to his owne evil and hurt, though he should not so doe, his oath remains upon him: and if he doe it not, hee is guilty of the oath of Pronunciation. If he sweare to doe good to others, the good which is in his power to doe, the oath remains upon him, if he doe it not, he is guilty of this oath. And, *whether he sweareth to break a commandment, and break it not, he is not guilty of this oath of Pronunciation, but is to be beaten as for a vaine (or rash) oath, &c.* is to observe the commandments which he sweare to break. If one sweare that hee will not sleep or eat for 7. daies, or the like waies oath, they must not bid him watch, or fast so long, or he is to be indurc, and afterwards to sleepe or eat: but he is to be bea-*

ten a of hand for his rash oath, and so may sleep or eat when he pleases. *Alimony*, treat. of *Gabriel*, chap. 5. sect. 15. &c. Compare herewith, *Pla.* 15. 4. *He that sweareth to do evil*, (that is, to his own hurt) and *doeth not*, &c. *He is hidden from him* that he hath transgressed against his oath, *saith Sal. Lxxvi.* on *Levit.* 5. And *Thagum* *Imanib* explaineth it, and he hath falsified (his oath) and it is hidden from him, and after that he hath transgressed, it is revealed unto him, and he is known that he hath falsified it, &c. *is guilty* or, *transgressed*, in Greek, *simeth*, to weep, in breaking or falsifying ignorantly, that oath which he hath pronounced; or in any of the other three cases fore-propounded.

5 *Ver.* 5. *in one of these*, *saith Thagum* *Imanib*; meaning the four sins mentioned in the 1, 2, 3, 4. verses before. *shall confess* laying his hands on the head of the sacrifice, and confessing the iniquity of his trespass; as is noted on *Levit.* 1. 4. And to other rites were performed according to the manner of the immolation in chap. 4. The trespass-offerings, &c. were killed, and their blood sprinkled, as before declared. Then they were flayed, the fat and innards taken out, and salted, and burned on the fire (upon the Altar.) And the residue of their flesh, was eaten by the males of the Priests, in the court, like the sin-offerings. *Alimony*, treat. of Offring the sacrifice, chap. 9. sect. 1. And touching this confession, they say; The owners of the same or trespass-offerings, when they bring their sacrifices, &c. *Atonement* is not made for them thereby, until they repent, and confess with mood of mouth, &c. And so hee that is in his neighbours danger, and hath done him damage in his goods, although he payeth him all that he oweth him: Atonement there is none, until he confess, and turne away from doing the like again for ever. *Maimon.* 1. treat. of Repentance, c. 1. 1. See the notes on Num. 5. 7.

6 *Ver.* 6. *trespass-offering* or, *Guilt-offering*; in Hebrew, *Ajiam*, that is, *Guiltiness* or *Trespass*, as the *Sin-offering*, in ch. 4. was for *sin* (as the words here following manifest) and is likewise called a *Sin-offering*. And as the former, so this figured out the sacrifice of Christ for our sins, of whom it is prefigured, that his house should be made an *Ajiam*, an offering for trespasses, (or, for sin, as the Greek translated it) *Eia.* 53. 10. *which he hath sinned* and respect must be had in the sacrificing, unto that particular in which was committed, that atonement might be made for it. *How that killeth a Sin-offering*, or a *Trespass-offering*, it is not (saith that his cognition be in the same by name, *which*) (the sacrifice) is brought for. *Alimony*, treat. of Offring the sacrifices, ch. 4. sect. 21. These things taught a special care that men should have of their wives, an examination of their own sins, a particular repentance, remorse, and sacrifice of a contrite heart, with faith in Christ (who on the trespass-offering figured even for their least transgressions; that to judging themselves, they may not be judged of the Lord,) 1. Cor. 11. 31. *Ezek.* 20. 43. *Lam.* 3. 40. 2. Cor. 7. 11.

7 *Ver.* 7. *his hand* (which) that is, he be not able enough to bring a lamb; thus God provided for the poorer sort. This is that sacrifice which the Hebrews call *Gadoleh* *raized*: that is, *Ascending*

and descending, (*Thalmud. Bab. in Cerethoth*, ch. 2.) because it ascendeth, or is greater, if the sinner be rich and descendeth, or is lesser, if he be poor. And they observe, that *Six* are commanded to offer the oblation *Gadoleh* *raized* (greater or lesser): The Leper at his cleansing, (*Levit.* 14. 21. &c.) The woman after child-labour, (*Levit.* 12. 8.) Hee that sweareth the oath of testimony, (*Lev.* 5. 1.) Hee that sweareth the oath of pronunciation, fully through ignorance, *Levit.* 5. 4.) The careless person that eateth of the holy things ignorantly; and the careless that cometh into the Sanctuary ignorantly, (*Levit.* 5. 2, 3.) *Alimony*, treat. of Ignorance, ch. 1. sect. 1. In these kinds of sacrifices, the High Priest, or the King, was not charged to bring a greater, as they were in the Sin-offering, *Levit.* 4. 3. 23; but the offering fell lower for the poor, even to a pottle of flower, v. 11. The King and the anointed Priest, brought their offering for the oath of witness, or for the oath of pronunciation, or for defiling the Sanctuary and holy things thereof, as other private persons. For the Scripture puts no difference between the offering of the King, Priest or private man, (see in the sin-offerings, appointed for their Ignorance, (*Levit.* 4.) *Alimony*, treat. of Ignorance, chap. 10. sect. 7. *turtle-doves* [see the notes on *Levit.* 1. 14.] If a poor man brought the oblation of the richer sort, he was discharged: but a rich man that brought the oblation of the poor, was not discharged. *Alimony*, treat. of Ignorance, ch. 10. sect. 13. In that God would have men be at such charges for the expiating of their iniquities and overights; it was to teach them the ugliness of their sins in his sight, and with how great price by the blood of Christ, they were to be redeemed, 1. Pet. 1. 18, 19. and how they should heed by such cost, their thankfulness to God for his grace, 1. Chronic. 21. 24. and towards his Priests (the Ministers of his grace) which had their livelihood in part by such sacrifices, *Num.* 18. 9. 1. Cor. 9. 13, 14. And in that he lessened the charge for the poorer sort; it was to show the riches of his grace, who freely forgiveth the poor as well as the rich, not in respect of their expences, but of his mercie, which is without respect of persons, *Jam.* 2. 5. *Eia.* 55. 1. &c. *Rom.* 3. 24, 25. &c.

8 *Ver.* 8. *first* that atonement might be made for his sin; after which was the Burnt-offering, a figure of a new and holy life. For Christ (whom the Sin-offering typed out) bare our sins, in his body, on the tree: that we being delivered from sin, should live in righteousness, 1. Pet. 2. 24. Albeit the Burnt-offering also was to make reconciliation for sin; as is noted on *Levit.* 1. 4. *cut-nib-his-nail* [see *Levit.* 1. 5. where the like is for the Burnt-offering. This here (by the Hebr. canons) was to be done, at the Sabbath-meat borne of the Altar. The Priest held the two feet (of the fowle) born on his two fingers, and the two wings, between his two fingers, and stretched out the neck thereof unto the breadth of his two fingers, and cut it with his nail. And this was one of the barest services that were in the *Sin-offering*. *Alimony*, treat. of Offring the sacrifices, c. 7. f. 6, 8. Thus the Priests greatest cunning was to be shewed in offering the sacrifices of the poor, not divide] hee might not divide the

the head from the body: and if he did divide it, hee did unlawfully, and was beaten. *Alimony ibidem*, sect. 6. See the notes on *Levit.* 1. 17.

9 *Ver.* 9. *the side* [Hebr. *the wall*. He sprinkled of the blood, upon the wall of the Altar, beneath the middle thereof, and the rest of the blood, he wrung-out at the bottom. It is a general rule, that what was put up in the wall, the residue thereof was wrung-out at the bottom: and this was the neither wall. *Maim. ibidem*. This rite might fore-show the manner of Christs suffering, both his sweating drops of blood, *Luke* 22. 44. and the shedding of his blood on the cross: which oblation was sanctified by his deity, as the blood of the sacrifice by the Altar, *Joh.* 17. 19. *Heb.* 9. 14. *Matth.* 23. 19.

10 *Ver.* 10. *the manner* or ordinance: Hebr. the judgments, which word is here, and often used for the manner, or rite of doing a thing, and it hath reference to the Law in *Lev.* 1. 15. &c. The Greek and Chaldean translate it, *as it is*, (or *omniscient*.) The Hebrews give this reason why the doves were, one a Sin-offering, the other a Burnt-offering; Because the Altar had nothing in the bird that was the Sin-offering, (see the blood thereof, which is not food, [see *Lev.* 3. 11.] therefore it was needfull to bring two, one for a Sin-offering to be meat for the Priest, [*Levit.* 6. 26.] the other for a Burnt-offering, to be meat for the Altar. *Chazkuni* on *Lev.* 5. *from his sin* or, from his sin; that is, cleansing him from it.

11 *Ver.* 11. *aniam*: *na* in Greek, *finde* *not*: that is, if he be not able: as in *ver.* 7. hee used another word of like meaning, *reab* *not*. So in *Lev.* 14. 21, 22, and 25, 26, 47. *Numb.* 6. 21. An Ephah that is, a Bushel: the tenth part whereof was called an *Omer*; about our People: the Chaldee here for an Ephah, translated *three Seab* (or *pecks*) [see the notes on *Exod.* 16. 36. oil] because in proceedeth from us, for want of grace, which oil figured; and the memoriall thereof is not sweet or grateful unto God, which frankincense did lignifie: therefore neither oil nor frankincense might be given with the Sin-offering, nor with the jealousie-offering, which brought iniquity to remembrance, *Num.* 5. 15. but with the Meat-offerings, both were given, *Lev.* 2. 1. &c. In the common Meat-offering, (*Lev.* 2.) the want of oil made it unlawful for sacrifice. The sinners Meat-offering, if oil were upon it, or upon the handfull thereof, it was made unlawful. *Alimony*, treat. of unlawful (or polluted) sacrifices, ch. 11. sect. 8, 10.

12 *Ver.* 12. *shall take* [or, shall gripe; shall gather up with the hand] [see *Lev.* 2. 2. This was the manner of all Meat-offerings, that a handfull was burned on the Altar, and the residue eaten by the Priests; except the Priests owne Meat-offerings, for sin or otherwise; they were not eaten, but all burnt, *Lev.* 6. 16, 22, 23. according to, or upon *Iehozabab* Fire-offerings to the Lord: see the notes on *Lev.* 4. 35.]

13 *Ver.* 13. *shall be the Priests* [the residue which is not burnt on the Altar, shall be for the Priests to eat, the males among the Priests, were to eat it in the holy place, as the Meat-offering: see *Lev.* 2. 3. and 6. 25, 29. and 7. 6, 7.

Ver. 15. *transgressed* or, sacrilegiously-trespass, *desecrated*. The Hebrew *Maghal*, though it be generally used for all transgression & dilloyalty that the inferior committeth against the superior, as the wife against her husband, *Num.* 5. 12. and the like: yet for the most part, it is applied to evils committed against the Lord and his covenant, service and holy things, whereof this Law in speciall is; and so differeth from all the other Laws. The Hebrew Doctors thus explaine it. It is unlawful for a private man to make profit (or use) of the holy things of the Lord: whether they be things that are offered upon the Altar, or things sanctified for the reparation (or maintenance) of the Sanctuary. And whosoever might profit (or use) to the value of a mine, of the holy things of the Lord, he transgresseth, *Maim. in Megillah*, (or treat. of Transgression) chap. 1. sect. 1. through ignorance, or an inadvertent error: see *Lev.* 4. 2. Hee did it presumptuously, and God only knew it, he was in danger to be cut off by his hand: if his presumption were knowne to men, the Magistrate punished him. The sacrifice was for ignorance onely. Whosoever sacrilegiously-transgressed presumptuously, it is to be beaten, and must pay for the detriment, &c. *Maim. in Megillah*, chap. 1. 3.

The holy things] these were many, and manifold waies men might transgress in them. As for a man to eat within his (private) gates, the tithe of his corne, wine, oile, &c. *Deut.* 12. 17, 18. to doe worke with his first-borne bullocke, or sheere his first-borne sheepe, *Deut.* 15. 19. to eat the first fruits of his land, *Exod.* 34. 26. *Jer.* 2. 3. to keepe backe ought of the price of things dedicated to holy use; as did *Anania* and *Saphira*, *Act.* 5. 1, 2. &c. and many like things. All the most holy things, men might sacrilegiously-transgress concerning them, (by making profit or use of them) from the time they were sanctified, untill their blood was sprinkled. When the blood was sprinkled, they might transgress concerning them, in any thing that was rebell for the fire, untill it was burnt and carried out to the place of ashes. As the Burnt-offering, whether haile or fowle, and the handfull (of the Meat-offering) and the frankincense, the Meat-offering of the Priests, &c. they might transgress concerning them, from the haire they were sanctified, untill they were carried out after their burning upon the Altar, unto the place of ashes. So for bullocke and goats that were burnt (with-out the campe.) So for the red Cow, (*Num.* 19.) from the sanctifying thereof, till it were made ashy: for though it were of the holy things for the maintenance of the Sanctuary, yet hee it is said thereof, it is a Sin-offering (*Num.* 19. 9.) The Sin-offering beast, and Trespass-offering, and Peace-offerings of the congregation, they might transgress in them all, from their sanctifying, till the sprinkling of their blood. When the blood was sprinkled, they might transgress in the fat and innards till they were carried out to the place of ashes, &c. In the Meat-offerings, they might transgress from the sanctifying of them, (sea though they were not as yet sanctified in a mingring vessel) untill the handfull was burnt on the Altar, &c. The she-wie id, they might transgress therein, from the sanctifying of it, (sea though it were not as yet taken) untill the incense upon it was burned. The drink-offerings, men might transgress in them after they were sanctified. The bones, sinewes, bowels and hofe

of the most holy sacrifices, which were separated, before the drinking of the blood, they might transgress in them. The offer of the Altar in the courtyard, before they were taken from upon it, or after: they might transgress in them. Any least of the most holy things, that had a blemish. Or, they might transgress therein from the sanctifying of it, till it was redeemed. He that separated them in, for (to buy) his Sin-offering, Burnt-offering, Trespass-offering, or for Turtle-doves, or Pigeons: they might transgress thereby, from the house of the separation of the oil. A man sanctified for the maintenance of the Sanctuary, a thing meet to repair the same, as stone or timber: or a thing meet for the Altar, as lambs or doves: or a sacrifice for the Altar, a thing meet to repair the Sanctuary, as stone or timber. Or sanctified for something, that which it not meet for it, but for another; or which it not meet for either of both, as bows, lands, &c. yet it is but gold or silver: they might transgress in any of those, from the house they were sanctified, until such things were redeemed, as were meet to be redeemed. These and many the like cases, are heaved by *Almiah* in *Megillah*, c. 2. &c. of which see faith in the end, (c. 8. 18.) It is meet for a man to fit himself to understand the ordinances of the holy Law, and to know the end of matters, according as he is able. And the thing whereof he can find no reason, nor know any worth thereof, let it not be light in his eyes. And let him not break through, to get up into the Lord, lest he break forth upon him, (Exod. 19. 14.) Neither let him think of it, as he thinketh of other common things. Behold how great weight there is, in the Law touching sanctification transgression. And what though they be not oil, and stone, and dust, and silver? when the name of the Lord of all the world, is called only upon things, they are sanctified. And who is not then to common use be transgressed therein, and though he do it through ignorance, he must needs bring an atonement. How much more, concerning the commandments which the holy Law of God hath prescribed unto us; that a man should not treat them thus lightly, because he knows not the reason of them. Behold it is said in the Law, (Levit. 19. 37. & 20. 22.) ye shall keep all my Statutes, and all my judgments, and do them. Our wife men have said, that keeping and doing, must be applied unto the statutes, as unto the judgments, &c. Now the judgments, they are commandments, the reason (or meaning) whereof is manifest, and the good then is manifest by doing them, as in love in this world, as the forbidding to rob, and to shed blood, the commandment to honour father and mother. But the statutes (or ordinances) are commandments, the reason whereof is not known, &c. And all the sacrifices are given generally, are statutes (or ordinances): and our wife men have said, for the service of the sacrifices, the most do continue: for by doing the statutes and the judgments, righteous men are made worthy of life in the next life. And the Law teacheth the commandment of the statutes just saying, And ye shall keep my statutes and my judgments, which if a man do, he shall live by them Levit. 18. 5. In which last words of the Rabbi, it appears, how the Jews (as Paul telleth us) have a zeal of God, but not according to knowledge, being ignorant of Gods righteousness, and going about to establish their own righteousness. For Moses declared the righteousness which is of the Law,

when he saith, the man which doth these things, shall live by them: but the righteousness which is of faith, speaketh otherwise; That if thou confesse with thy mouth, that Jesus is the LORD, and believe in thy heart, that God hath raised him from the dead, thou shalt be saved, Rom. 10. 2, 3, 5, 6, 9. his trespass (that is, his trespass-offering: or, for his trespass it is called, a ram perfect) without blemish. The ram was to be of the second year: see the notes on Lev. 1. 10. with thy estimation) or, by thy valuation. This is spoken to the Priest, who was to estimate and value all holy things, as is expressed in Levit. 27. 8, 12, &c. of silver shekels: Hebr. silver of shekels: see the like transcribing of words in Lev. 6. 21, and 7. 21, and so the Gr. translatheth, a ram without blemish out of the flocks, of price of silver of shekels: This some understand, of the thing wherein the transgression is committed, which the Priest should value, as is explained in the next verse: others understand it of the ram brought for sacrifice, that it should be worth shekels of silver; that is, two at the least, and besides that he should pay the principal, and the fifth part. Thus *Sol. Lard* expoundeth it, Which is worth two shekels: and *R. Levi* giveth this reason, Because multiplication in numbers, is first made by two; therefore be faith, shekels, for two shekels. Mainly in *Megillah*, c. 1. 1. faith, He that transgresseth through ignorance, payeth for that which he hath made use of to himself, and addeth a fifth part thereto, and bringeth a ram of two shekels (that is, worth so much) and offer it for a trespass-offering, and makes atonement for himself. Of the shekel, see Gen. 20. 16. Again in another place he saith: All Trespass-offerings in the Law, are brought being of the second year, and worth two shekels, except the Trespass-offering of the Leper, and of the Nazarite, for they are of the first year, and there is no price of them set. The doubtful Trespass-offering, is brought of little or of great: and by tradition we have learned, that it comes not but worth silver shekels. If rams be cheap, that he find not a ram worth two shekels; let him not buy, but carry till they be dearer, and bring one of two shekels, For he, the Law provideth concerning the price, and determineth it, Mainly in *Pesule bannah*, c. 4. 12, 23.

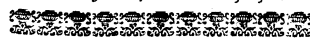
Ver. 16. holy thing: Hebr. holiness, which the Gr. translatheth, holies, that is, holy thing. The worth of it, or of them, must be paid. Fifth-part [so much was also added to holy things redeemed, Lev. 27. 13, 15, 19. The payment of the principal; with the addition of the fifth part, is commanded to be done together, with the bringing of the sacrifice. The payment of the principal, and bringing of the trespass, under the atonement, (to wit, if they be not brought together,) but the fifth part hindereth not, for it is said (after) he shall make atonement with the ram of the Trespass: the ram and the trespass hinder, but the fifth part hindereth not. [Meaning it may remain as a debt, to be paid afterwards:] Mainly in *Megillah*, c. 1. 3, 4. The Trespass-offering, which the Scripture sometime meaneth the principal thing wherein the trespass is committed, which is to be recompensed, besides the sacrifice, Numb. 5. 8. the Priest shall make atonement: Though restitution was made by the transgressor, yet atonement could not be made, but by the Priest and sacrifice appointed; both which figured

gred Christ, by whose blood, sins of all sorts, which men through infirmity do commit, are forgiven and purged, 1 Joh. 1. 7.

Ver. 17. though be know it not: this may also be translated thus; and he know it not, and is guile, and heath his iniquity: This differeth from the former cases, in ver. 4. and 15. where there was knowledge of the sin, at least, in the end: but this Law was for sins, though never known certainly, but in doubt or suspense; so that David laid not without cause, Ignorance, (or, Undersold-fun) who can understand? cleanse thou me from secret-sins, Ps. 19. 13.

Ver. 18. a ram perfect: that is, without blemish. Of this the Hebrew canons say; Every sin, for the ignorant-doing whereof, they are bound to bring the Sin-offering appointed, (Levit. 4.) they are bound, when it is not known, to bring the doubtful Trespass-offering: (Levit. 5. 17, 18.) And what meaneth this, if it be not known? If it be doubtful unto him, whether he hath sinned, only sinned in the thing, or no. And this sacrifice is called *Almah talui*, (a doubtful Trespass-offering) because it makes an atonement for that which is uncertain and doubtful unto him, &c. For example; there is a Sabbath day, and a working day; and a man doth work in one of them, and knows not in which he did it. Hee eateth of a dish of meat, and one witness saith unto him, that which thou hast eaten, is the fat (forbidden in the Law, Levit. 3. 17.) another witness saith, thou hast not eaten fat: now he bringeth a doubtful Trespass-offering; and so in like cases. Main. treat. of Ignorance, c. 8. f. 1, 2. On the other hand for some cases knowne, they bring another sort of sacrifice, called, *Almah vaddai*, that is, a certain, (or manifest Trespass-offering, concerning which in the same Booke, ch. 9. it is said; For five transgressions, men bring the sacrifice *Almah*, and it is called a manifest *Almah*; because there is not any doubt therein. And these are they: For lying with a bond-maid, (Levit. 19. 20, 21.) For things taken by violence, &c. (Levit. 6. 2, 6.) For sacrilegious transgression, (Levit. 5. 15.) For the uncleanness of a Nazarite, (Numb. 6. 12.) And for leprosie, when a man is cleansed from the same, (Levit. 14. 12.) estimation) or valuation. The Greeke translated it, of price of silver: see before in ver. 15.

Ver. 19. trespassing he hath trespassed: that is, He hath certainly trespassed, or, hee is surely guilty. The Chaldean translatheth, It is a trespass-offering for his sin which he hath sinned: hee shall offer a trespass-offering before the Lord. The rites about this sacrifice, were the same with the former: Whether it were a manifest trespass-offering, or a doubtful trespass-offering, it was killed, and the blood sprinkled, then it was flayed, the fat taken out, and salted, and put on the fire (of the Altar) and the flesh was eaten by the Priests, in the court of Mar-mam, treat. of offering the sacrificer, c. 9. f. 1. The signification hereof, was also like the former, that by the death and blood of Christ, we are cleansed from all sinne, 1 Joh. 1. 7. Heb. 10. 10, 11, 12.



CHAP. VI.

1. The Trespass-offering for sins done against the Lord, and a mans neighbour. 8. The Law of the Burnt-offering,

14. and of the Meat-offering. 19. The offering at the consecration of a Priest. 24. The law of the Sin-offering.

AND Jehovah spake unto Moses, saying; A soule, when it shall sinne and transgress a transgression, against Jehovah: and falsly deny unto his neighbour in a thing-delivered him-to-keep, or in the putting of the hand, or in a thing-taken away-by-violence; or, hath deceitfully oppressed his neighbour. Or have found a thing lost, and falsly denieth concerning it, and sweareth with falsehood: for any one, of all that a man shall do, sinning in these. Then it shall be, when he hath sinned and is guiltie: that he shall restore the thing-taken-by-violence, which he violently tooke away, or the thing-deceitfully-gotten, which he hath got-doeceitfully; or, the thing-delivered him-to-keep, which was delivered unto him to keep; or the lost thing, which he found. Or, all that about which he hath sworn, with falsehood; and he shall pay it, in the principal thereof; and shall adde thereto, the fifth-parts thereof: unto him to whom it appertaineth, shall hee give it, in the day of his Trespass. And hee shall bring his Trespass-offering, unto Jehovah: a ram perfect, out of the flock with thy estimation for a Trespass-offering, unto the Priest. And the Priest shall make atonement for him, before Jehovah, and it shall be mercifully-forgiven-him: for any one, of all that he hath done, in trespassing therein.

AND Jehovah spake unto Moses, saying; Command Aaron and his sons, saying; This is the law of the burnt-offering: it is the burnt-offering because of the burning, upon the altar all night, unto the morning; & the fire of the altar, shall be burning in it. And the Priest shall put on, his linnen rayment; and linnen breeches, shall he put upon his flesh: and he shall take up, the ashes, which the fire hath consumed, with the burnt-offering, on the altar: & he shall put the, besides the altar. And he shall put off his garments, & put on other garments: and shall carry forth the ashes, to without the camp; unto a cleane place. And the fire upon the altar shall be burning in it, it shall not be put out; and the Priest shall burn wood upon it, every morning; and shall lay, in order upon it, the burnt-offering; and shall burne upon it, the fats of the Peace-offerings. Fire, continually shall be burning upon the altar, it shall not be put out.

And this is the law, of the Meat-offering: the sonnes of Aaron shall offer it, before Jehovah;

15 Jehovah; before the altar. And he shall take-up of it, his handful, of the flowre of the Meat-offring, and of the oil thereof; and all the frankincense, which is upon the Meat-offring: and he shall burne upon the altar, for a favour of rest, the memoriall of it, unto Jehovah. And the remainder thereof, shall Aaron and his sons eat: *it is unleavened-cakes*, shall it be eaten, in the holy place; in the court of the Tent of the congregation, they shall eat it. It shall not be taken *with leaven*; I have given it for their portion, of my Fire-offrings: it is holy of holies, as the sin-offring and as the Trespass-offring. Every male, among the sons of Aaron, shall eat of it; *it shall be a statute for ever*, in your generations; concerning Jehovah's Fire-offrings: all that toucheth them, shall be holy.

19 And Jehovah spake unto Moses, saying: 20 This is the oblation of Aaron, and of his sons, which they shall offer unto Jehovah, in the day that he is anointed; the tenth part of an Ephah of fine-flowre, for a continuall Meat-offring: halfe of it in the morning, and halfe of it in the evening. On a pan, it shall be made with oil, hastily-fryed that thou bring it: the baken pieces of the Meat-offring, thou shalt offer for a favour of rest, unto Jehovah. And the Priest that is anointed in his stead, of his sons, shall doe it: *it is a statute for ever*, unto Jehovah, it shall be burnt for a Whole-burnt-offring. And every Meat-offring of the Priest, shall be a Whole-burnt-offring: it shall not be eaten.

24 And Jehovah spake unto Moses, saying: 25 Speake unto Aaron, and unto his sons, saying: This is the law, of the Sin-offring: in the place where the Burnt-offring is killed, shall the Sin-offring be killed, before Jehovah: it is holy of holies. The Priest that offereth it for sin, shall eat it: in the holy place, shall it be eaten; in the court, of the Tent of the congregation. All that shall touch the flesh thereof, shall be holy: and when there is sprinkled of the blood thereof, upon a garment, that whereon it is sprinkled, thou shalt wash, in the holy place. And the earthen vessel, wherein it is foddren, shall be broken: and it it be foddren, in a brazen vessel; it shall be both scowred and rised, in water. Every male among the Priests, shall eat thereof: it is holy of holies. And no Sin-offring, wherof any of the blood thereof, is brought into the Tent of the congregation, to make atonement *with* in the holy place, shall be eaten: it shall be burnt, in the fire.

Annotations.

A *Soule* that is, man or woman, as God explaineth it, in Num. 5. 6. the Chaldee expoundeth it, a man. *transgress* it is the word before used, in Lev. 5. 15. The Greek here tranlateth, *despising*, *despise the commandments of the Lord*: (or, *neglect them*.) *fully deny* or he, as the Greek tranlateth: but the word meaneth lying, by deniall of a thing, as Gen. 18. 15. This sinne, God generally forbiddeth, Levit. 19. 11. And this law here, concerneth sins, both against God, by swearing, and against our neighbour, by injuring him. *a thing delivered him to keepe*, a thing committed to one; which shall againe be required; called in Hebr. *Pikkadon*, of incommending a thing, and requiring it: in Greeke, *Parabakee*, of committing it to ones fidelity (which word, Paul useth in 2 Tim. 1. 12. of God; *I am persuaded that he is able to keepe that which I have committed unto him*;) in Latine, a *Depositum*. So in 1 Tim. 6. 20, and 2 Tim. 1. 14. In Gen. 41. 36. the word is used for *store* or *provision* laid up. See the judiciall lawes for these cases, in Exod. 22. 7, 10, &c. *the putting of the hand* This phrase (here only used) seemeth to meane fellowship, or partnership, when men deale, and put their hands as it were together in a matter: in the Greeke tranlateth it, *communio* (or *societas*;) and the Chaldee, the *communio* (or *fellowship*) of the hand; that is, commerce. Or, we may take it, for *putting into the hand*, that is, committing of a thing to ones care and fidelity, to use or employ for him. It may also imply, the lending of a thing, or borrowing. Thus *Sol.* *Larbi* expoundeth it, *that he hath put money into his hand to occupy: or hath lent it him*. *a thing taken by violence* Or, a robbery, rapine. It implyeth force, as the next doth fraud. 2 Sam. 23. 21. Judg. 9. 25. This God hath, though it be for Burnt-offering: *Esa. 61. 8.* *deceitfully oppressed* *Jor. defrauded* by cavillation, calumnation, false accusation, or other like unjust meanes. Of this sinne *Zachary* cleared himselfe by fourfold restitution, *Luk. 19. 8.* The Hebrew doctors thus distinguish these. *Who is a taker by violence*, (or robbery?) *He that taketh a mans goods by force, as by plucking it out of his hand, &c. or, that forcibly taketh ones servant or beast, and useth them for his owne worke, or getteth into ones field, and eateth the fruit thereof, and the like. Who is a deceitfully oppressor?* He that hath his neighbours goods in his hand, with the owners consent; and when they are demanded againe, he keeps the goods in his hands by force, and restores them not; and the like. *Mainim*, treat. of Robbery and lost things, chap. 1. Sect. 3. 4.

Veri. 3, *a thing lost* *Hebr. a loss*: which the law bindeth him to restore to the owner: See Deut. 22. 2. Exod. 23. 4. in the annotations. *with fals-hood* that is, *falsly*, and as the Greeke tranlateth it, *unjustly*. Of this kinde of oath, the Hebrew Canons say: *Who so hath his neighbours goods in his hand, whether they be delivered him to keepe, or lent*

lent him, or he hath taken them by violence, or by fraud; or hath found a thing lost, and restoreth it not, or the like; and the goods which bee hath in his hand, bee demanded of him, and he denieth them, hee be a transgressor, against this law, he shall not fully deny, (Lev. 19. 11.) And if hee sweare unto himselfe fully, concerning the goods which hee denieth; now hee transgresseth another law, he shall not fully deny, Lev. 19. 11. And this oath is called, the oath concerning a thing delivered to keepe. And for this false oath, he is bound to pay the principal, which hee denieth, and to add the fifth part more thereto, and to offer a manifest Trespass-offring, &c. *Mainim*, treat. of Oaths, c. 1. 8, 9. *finning* or, as the Gr. tranlateth, *so that hee sineth in these*.

4 Veri. 4. *he shall restore* in Num. 5. 7. God requireth also to confesse the sin; which is to be understood here, and in all like sins and trespasses. About this restitution, the Hebrews have these observations; *Whether he be a violent robber, or a fraudulent oppressor, or a stealer, or a borrower, or that hath by him, a thing delivered to keepe, or hath found a thing lost, and falsly denieth it, or that there was partnership betwene him and his neighbour, and some of the goods remaine in his hand, or that he hath done worke for him, and he hath not given him his wages. It is a generall rule for every thing such as these, be that oneself, is bound to pay by sentence (of the Judges): and he that denieth and sweareth, must pay the principal and the fifth part, Levit. 6. 2, &c. This is meant, when a man is bound to pay for himselfe, but if he be bound to pay for his father, he payes not the fifth part. As, when his father robbeth, or stealeth, or is indebted to others, and the son knoweth it, and denieth it, and sweareth, and afterwards confesseth it, he payeth but the principal only, for it is written, (Levit. 6. 4.) which he violently took away; for his owne violent-taking-away, hee addeth the fifth part more, but not for his fathers. This is meant, when the thing violently taken-away, is not remaining then present; but if his father did violence, and died, and the thing taken-away remaineth there, and the heire denieth it, and sweareth, and afterwards confesseth; hee payeth the principal and the fifth part. If the father rob, and sweare, and confesse it, and afterward dye: now the heire payeth the principal, and the fifth part. If he rob, and sweare, and so dye: and the heire confesseth it, hee payeth but the principal only, but in both these cases, the heire is discharged of the Trespass-offring. *Mainim*, treat. of Robbery, and lost things, c. 7. l. 2, 3, &c.*

5 V. 5. *all* or of any thing: to imply other particulars besides these mentioned; as some are before noted. *principal* or, *summe*; *Hebr.* *hebr.* which *Sol. Larbi* expoundeth the principal, (the thing it selfe.) Head sometime is used for beginning or first: and so *Chazkuni* here noteth, that the meaning may be, *Before he bring his oblation, he shall put out of his hand, the thing got by rapine, &c.* the fifth-part] the Gr. tranlateth, the fifth part, as the Hebr. also was in Lev. 5. 16. And it may be put for every fifth part, the fifth part of every thing defrauded, as in Ezek. 16. 55. *thy sisters*, meaneth each of thy sisters. But the Hebrew Doctors insit upon the number, thus: He that restoreth the principal to the owners, and denieth at the second time, the fifth part, and sweareth about it, that fifth part is made as the principal

in every respect, and he must pay for it another fifth part, as it is written, hee shall add thereto the fifth part thereof reaching that hee must add a fifth part for a fifth part, until the fifth part which he denieth, and sweareth for, he become lesse then the worth of a mite. *Who so hath by him a thing delivered to keepe, and be pleased in that it is lost, and sweareth; and returneth, and confesseth that hee hath it by him: And cometh againe, and placeth it in it is lost, and sweareth, and againe returneth, and confesseth that hee hath it by him; he must pay a fifth part for every oath, which that one principally, as it is written, He shall add thereto the fifth part thereof, reaching that he may pay many fifths for one principally. *Mainim*, treat. of Robbery, &c. c. 7. l. 12, 13. Now what the fifth-part is, he there sheweth in l. 7. one of foure, with the principal: as if he robbed the value of foure, and sweareth; he payeth five. And if the same thing be remaining, he must restore it, and give the price of the fourth part thereof, to whom it pertaineth] or, whose it is, by right, whether the owners, or the heires: to him against whom he is guilty, Numb. 5. 7. He that robbeth his neighbour, if hee that is robbed, desireth must restore the robbery unto the heire: and if it be lost, or changed, hee must give them the price of it. And if hee sweare unto him, and afterward dye; hee must give to the heire, the principal and the fifth part. Hee that robbeth his father, and sweareth unto him, and the father dieth; if the thing taken by robbery, doe not remaine, or if it be changed, hee must make an account with his brethren, for the principal and for the fifth part. If the thing taken by robbery, remaineth, hee is bound to bring forth the thing it selfe, from under his hand. The force is to give the thing taken by robbery, and the fifth part also to his brethren, and make an account with them, &c. *Mainim*, treat. of Robbery, c. 2. l. 1, 2, &c. But if the man have no kinsman to recompense the trespass unto, it must be recompensed unto the Lord, even unto the Priest, Numb. 5. 8. *of his trespass* or, of his guiltiness, that is, the day wherein he is found a trespasser: which the Gr. interpreteth, the day wherein he is convicted: (or reprehended.) Or we may understand it, the day wherein he offereth for his trespass: so *Chazkuni* explaineth it. The robber shall give the goods unto him that is robbed, in the day that he brings his trespass-offring: turning from his sin, that his oblation may be accepted with favour.*

Ver. 6. *perfect without blemish*. This oblation was performed with such rites, as the other before mentioned; in ch. 5. see the notes there; and on Num. 5. 8. *in trespassing* or, *by guilty-trespass*, or, *with guiltiness therein*: the Gr. tranlateth, and hath trespassed therein. These sacrifices could not by themselves make atonement, or procure forgiveness of sinnes: but they signified the atonement made by the sacrifice of Christ, Heb. 10. 1, 4, 10, 14. and taught men mortification, and dying unto sin, as David saith, *I thou delivest not sacrifice, thou I will give it, &c.* The sacrifice of God, are a broken spirit, a broken and contrite heart, &c. *Pi. 51. 18, 19.* And where true repentance, faith in Christ, and amendment of life is found in the sinner, there is promise of grace, and of forgiveness of sins; though they be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, *Esa. 1. 16, 18.*

Here beginneth the 25. Section of the Law, the Gen. 6.9. Hitherto in this booke, God hath shewed what sacrifices men should offer: now he declareth the manner and rites about those sacrifices, more particularly.

9 Ver. 9. *because of the burning* or, *it is that which ascends by the burning*. Here is the reason of the name: for the *Burn-offering*, is in Hebrew *Gnabals*, that is, an *Affection*, because by burning all in fire, it went up in smoke and vapour. Therefore the Holy Ghost translateth it in Greeke, *Holocausta*, that is, a *whole Burn-offering*, Heb. 10.6. from Psal. 40. The use of this sacrifice is shewed on Leviticus 1. Here the *Thargum* called *Amshans*, saith, *It was to make agreement for the imaginations of the heart*, all night, though the time of the Evening sacrifice began about mid afternoone (as is shewed on Exod. 12.6.) yet the burning might continue all night, till break of the day. No sacrifice were offered, but by day: therefore they killed no sacrifice, but by day, nor sprinkled any blood, but in the day that it was killed; for when the Sun was set, the blood became unlawful (as be sprinkled.) Sacrifices whose blood was sprinkled by day, their fat was burned by night, till the pillar of the morning ascended (that is, till break of the day.) And so the pieces of the *Burn-offerings*, were burned by night, till break of the day. But for to keep men from trespassing, our Wise men have said, that they should not burn the fats, or pieces of the *Burn-offering*, but until midnight. Although it was lawfull to burn them by night, yet they did not defer them purposely, but intended to burne all by day. Gravefull is a commendation (done) in the house of the same, Maimony, treat. of offering the sacrifice, chap. 4. sect. 12.3. This Law here given, seemes specially to intend the daily *Burn-offering* of the Church, which was offered first in the morning, and last in the evening, as the Hebr. Doctors say, *It is unlawful to offer any sacrifice at all before the daily sacrifice of the morning: neither after it any sacrifice* (to weat for particular persons) *after the daily evening sacrifice, except the sacrifice of the Passover only*. Maimony, treat. of the daily sacrifice, ch. 1. f. 3. *shall be burning* or, *shall be made to burne* that is, nourished continually; so ver. 12.

10 Ver. 10. *his linen raiment* or, *the linen robe*; as the Greeke translateth, *a linen coat*. Such were made for the inferior Priests to minister in, Ex. 28.40.41. The original word *Atids*, signifieth a large garment, proportionable to the body. *It is the Coat* (as Sol. Iovhi observeth) *and the Scripture* *As his Atids*, because it was like *Atids* (his) *meane* that wore it. Hence the Greekes borrowed their word *Amidra*, which is a coat, or mantle. And the Heb. *Ed*, signifieth finer linen than that of common flaxe, (which is called by another name,) therefore the Chaldees here translateth it, *a mens of bays*: see the notes on Exod. 25.4. The *linen raiment* (saith Chazkuni on this place) is the Coat, the Altar, and the Garde, which all are of linen, and the Scripture speaketh of them as of one, because they all are of one garment, for he is not clothed with one without the other. *his flesh* in Greeke, *his body*, meaning his secret parts, which for honestie, and re-

verence of Gods Sanctuarie, were to be covered with these breeches next the skin. See the notes on Exod. 28.43. and compare Ezek. 44. 17, 18. *hab consumed* or, *hab eaten*: athes are said to be consumed, when the wood and sacrifices are consumed and turned to athes. So *Meale* is said to be ground, Est. 47.2. when the corne by grinding, is turned to meale. *beside the Altar* on the East-side, furthest from the Sanctuarie, Levit. 1.16. The taking up of the ashes from the Altar, is commanded to be done every day, and it is one of the Priests services, Leviticus 6. 10. They did it, when the pillar of the morning ascended (that is, at break of the day.) And at the feast, (they did it) at the beginning of the third part of the night, and on Reconciliation day, at midnight. *Hee whoe day it was to take them up*, washed himselfe, and put on the clothes in which he was to take them up, and sanctified (that is, washed) his hands and his feet: and took a fire-pan, and went up to the Altar, &c. Maimony, treat. of the daily sacrifice, ch. 2. f. 10, 11. &c. *be taking up of the ashes*, is the first of all the services in the day, and the meaning and mysterie of it is, to remove away the spirit of uncleannesse, that remaineth after the digestion of the members and fat inwards, that heath on them, And therefore it is not done, but in white garments only, because by moisie, iniquitie is purged, (Prov. 16.6.) R. Menachem, on Levit. 6.

11 Ver. 11. *other garments* Unto the Altar, no Priest might come, but in the holy garments appointed of God; and those garments they used not, but in the Sanctuarie. Hereupon it is written, when the Priests goe forth into the outer court to the people, they shall put off the garments wherein they ministered, and lay them in the holy chambers: and they shall put on other garments, and they shall not sanctifie the people with their garments, Ezek. 44. 19. Yet forasmuch as the carrying away of the ashes, belonged to the Priests, by other garments, the Hebrews understand, not common clothes, but other holy garments. The Priests garments, wherein hee took away the ashes, were lesser than those wherein he ministered in other services; as it is written (in Leviticus 6.) *hee shall put on other garments, and carry forth the ashes*: hee saith not other, for that they were common garments; but for that they were less than the former; Maimony in Taminid (or treat. of the daily sacrifices) chap. 2. sect. 10. *without the campe* As the turning of the *Burn-offering* to ashes, was a signe of Gods acceptation thereof, Psal. 20.4. so the carrying out of the campe, into a cleane place, signified his regard of the very Reliques of that holy thing: which had accomplishment in Christ his death and buriall, without the gates of Jerusalem, in Golgotha, and in a garden, Heb. 13. 11, 12, 13. Joh. 19. 16, 17, 18. 41, 42. the memorie whereof is blessed. Of these ashes, the Hebrew canons say, *They were to be left in a place, where the wind did not blow strongly*. And it was not lawfull for strangers to gather them up: neither might they be scattered there, but laid downe: and it was unlawful for men to make profit (or use) of them. Maimony, treat. of the daily sacrifices, chap. 2. f. 15. *a cleane place* the contrary is said touching the stones and durt of a leprous house, that they should be poured out into an unclean place, Levit.

Lev. 14.40.41. for they came fro a polluted house, but these ashes came from the Lords holy house, therefore were to be laid in a cleane place, where no dead carcases, dung, or other filth was laid.

12 Ver. 12. *shall be burning* or, *shall be kindled* (or made burne) *in it*. From hence the Hebrews gather, that the fire might not be kindled beneath, and then laid upon the Altar, but was to be kindled on the Altar itselfe; Maimony, treat. of the daily sacrifice, c. 2. f. 9. And Basil Hatturim noteth, how from hence they have said, Although fire came downe from heaven; yet they were commanded to bring of common fire. *be put out* or, *quenched*. The Hebrew canons say, *Hee that quenched the fire of the Altar, it is to be beaten for it is said, It shall not be put out*, (Lev. 6. 12.) though it be but one coale, and though it be downe from upon the Altar, hee that putteth it out, is to be beaten; Maimony, ibid. c. 2. f. 6.

wood] no other fuel was allowable for the Altar, and it was to be the wood of the publike Congregation, (as is observed on Lev. 1.7.) And as at things about Gods service, were to be of the best: so this the Hebrews say, the wood was to be none but choise, such as had no wormes in it. And that, Timber of buildings pulled downe, was ever unlawfull; they might bring none but new wood; Maimony, in *Ishur Mizbeah*, c. 6. f. 2.

every morning] Hebr. *in the morning* in the morning. Of this service, it is recorded; In the morning they laid the wood in order, and they made upon the top of the Altar, a great fire, &c. likewise towards evening. Three fires were orderly made upon the top of the Altar, every day: the first was the great fire, on which they offered the daily sacrifice with the other oblations; the second was a little fire in the side, from which they took fire in a censer, to burne incense with every day; the third was for other use, but to confirme the commandment concerning the fire; which is written, FIRE CONTINUALLY SHALL BE BURNING, Levit. 6.13. We have bene taught that that which is said, BECAUSE OF THE BURNING UPON THE ALTAR, Levit. 6.9. is meant of the great fire: and this, THE FIRE OF THE ALTAR SHALL BE BURNING IN IT, Lev. 6.9. is the second (fire) for the Incense; and this, THE FIRE UPON THE ALTAR SHALL BE BURNING IN IT, Leviticus 6. 12. is the third, for keeping of the fire, Maimony, in treat. of daily sacrifices, chap. 2. sect. 2.4.5.

13 Ver. 13. *Fire continually* This commandment for nourishing the fire alwaies, being so oft repeated, sheweth it to be of weight, and carefully to be observed: and signified, how by Christ our Altar, we should have continually through his Spirit, meane ready for the purging and taking away of our sins, and access to offer unto God the sacrifices of praise, 1 Joh. 1.9. Heb. 13.10.15. likewise the dutie of God Ministers, by daily preaching of the Word (which is likened unto fire, Jer. 23. 29.) to kindle and stir up the graces of the spirit in men, which may never be quenched, Marth. 3.11. Thel. 5.19. It fore-shadowed also the worke of Christ, who came to send fire on the earth, and earnestly desired to have it kindled, Luke 12.49. likewise the afflictions of Christ and

his Church, which are continuall in this world, and through which we must enter into the Kingdom of God, Mark. 9.49. Heb. 2.10. 1 Pet. 4.12. The Hebrews say of the fire on the Altar, *that it was as a ladder for the Angels to ascend by*; as (in Judg. 13.20.) the Angel of the Lord ascended in the flame of the Altar, and in Ezek. 9.2. six men stood beside the brazen Altar: Basil Hatturim on Levit. 6.

Ver. 14. *Meat-offering* the *Memchals*, whereof see Levit. 2. and the Annotations there. *before the Altar*: that is, saith Sol. Larchi, the South, for that was the side (or fore-part) of the Altar; for the feet bankt was fit on that side.

Ver. 15 of *off* of sweet smell: see Lev. 2.2. The Jerusalem Thargum translateth it, of *favoured* acceptation: and Onkelos, to be received with favourable acceptation.

Ver. 16. *unleavened cakes* that is, made into unleavened cakes, as the next verse sheweth. This, and the like that follow, shew, how they that wrought about the holy things of the Sanctuary, and they which waited at the Altar, were partakers with the Altar: so the Lord proportionably ordained also under the Gospel, 1 Cor. 9. 13, 14. Ezek. 44.29. See Deut. 18. 1, 2. &c. What *leaven* and *unleavened* cakes signified, is noted on Exo. 12.

holy place meaning the Court of the Sanctuarie, in Numb. 18. 10. it is called the *Holy of holies*, that is, the most holy place; yet hereby was meant, neither the most holy within the Tabernacle, (into which none went but the high Priest, once a year, Levit. 16. 2. &c.) neither the holy place there: but the court of the sanctuary, where all the most holy things were boiled, baked, dressed, and eaten by holy persons: as is explained after, ver. 26. and Lev. 8.31. See the notes on Leviticus 24.9.

Ver. 17. with *leaven* or, *leaved*, as the Greeke translateth it. *holy of holies* that is, most holy; Hebrew, *holiness of holiness*. The like is said after, touching the Sin-offerings, &c. Levit. 6. 25. and 7. 1, 6. &c. Other things were called holy, as the Passover, Tithes, First-fruits, &c. Such the Hebrews call *light* holy things, to distinguish them from the most holy; and the Lawes concerning them differ. The Sin-offering, Trespass-offering, and remainder of the Peace-offerings, were not eaten but by the males among the Priests, within the court. Other offerings, Tithes, first-fruits, shoulder and breast of the peoples Peace-offerings, and the like, were for the Priests, their sons, daughters, &c. that were cleane, Numb. 18. 9, 10, 11, 19. Againe, the most holy things are here limited to be eaten within the court: the light holy things were to be eaten in the place which the Lord should chuse, &c. Deut. 12.5, 6, 7. & 16.5, 6. which after, was Jerusalem; whereupon the Hebrew canons say, *Who so eateth a bit of the flesh of the most holy things, without the court, is to be beaten*, &c. The same judgement is for him that eateth the light holy things, out of Jerusalem. For Jerusalem itselfe, are for the light holy things; as the walls of the court for the most holy. *Flesh of the most holy things*, that is carried out of the walls of the court; and the flesh of the light holy things,

thence, carried out of the walls of Jerusalem, is polluted and unclean for ever. And although it be brought back again into the place, yet it is unlawful to be eaten; *Maim.* in treat. of offering the sacrific. c. 11. § 5, 6. Hereupon *Jerusalem* is called the *holy City*; Nehem. 11. 1. Eza. 48. 2. and 52. 1. Matth. 4. 5.

18. V. 8. Every male [although he be a blemished Priest, faith *Sul. Toshi.* all that toucheth] or, whosoever toucheth: whether person or thing, as any vessel of ministerie, and the like: meaning, that no unclean person, or common vessel, might touch them. The Greeke translatheth, *Whosoever toucheth them, shall be justified*; and to Chazkuni adding this, and he shall purify him selfe, before he touch them. See after, in ver. 27. and Exod. 29. 37.

20. Ver. 20. *on the day* [and so from that day forward, every day, Chazkuni faith, that in here is in stead of *From*. And that it is used for *After*, is noted on Exod. 2. 23.] the day that he [that is, *Aaron* himselfe, (as Lev. 8. for any of his sons after him. The Chaldee calleth *Imanahim*, faith, *In the day that he anoint him to pisse the high Priests office. The Priesthood was by natural succession to Aarons sons, such as were meet for the same, having no blemishes, or other impediments; which the Magistrates of the highest Court judged of, and put him in place. None do constitute an high Priest, but the Senate of 71. Judges: and they do not anoint him, but by day, and in morning, (Lev. 6. 20.) In the day that hee is anointed, &c. and they set up two high Priests at once. The high Priest, be it the head of all the Priests: and they do anoint him with the anointing oile, (Exod. 30.) and clothe him with the garments of the high Priesthood. (Exod. 28.) They clothe him with the eight garments, and when he puts them off, they clothe him againe on the morrow, so for on daies, day after day, as it is written. (Exod. 29. 30.) the same that shall be Priest in his day: shall put them on seven daies. And as they anoint him with the oile, so on daies, one after another. *Maimon.* in treat. of the Implements of the Sanctuary, c. 4. l. 15. 12. 13.] This high Priest was a figure of Christ, clothed with the garments of justice and salvation, offering himselfe to God for us, and us unto God through himselfe, making us, and our service, acceptable unto his Father, Heb. 8. 1. and 7. 25, 28. and 10. 10. 22. and 13. 15. Eph. 1. 7. for heaped: the tenth part whereof, was an Omer: see Exod. 36. *omental*] or thus, a *Meat-offering, continual*. The ordinary Priests offered their Minchah, but at their Initiation, or entering upon their office: the high Priest, continually, every day. See the notes on Lev. 2. 1.*

21. Ver. 21. *at pm.* [to wett, a flat or shoe: whereof see Lev. 2. 5. Such being baked dry, without liquor, were the more subject to the heat and paine-like of the fire. And as the high Priest was in like all manner a figure of Christ, so his daily Meat-offering being of this kinde, figured out the sufferings of Christ, who was so parched with the fire of afflictions for our sins. *hastily-fried*] or, *low-with-bubbles*: that is, to be fried, that it may be hoven as with bubbles: so in Lev. 7. 12. The manner of making these cakes, is said to be thus. The

high Priest brought a whole tenth-deale [of flour] and sin-offered it, and divided it by the halfe tenth-deale measure which was in the Sanctuary: for although the oblation was halfe at once, yet was it not sanctified by the halfe. And hee brought therein, three logs of oile, as it is written, it shall be made with oile, to add hee the unto, like the *Meat-offerings* of the lambe. Then he mingled the flour with oile, and hastily-baked it with bubbles. And hee kneaded of each halfe tenth part, six cakes. And they were made one by one thus, he divided the three logs [of oile] by the quarter measure that was in the Sanctuary: a fourth part for every cake. And he baked the cake a little, and after that, fried it upon the pm, with the other fourth part of oile which belongeth to it. And he did not bake it much, as it is written, *I upnei* [i. *bakings*, Lev. 6. 21.] *betweene (baken and raw.* And afterwards he divided every cake into two, by measure; that hee might offer the halfe at morning, and the halfe at evening. And hee took the halfe, and doubled them every one, into two, and brake them in pieces, till he found every piece doubled into two. And hee offered the one halfe, with halfe the handfull of frankincense, in the morning; and the other halfe, with halfe the handfull of frankincense at evening. And if it were the *Meat-offering* of Initiation, (or first entering upon his office) he divided it not, but offered all at once, with the handfull of frankincense: and both of them were a whole *Burn-offering*, for offerings made by fire. *Maimon.* in treat. of offering the sacrificer, ch. 13. sect. 2. 3. 4. *baken pieces*] Hebrew, *bakings* of the *Meat-offering* of pieces, that is, which was broken into pieces. See the like phrase in Levitic. 5. 15. *thou shalt*] meaning, thou Priest, whosoever; as the next verse sheweth: therefore the Greeke explaineth it, *he shall offer*. [of rest] that is, of sweet smell, as the Greeke translatheth: in Chaldee, to be accepted with favour before the Lord.

22. Ver. 22. the Priest that is anointed [Thargum *Imanahim* explaineth it, the high Priest that is anointed with oile. a whole *Burn-offering*] Hebr. a *Calil*: that is, whole, or altogether; in Greeke it is translathed here, *Hapan*, All; in the verse following, *Holocaust*, that is, wholly-burnt. The peoples *Meat-offering* was eaten by the Priests, that made atonement for them, ver. 15. 16. Lev. 7. 7. but because no Priest being a sinner, could make atonement for himselfe; therefore his *Meat-offering* might not be eaten, but all burnt on the Altar; to teach him to expect salvation, not by himselfe, nor by his legal service or works, but by Christ. For the eating of the Sin-offering, figured the bearing of the sinners iniquitie, Lev. 10. 17.

23. Ver. 23. he legged [that was, on the North-side of the Altar: see Lev. 1. 11. Hereby was figured, that Christ our Sin-offering, should be killed by the Priests in Jerusalem and Mount *Sion*, which was on the sides of the North, Psal. 48. 2. crucified on Mount *Calvarie*, which was on the North-west side of Jerusalem: as by the Jewes tradition, the morning sacrifice was killed at the North-west borne of the Altar.

24. Ver. 26. *offereth*] or, *expiaeth* [in-by-it; as the Chaldee translatheth, that maketh atonement by the blood thereof: in Greeke, that offereth it. The Priest did

did eat it, and so bare the iniquitie of the sinner: (Lev. 10. 17.) and in type abolished the same. It was also a part of their livelihood, Ezek. 44. 28, 29, which covetous Priests abused, eating the *sinne* of Gods people, and lifting up their snare unto their iniquitie, Hol. 4. 8. It further figured our communion with Christ our sacrifice, eating his flesh by faith, John 6. 56. as hee hath made us an *high Priesthood*, even Kings and Priests unto God his father, 1 Pet. 2. 5. Rev. 1. 6. in the *body place*] within the courtyard of the Sanctuary, not without the same. Seven other things were also to be eaten there, noted on Levit. 24. 9.

27. Ver. 27. *blood thereof*] of the Sin-offering, whether it were that which was to be eaten, or that which was to be burnt. And this rite was peculiar to the Sin-offering, above all the other most holy things; *Maim.* treat. of Offering the sacrific. ch. 8. l. 1. 2. As the Sin-offering in speciall sort figured Christ (who was made sin for us, 2 Cor. 5. 21) to this ordinance for all that touched the flesh of the Sin-offering to be holy; the garments sprinkled with the blood, to be washed; the vessels wherein the flesh was boyled, to be broken, or scoured and rinsed: taught an holy use of this myserie of our redemption, wherof they that are made partakers, ought to be washed, cleansed and sanctified, by the Spirit of God; that we possesse our vessels in holiness and honour, and yeeld not our members as instruments of unrighteousnesse unto sin any more, 1 The. 4. 4. Rom. 6. 13. *wash*] This washing was for casuall sprinklings as when any blood sprung out of the basin, upon a garment, or the like. As the Hebrew canons say, *Nothing was charged to be washed, but the bloody place only; and that which was upon an instrument apt to receive uncleanness, and apt to be washed. But if it were sprinkled on an instrument of wood, or of metall, it was not to be washed, be cause they are things not fit to be washed, but they are only scraped. If it be sprinkled on the skin of a pish: it is not required to be washed, because that is not a thing apt to receive uncleanness. If on the skin of a beast, before it be slayed, it is not charged to be washed: if it be after it is slayed, then must it be washed: for though it receiveth no uncleanness now, yet hee it is apt to receive uncleanness, after it is dressed for use. If it spring out of the necke, upon a garment, or from upon a borne of the Altar, or after that it is shed in the ground, it is gathered up, and any of it put on a garment, they are not charged to wash it, for it is written, And when there is sprinkled of the blood, &c. It is not meant, but of blood received in a ministring vessel, and fit for to sprinkle; and that there be enough for that use. If hee bath put the blood on the snare borne of the Altar, and afterward some of the blood left in the basin, be put on a garment, it is not required to be washed, &c. When they wash the bloody place, they must wash it very faire, till there be left no marke of the blood, &c. *Maimon.* in offering sacrificer: chap. 8. l. 4. 10. These ordinances shadowed the contagion of sin, (as did all the like in other cafes, Levit. 11. 32. 33. &c.) and the care that we should have to cleanse our selves by repentance & faith, 2 Cor. 7. 1. Heb. 10. 19. 22. The ancient Hebre Doctors had some knowledge of these mysteries; for Ipea-*

king of this washing of garments, they give a reason, because it was necessary to doe away uncleanness, by the waters that are as high: R. Menachem on Levit. 6. Thee are the spiritual waters, mentioned 1 in Heb. 10. 22. John 7. 38. 39. Revel. 1. 5. and 22. 1. Zach. 13. 1. Eley 4. 4.

28. Ver. 28. *scoured*] as the washing was to be in the holy place or Court, ver. 27. so it was required that the earthen vessel should be broken in the court, and the vessel of metall, should be scoured and rinsed with water in the court. The scouring, was with hot water, and the rinsing, with cold. With water put with wine, or any mixture, or other liquor. *Maimon.* *videm*, ch. 8. l. 1. 12. Of breaking the earthen vessels, see the notes on Levit. 11. 33.

29. Ver. 29. *body of bolter*] Hebr. *boliness* of boliness, that is, most holy; and the Greeke translatheth, *unto the Lord*.

30. Ver. 30. *into the Tem*] as was the blood of the Sin-offerings for the high Priest; and for the Church: see Lev. 4. 5. 16. The signification of this law, for the burning of such sacrifices, and that the Priests might not eat of them, was to shew the inability of that legal Priesthood, to reconcile men to God; and that men cleaving thereto, and not seeking for the better Priesthood of Christ, could not be saved. For such Sin-offerings as those Priests did eat, so typically bearing the peoples iniquitie, Lev. 10. 17, and taking it away, the blood of them came not into the Sanctuary before God; which argued their unworthinesse. But Christ with his blood (shed for our sins) entered into the holy place, (not that which was made with hands, but into very heaven) and hath obtained eternal redemption, Heb. 9. 1. 12. 2. 4. And in that the legal Priests, might not eat the flesh of that Sin-offering, whose blood was carried into the holy place, but the body was all burnt without the camp; the Apostle from hence faith, *We have an Altar* (meaning Christ) *whereof they have no right to eat, which serve the Temple*: to excluding from Christ, all that cleaved to the rudiments of Moses. Which he proveth thus: For the bodies of beasts, whose blood is brought into the Sanctuary by the high Priest for sin, (wherein Christs sacrifice was most lively figured) are burnt without the camp; (so that the Priest that are burnt no meat, or livelyhood thereby.) *Wherefore Iesus also, that he might sanctifie the people with his own blood, suffered without the gate.* (To accomplishing the type, and shewing withall, that such as would still serve the worldly Sanctuary, had no right to eat of him, and live by him.) *Let us goe forth therefore unto him, without the camp, bearing his reproach.* Eccl. 13. 10. 13. Teaching us hereby, to have communion with Christ, both by faith, in applying to our selves his death and sufferings, 1 Pet. 3. 18. Gal. 2. 20. and in partaking of his afflictions; going out from our earthly habitations, and seeking the things that are above, 1 Pet. 4. 1. Colof. 2. 12. 13. and 3. 2. 1. *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that in henceforth we should not serve sin,* Rom. 6. 6.

CHAP. VII.

1. The law of the Trespass-offering, 11, and of the Peace-offering, 12, *Whether they were for Thanksgiving, 19, or a vow, or a voluntary-offering, 23; The fat, 26, and the blood are forbidden to be eaten, 28; The parts of the Peace-offering.*

AND this is the law of the Trespass-offering: it is, holy of holies. In the place, where they kill the Burnt-offering, they shall kill the Trespass-offering: and the blood thereof, shall he sprinkle upon the Altar, round about. And he shall offer of it, all the fat thereof: the rump, and the fat that covereth the inwards. And the two kidneys, and the fat which is upon them, which is upon the flanks: and the caule, above the liver; with the kidneys, hee shall take away it. And the Priest shall burne them, upon the Altar, for a Fire-offering unto Jehovah: it is a Trespass-offering. Every male among the Priests, shall eat thereof: in the holy place shall it be eaten, it is holy of holies. As is the Sin-offering, so is the Trespass-offering; there is one law for them: the Priest, that shall make atonement therewith, his shall it be. And the Priest, that offereth a mans Burnt-offering: the skin of the Burnt-offering, which he hath offered; it shall be for the Priest himselfe. And every meat-offering, that is baken in the oven, and all that is made in the frying-pan, and on the pan, shall be for the Priest himselfe that offereth it. And every Meat-offering mingled with oyle, and dry: shall be, for all the sons of Aaron, one as much as an other.

And this is the law, of the sacrifice of Peace-offerings: which he shall offer unto Jehovah. If he offer it, for Confession; then he shall offer it with the sacrifice of Confession, unleavened cakes, mingled with oyle; and unleavened wafers, anointed with oyle; and of fine flour, hastily-fried, cakes mingled with oyle. With the cakes, leavened cakes of bread, shall he offer for his oblation: with the sacrifice of Confession of his Peace-offerings. And he shall offer, one of them, out of the whole oblations, for an Heave-offering, unto Jehovah: it shall be of the Priests, even he, that sprinkled the blood of the Peace-offerings. And the flesh of the sacrifice, of Confession of his Peace-offerings; shall be eaten, in the day of the offering of it: he shall not leave of it, untill the mornings. And if the sacrifice of his oblation, be a vow or a

voluntary-offering; it shall be eaten, in the day that he offereth his sacrifice: and on the morrow, the remainder also of it shall be eaten. But the remainder of the flesh of the sacrifice: in the third day, shall be burnt with fire. And if any of the flesh of the sacrifice of his Peace-offerings be eaten at all, in the third day; it shall not be favourably-accepted: he that offereth it, it shall not be imputed, unto him; it shall be a polluted-thing: and the soule that eateth of it, shall beare his iniquity. And the flesh, that toucheth any uncleanness, shall not be eaten; it shall be burnt with fire: and the flesh; every one that is cleane, shall eat the flesh. But the soule that eateth the flesh, of the sacrifice of Peace-offerings which pertaine unto Jehovah, and hath his uncleanness upon him: even that soule shall be cut-off, from his peoples. And the soule that shall touch any uncleanness; the uncleannes of man, or an unclean beast, or any abomination that is unclean; and eat of the flesh of the sacrifice of Peace-offerings, which pertaine unto Jehovah: even that soule shall be cut-off, from his peoples.

And Jehovah spake unto Moses, saying, Speake unto the sons of Israel, saying: yee shall not eat any fat, of ox, or of sheepe, or of goat. And the fat of a carcase, and the fat of that which is torne-in-pieces, shall be used for any worke: but eating ye shall not eat of it. For whosoever eateth the fat, of the beast, of which he offereth a Fire-offering, unto Jehovah: even the soule that eateth it, shall be cut off from his peoples. And yee shall not eat, any blood, in any of your dwellings: of fowle, or of beast. Any soule that eateth any blood: even that soule shall be cut-off, from his peoples.

And Jehovah spake unto Moses, saying, Speake unto the sons of Israel, saying: Hee that offereth the sacrifice of his Peace-offerings, unto Jehovah, shall bring his oblation unto Jehovah, of the sacrifice of his Peace-offerings. His hands shall bring, Jehovahs Fire-offerings: the fat with the breast, it shall he bring; the breast, to wave it for a Wave-offering, before Jehovah. And the Priest shall burne the fat, upon the Altar: and the breast shall be Aarons and his sons. And the right shoulder, shall ye give for a Heave-offering, unto the Priest: or the sacrifices of your Peace-offerings. Hee of the sons of Aaron, that offereth the blood of the Peace-offerings, and the fat; his shall the right shoulder be, for a portion. For the wave breast, and the

heave

heave shoulder, have I taken of the sons of Israel, from off the sacrifices of their Peace-offerings: and have given them, unto Aaron the Priest, and unto his sons, by a statute for ever, from among the sons of Israel.

This is the anointing of Aaron, and the anointing of his sons; out of Jehovahs Fire-offerings: in the day when he presented them, to minister in the Priests-office, unto Jehovah. Which Jehovah commanded to give unto them, in the day that he anointed them, from among the sons of Israel: by a statute for ever, throughout their generations. This is the law, of the Burnt-offering, of the Meat-offering, and of the Sin-offering, and of the Trespass-offering: and of the fillings (of the hand) and of the sacrifice of the Peace-offerings. Which Jehovah commanded Moses, in Mount-Sinai: in the day that he commanded the sons of Israel, to offer their oblations unto Jehovah, in the wilderness of Sinai.

Annotations.

Trespass-offering] Hebr. *Asam*, that is, trespass, or guilt-offering: in Greeke, the *Ram* for trespass. It is an explanation of things commanded in Lev. 5. *holi*] Hebr. *holiness* of holiness, that is, a most holy thing, see in ver. 16.

Ver. 2. the place] The Northside of the Altar, Lev. 1. 11, figuring the place where Christ, our Sin and Trespass-offering should be killed for us; as is noted on Lev. 6. 25. *he sprinkle*] meaning the Priest, as he sprinkled the blood of the Burnt-offerings, and of the Peace-offerings. See the notes on Lev. 1. 5. and 3. 2, 8.

Ver. 3. the rumpe, &c.] Of these rites, see the notes on Levitic. 3. 4, 5, &c. for the same order in most things, was for all these sacrifices. *Whether it were a manifest Trespass-offering, or a doubtful Trespass-offering, he killed it, and sprinkled the blood, as is before declared. And placed it, and took out the inwards, and salted them, and stewed them on the fire upon the Altar. And if he would bring them in a vessel, he might: and the residue of the flesh, was eaten by the males of the Priest, in the court, as the sin-offering.* *Main.* treat. of offering the sacrifice, c. 9. f. 1.

V. 4. which is upon] or, and that which is upon the flank: in Gr. upon the thighs, it was a distinct thing from the former: see the notes on Lev. 3. 4. A like phrase is in Plal. 133. 3. the dew of Hermon, which descendeth, that is, and the dew which descendeth upon the mountains of Sim.

Ver. 5. Fire-offering] in Chaldee, an oblation, and the Greeke addeth, a smell of sweet savour.

Ver. 8. skin of the Burnt-offering] and so of other like offerings. Touching this point, the Hebr. canons say, *All the skins of the most holy things, were the Priests: whether they were sacrifices of the congregation, or sacrifices of particular persons. But the skins of the light holy things, were the owners. And every Burnt-offering, whose flesh was not meet to be offered on the Altar; the*

*Priest had no right to the skin thereof. All the most holy things, unto which pollution happeneth, before they be played, their skins belong not to the Priest: if after they be played, the Priests have their skins. And all the skins, the men of custodie (which serve in their course) doe divide them among them, from Sabbath evening, to Sabbath evening. He that taketh his Burnt-offering, for the maintenance of the Sanctuary: likewise, he that sanctifieth his goods, if there be males among them, whose right is to be offered for Burnt-offerings: the Priests have not their skins; for it is written, THE PRIEST THAT OFFERETH A MANS BURNT-OFFERING; particularly distinguishing it from the Burnt-offerings of the Sanctuary. But those skins are sold, and fall to the reparation of the Sanctuary. Whether it be man or woman, stranger or servant, the skins of their sacrifices are the Priests: he saith not, A mans Burnt-offering, but to except the Sanctuary. *Main.* treat. of offering the sacrifice, c. 5. l. 19, 20, 21. This ordinance, compared with the coat of skin, wherewith God clothed our naked first parents, Gen. 3. 21. and with the goats skins, wherewith Jacobs hands were covered when he got the blessing, Gen. 27. 16. may lead to the gift of God, in bestowing upon us Christ and his righteousness, to be clothed with him by faith and sanctification, partaking of his death and sufferings, Rom. 13. 13, 14. Phil. 3. 9, 10.*

Ver. 9. the part] or, the flat plate. Of these, see the notes on Lev. 2. 5, 6, 7. for the Priest, or, the Priest, even his that offereth it. The Scripture thus speaketh (as the Hebrew Doctors observe) of this and the other sacrifices, to teach that the Priest who is meet for to serve, he hath his part in them to eat the same. And he that is not fit at the house of the offering; as, one that is unclean, he hath no part to eat, although he be purified at evening. But in this manner of parting, all is for those that offer in the same day. And they all have their parts, in all the holy things of the Sanctuary, one as much as another. *Main.* treat. of offering the sacrifice, c. 10. f. 14. This figured our thankfulness unto God for his graces, which we should use and employ unto his honour: communicating unto them that teach us the word, in all good things, Gal. 6. 6. 1 Cor. 9. 7, -11.

Ver. 10. dry] that is, not mingled with oile, as the Greeke translatheth. Such were the Meat-offerings of the finner, and the like: see Lev. 5. 11. *one as another*] Hebr. *man as his brother*: that is, every man alike, as the Greeke explaineth it. From this word, *Man*, the Hebrew Doctors say, *A child hath no share, no man in the light holy things, although it be lawful for him to eat, even of the most holy things. Likewise a woman, or one that is both man and woman, have no share in the holy things of the Sanctuary at all, for it is said, MAN AS HIS BROTHER. But he that hath a blemish, whether continual or transitory, whether he be borne with his blemish, or is unblemished, and yet disabled, he hath a share and eateth, as it is written, The bread of his God, even of the most holy, and of the holy, shall he eat, (Lev. 21. 22.) He also that is meet to eat. But if he be unclean, he hath no portion to eat at evening. And the high Priest eateth, not by share but taketh what he pleaseth; *Main.* treat. of offering the sacrifice, chap. 10. lect. 17, &c.*

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Verf.

12 Ver. 12, *for Confession* on] or, for Thanksgiving: the Greek translates it, *for Praise*: and the sacrifice of praise, with *confession* to God's name, is mentioned by the Apostle, Heb. 13. 15. alluding to this law. See before in Levit. 3. This Confession, the Hebrews (as *Sol. Larchi* on this place) say, was for mercies and deliverances received from God; *as by them that go down into the Sea, or that travel through the desert, or have been prisoners, or sick, and recovered, for such are bound to make confession, as it is written, Let them confess unto the LORD his mercie, &c. and let them sacrifice the sacrifice of Confession, Plal. 107. 4. 10, 17, 21, 22, 23. &c. If for any of these, a man hath toward Peace-offerings, with these Peace-offerings of Confession he is bound to bring the bread here spoken of, and they are not to be eaten, but that day and that night.*

with the sacrifice Maim. in treat. of offering the sacrifice, c. 9. f. 3. &c. theweth, that there were four sorts of Peace-offerings: One, the Peace-offering of the congregation; and three, the Peace-offerings of particular persons. The Peace-offering of the congregation, they were killed, & their blood sprinkled, as is before declared. Then they were flayed, their inward parts taken out with the fat, and salted, and burnt on the Altar. And the remainder was eaten by the males of the Priests, in the court, as the *Sin-offering*, and as the *Trespass-offering*: for they were most holy. The Peace-offerings of particular men were of three sorts. The one was Peace-offerings brought without bread, as the peace-offering of the Chagigah (or Passover, Deut. 16.) and Pentecost (or feast of weeks): these are called simply, Peace-offerings. The second sort was brought with bread, for a vow, or for a voluntary-offering; this is called *Confession* (or Thanksgiving) and the bread thereof is called, the bread of the Confession. The third sort, was that which the Nazirite offered in the day of the accomplishment of his Naziriship, this was also brought with bread, and it was called the Nazirite's ram, (Numb. 6. 13, 14, 15. &c.) These three sorts were killed, their blood sprinkled, they flayed, their fat and inward parts taken out. Afterwards, the flesh was cut-up, the breast and right shoulder separated: and the inward parts, with the breast and shoulder, were put in the hands of the owners of the sacrifices; and the Priests put his hands under the owners' hand, and waved all before the Lord. See further touching this in the Annotations on Levit. 3. 5. *until it was* [see the notes on Levit. 2. 4.]

13 Ver. 13, *With the cakes* namely, with the unleavened cakes aforesaid, he shall also bring leavened cakes. So the Greek translates it, *with the unleavened bread, leavened cakes of bread*. The Hebrew *Lachem* (that is, bread,) is sometime used for many loaves, or cakes, as in Levit. 23. 17. *man bread*, two: meaning, two man cakes, or loaves. So in this place: for the bread brought with the sacrifice of Confession, was thus prepared. He took 20. tenths, (or pottle) of fine flour, and made of them ten pottles leavened, and ten unleavened. The ten that were leavened, he made of them, ten cakes. And the ten that were unleavened, he made of them, 30. cakes equal to ten cakes of every sort; to wit, ten cakes baked in the oven, and ten cakes of manna, and ten cakes hastily fried. These 30. cakes were made with the quantity of half a log of oil; a fourth part thereof, for the cakes

hastily fried: an eighth part for the baked cakes, and an eighth part for the manna, &c. And the Priest took one of all four cakes, one of every sort. Maim. treat. of offering the sacrifice, c. 9. f. 17. &c. Leaven (signifying corruption of nature and actions, 1 Cor. 5. 8.) is usually forbidden in all sacrifices: here, with the sacrifice of Confession or Thanks, God accepteth of it; either to teach us due preparation of our prayers and thanks unto him, (for leavening sometime is used in the good part, denoting the secret working of things in time, Matth. 13. 33.) or to teach us to temper our joys with sorrow and affliction in this life, (as the Prophets heart was leavened Pl 73. 21.) or to signify, that he would graciously accept of our thanks and service, though mixed with our infirmities, which of his mercie in Christ he forgiveth unto us, 1 Joh. 1. 8, 9, 10.

Ver. 14. *one of them* to wit, one of the cakes aforesaid, of each sort one, as is above noted. The Hebr. is, *one of it*, to wit, of the bread, (that is, the cakes) [spoken of in ver. 13. the whole oblation] or, all the oblation: the Greek translates it, *all his gifts*. The Priest had but one cake of every sort the rest were eaten by the owners: so in the sacrifice, the Priest had the breast and shoulder; the other flesh was eaten by the owners. Yea, (notwithstanding that law in Lev. 6. 23.) if the owner of the sacrifice of Confession were a Priest, yet the residue of the bread, was eaten by the owners, as the sacrifice of another Israelite: for the bread that cometh with the sacrifice of Confession, or with the Nazirite's ram, is not called a Meat-offering. Maim. treat. of offering the sacrifices, c. 9. f. 11, 12, 14. An *Heave-offering* [so called, because it was heaved or lifted up] to the Chaldee and Greeke expoundeth it, a separation, or separated thing.

V. 15. *on the day* the eating of the Peace-offerings was a religious feast, wherein they rejoiced before the Lord, and gave him thanks, Deut. 12. 6, 7. The eating of it the same day was offered, taught them to hasten, and not to delay to keep Gods Commandments; and with speed, whilst it is called to day, to be made partakers of Christ by eating his flesh in faith; and to be thankful unto God for his grace, Psalm. 119. 60. Psalm 95. 7, 8. Hebr. 3. 12, 13, 15. See also the notes on Exodus 12. 10. And at the time of (eating) the flesh, [so was the time for (eating) the bread, as *Sol. Larchi* here observeth.]

Ver. 16. a vow, or a voluntary-offering] which be bringeth not for Confession for deliverance, as before is noted on ver. 12. then he is not bound to bring bread with them, and they may be eaten two daies: saith *Solomon Larchi*. The difference between these two is declared in the Hebrew canons, thus; He that saith, *Loe upon me be a Burnt-offering*; or, *Loe upon me be a Meat-offering*; or, *Loe, the price of this beast be upon me for a Burnt-offering*; or a Peace-offering; this is a Vow. But he that saith; *Loe, this beast, or the price of this beast, be a Burnt-offering or Peace-offering*; or this tenth-deale of flour be a Meat-offering; *loe, this is a Voluntary-offering*. What difference is there betwene vows, and voluntary-offerings? Hee that saith, if he have separated his offering,

and it be lost or stoln, he is bound for the worth of it afterwards, till he offer one like it: which he hath vowed. But hee that voluntarily promiseth; if the thing die, or be stoln; he is not bound to bring another for it. Hee that saith, *Loe, the price of this beast be upon me as an oblation*; if the Ox die, or the house fall, he is bound to pay, &c. Since-offerings and *Trespass-offerings*, they are not brought, but for sin: they come not by Vow or by voluntary-offering. He that saith, *Loe, upon me be a Since-offering*; &c. or, *Loe this be a Sin or a Trespass-offering*: he saith nothing. If he be indebted to bring a Sin or a Trespass-offering; or, *Loe this be for my sin or for my Trespass-offering*; or, this money be for my Sin or Trespass-offering: his words must be performed. He that voweth, or voluntarily-promiseth, is not bound, till his mouth and his heart accord. As he that intends to say, upon me be a Burnt-offering; and saith, a Peace-offering: he saith nothing. If he intend to vow a Burnt-offering, and saith (generally) an offering; his words must stand: for the Burnt-offering is an offering, and so in all like cases. In vows and voluntaries, it is not necessary that a man pronounce ought with his lips: but if he have fully determined in his heart, though he hath uttered nothing with his lips, he is indebted. Maim. in treat. of Offering the sacrifice, chap. 14. sect. 1, 5. &c.

17 Ver. 17. in the third day, shall be burnt] as being unlawful to be eaten: see the notes on Exod. 12. 10. So the longest time for eating the flesh of any sacrifice, was but the second day; in the third, none might ever be eaten. Which ordinance was given, partly that the holy flesh might be eaten whilst it was pure and sweet, for by the third day, it might easily in those hot Countries putrefie; partly to teach men diligence to apply and make use to themselves, of the signes of grace in due time, as before is noted. But chiefly it seemeth to fore-shadow the time of Christ, who rising from death the third day, abolished all legall offerings: see the Annotations on Gen. 22. 4. And the Scripture useth to day, and to morrow for a short time, let and limited, as *Behold I cast out Devils, and doe ours to day and to morrow*, and the third day I shall be perfected, Luke 13. 32.

18 Ver. 18. eaten at all] Hebrew, eating be eaten. The rules for this are thus explained; The Peace-offerings are eaten, the day that they are killed, and all that night, and all the next day, until *Sun-setting*, Leviticus 7. 16, 17, 18. so they are eaten two daies, and one night; whether it be the portion of the Priests, or the portion of the owner. The same Law is for the first-borne, and for the Tithes, for they are leighly holy things, like the Peace-offerings. But the (sacrifice of) Confession, though it be of the leighly holy things, is not eaten, save in the day that it is killed, with the night, Leviticus 7. 15. Likewise the Nazirite's Ramme, and the bread that came with it, are like unto them, whether the portion of the Priests, or the portion of the owners. And the same Law is for the *Sin-offering*, and for the *Trespass-offering*, and for Peace-offerings of the Congregation; and the residue of the Meat-offerings, for all are eaten that day and that night, Levit. 7. 15. All the offerings are thus to be eaten; save the Peace-offerings which the Scripture expresseth, and the first-borne, and Tithes, which are like

unto them. All these which are to be eaten that day, and that night, they may be eaten by the Law, until the break of the day: but for to keep men from transgression, our wise men have said, they are to be eaten, but until midnight. Maim. treat. of Offering the sacrifice, x. sect. 6, 7, 8. By this twenty is the reason why the Paschall Lamb, being eaten in the night before, the Jewes on the morrow was not gone into the judgement Hell, lest they should be defiled; but that they might eat the Passover: Mark. 14. 12. Joh. 13. & 18. 28. For the Paschall Lamb was eaten the night before, and nothing of it might be eaten on the morrow, Exodus 12. 10. but the voluntarie Peace-offerings sacrificed therewith, (which are also called the *Passover*, in Deuteronomy 16. 2.) might be eaten all the day following, but not on the third day; as this Law sheweth. But he is impured [or, not reckoned, counted, or thought] to weat, by the Lord, as a pleasing service, or acceptable sacrifice. So this phrase is used, in Numb. 18. 27, 30. But the Hebrew Doctors gather from hence, another thing somewhat strangely; they say, There are three thoughts (purposes or intentions) that make the offerings allowable; which are, the thoughts (or purpose) of changing the name, and the purpose of the place, and the purpose of the time. Of changing the name: as he that kills the sacrifice, and not by the name thereof; but request the Burnt-offering, that it is a Peace-offering, or the Peace-offering, a Burnt-offering, and the like. The purpose of the place; as he that kills a sacrifice by the right name, upon condition to sprinkle the blood thereof, or burne that which is to be burnt, without the court, or to eat that which is to be eaten, out of the place where it ought to be eaten, &c. The purpose of the time, as he that kills a sacrifice by the right name, upon condition to sprinkle the blood thereof after the *Sun setting*, which is not the time for sprinkling of it, or to burne that which is to be burnt thereof, on the morrow after day light, which is not the time for burning of it; or to eat that which is to be eaten thereof, after the time appointed for the eating of it, &c. These are called sacrifices killed out of their due time, and they are called *Figul* (that is, polluted) in every place, and this is the polluted thing spoken of in the Law. By word of mouth we have been taught, that that which is said in the Law, (Levitic. 7. 18.) *If any of the flesh of the sacrifice of his Peace-offering be eaten*, &c. is spoken but of him that purposeth in the house of offering it, that he will eat thereof in the third day. And the same Law is for every offering, concerning which, he purposeth in the house of offering it, to eat thereof after the due time. And so if he purpose to burne thereof on the Altar, the thing which is fit to be burned: whether it be that which is eaten by man, or eaten (that is, consumed) by the Altar, if he purpose concerning it, for after the time, the oblation is polluted. But the offering which is not corrupted with his purpose, but the blood thereof is sprinkled on the Altar in due manner, and there remaineth thereof till after the time that it is shoulde be eaten: that which remaineth, it is called *Nolhar* (the Remainder, Levit. 7. 17.) and it is not lawful to eat it. But the oblation now is lawfully accepted, and hath made atonement. Behold he finish of the blood, I have given it to you upon the Altar, to make an

attonment, (Levit. 17. 11.) when the blood is applied to the Altar in due manner, the owners (of the sacrifices) have attonment made for them, and the offering is accepted, &c. In such sacrifices, the sacrifice is polluted by the purpose, in the killing, and in the receiving of the blood, and in the carrying of it (to the Altar), and in the sprinkling of it upon the Altar. And the (sacrifice of) fowls, is two things: in the casting of the neck with the nails, and in the wringing-out of the blood. And the Alean-offering, out of which the handfull is taken, in sure: in the taking of the handfull, and in the putting of the handfull into a ministring vessel; and in the carrying of it to the Altar; and in the sprinkling of it upon the fire. But if the purpose, in other things, except these: as in the house of slaying, or of cutting in pieces, or in the house when the fat is carried to the Altar, or when the Alean-offering is mingled, and the like: these purposes effect not any thing at all; neither it is the purpose of changing the name, or the place, or the time. And so be that purpose in any of these four forces, or in them all, any other purpose, (or thou it) then these three, that purpose cause no corruption at all: as if he purpose in the time of killing, carrying the blood, or sprinkling, to have of the blood of the sacrifice; or of the fat, till the merron, or to carry them out of the court, &c. or to put the blood on the golden Altar, which should be put on the brazen Altar, or purpeth, that they which are unclean, shall eat the sacrifice, or to mixe the blood of the sacrifice, with the blood of unclean things; or to break the bones of the Paschal lamb, or to eat of it raw, or any the like; in all such things (or purposes) the sacrifice cometh good, &c. No thought (or purpose) giveth, save after that serveth: but the purpose of the owner of the sacrifice, availeth nothing: if the purpose of him that serveth, be right, the sacrifice is good. Neither doth the purpose avail, save of him that is fit to serve, and in the thing that is fit for service, and in the place that is fit for service. Maim. in *Pesule hamukdashim*, c. 13. f. 1. &c. &c. 13. f. 1. 2. To the like effect they write in *Talm. Bab. in Zebachim* c. 2. but this exposition hath no firm ground: for though such thoughts or purposes were unlawful, yet it is not manifest that they made the sacrifice a polluted thing, besides that the Law saith, If it be eaten at all in the third day, it is a polluted thing, Lev. 19. 7. a polluted thing; or abominable, a thing to be refused, for the corruption of it: in Hebrew it is called *Pigul*, and properly it is meant, of a thing polluted by passing the time of eating, offering, or the like; as in the Annotations before going, is shewed. The word is used here, and again in Levit. 19. 7. *Ely* 65. 4. and *Ezek* 4. 14. and not otherwise. The Greek translatheth it *lundy* waies, a thing polluted, unserviceable, and profane. The Apostle useth a word *Apobeton*, (that is, a thing to be refused, or rejected) (speaking of meats; in 1 Tim. 4. 4.) which may be the interpretation of this word: and to *Apobeta*, one of the exactest Translators of the Bible into Greeke, turneth this *Pigul*, *Apobeton*, Levitic. 19. 7. the *foile* in Chaldee, the *meat*: in ver. 20. his *iniquitie* that is, the punishment of his iniquitie; see the notes on Gen. 19. 15. Any oblation that is become polluted through purpose of the time, as it before declared: neither

sover eateth so much as an olive thereof, presumptuously, is guilty of cutting off, as it is written, the *foile* that eateth thereof, shall bear his iniquitie. And if he eat thereof, ignorantly, he is to bring the 8 moffring appointed. Maimony in *Pesule hamukdashim*, chap. 8. sect. 6. The Lord himselfe expoundeth it thus; Because bee hath prepared the balled thing of Tehovah, even that *foile* shall be cut-off from among his people: Levit. 19. 8. In the Babylonian Talm. in *Zebachim* chap. 2. they have these canons; He that killeth a sacrifice, so sprinkle the blood thereof without (the court-yard) or some of the blood thereof without; to burne the fat thereof, or some of the fat thereof without; to eat the flesh thereof, or so much as an olive of the flesh thereof without; it is an unlawful thing, but there is no cutting off for it. If (with purpose) to sprinkle the blood, or some of the blood thereof on the merron; to eat the flesh, or so much as an olive of the flesh thereof on the merron, it is a *Pigul*, (a polluted thing); and they are guilty of cutting off for it.

Ver. 19. the *flesh* that is, as the Chaldee explaineth it, the *body* flesh, which Sol *Iarchi* expoundeth, the *body* flesh of the Peace-offering. burnt with fire. The like Law was for the remainders of things the second or third day, v. 15. 17. And generally, that which remained and was polluted, and all the holy things, that became unlawful, were all burned. An oblation that became polluted or unallowable; as it turns in the *Sanctuarie*, out of hand. *Flesh* of the most holy things, if they were made unclean within (the *Sanctuarie*), they were to be burnt: and if it were made unclean without, they were to be burnt. I any of the eight holy things remained, the owners thereof burnt it in their houses. Who so went out of Jerusalem, and remembered that there was holy flesh in his hand; if he were past the *flie*, (such as used to watch upon the wals, 2 Kin. 9. 17. he burned it in his place: and if not, if he be at a wayfull with him, or more, he went backe, and burned it in Jerusalem. All the bones of the holy things, which had no marrow in them: they were not bound to burne them, except the bones of the Paschever. These are the things that were burned: Holy flesh that was made unclean, or that remained; or was made disallowable. Likewise the Meat-offering, that was made such. And the doubtfull trespass-offering, when it was knowne to a man, before the blood of it was sprinkled, that he had not sinned; and the Sin-offerings of fowles that were brought upon doves. And the haire of the cleane Nazarite, (Numb. 6. 18.) And the superfluous and mixture of the vineyard, (Levit. 19. 23. Deut. 22. 9.) And the thing which was not accustomed to be burnt, was buried. Such were the holy things that died, and that had untimely birthes: the Ox that was stoned, (Exod. 21. 28.) the Heifer that was beheaded, (Deut. 21. 4.) the Sparrow of the Leper, (Levit. 14. 4.) the haire of the cleane Nazarite, (Numb. 6. 9.) the first-borne ass (Exod. 13. 13.) flesh in milke: and profane things killed in the courts of the *Sanctuarie*. All that were buried, the dust of them was unlawful: and all that were burnt, the body thereof, the dust of them was lawful, except the ashes of the outward and inward Altar, and of the Candlestick. Whatsoever was to be buried, might not be buried; and whatsoever was to be buried, might not be buried. Maim. in *Pesule hamukdashim*, chap. 9. sect. 1. 2. 6. 7. 14. and the *flesh* that which abideth

abideth cleane, and fit to be eaten; the *body* flesh, as the Chaldee expoundeth it: the flesh of the peace-offerings, ver. 21. that is cleane, shall eat the *flesh* in Chaldee, shall eat the *body* flesh. Here Sol *Iarchi* noteth, that whereas it is said (in Deut. 12. 27.) and thou shalt eat the flesh, left any should say, perhaps none may eat of the Peace-offings but the owners (that bring it) therefore it is said, everyone that is cleane, shall eat (or may eat) the flesh.

Ver. 20. uncleanesse upon him] The Hebrews expounded this of an unclean person that eateth of an holy thing before he is washed. He that eateth of it after he is washed, before his Sin be set, or before he hath brought his attonment, is to be beaten. But he is not guilty of cutting off; because it is said, AND HIS UNCLEANESSE UPON HIM, which *foile* shall be cut off] the Chaldee expoundeth it, that man shall be destroyed; in Greek, shall perish; meaning, by the hand of God. See Levit. 22. 3. 9.

Ver. 21. of man] that is, of an unclean man: such as had leprosie, running issue, or the like, Levit. 13. and 15. See also Levit. 22. 2. 3. 4. &c. Uncleanesse of man, is put for man of uncleanesse: see the like in Lev. 5. 15. In the Hebrew canons, it is thus explained: Any man that is made unclean with such uncleanesse, as if he come into the *Sanctuarie*, he is guilty of cutting off; if he eat so much as an olive of the holy things, whether it be of the cleane holy thing, or of the unclean holy thing, doing it presumptuously, he is guilty of cutting off. Lev. 20. 2. and if he eat ignorantly, he must bring the sacrifice appointed (in Levit. 5. 2. 11. Maim. in *Pesule hamukdashim*, chap. 18. sect. 13. of Peace-offings) and so by proportion, of other sacrifices: for, the same Law is for other holy things of the Altar, faith Maimony *ibidem*. The flesh of these sacrifices, being a figure of the flesh of Christ, to be eaten of the Saints by faith: this law signified, that all unbelievers, hypocrites and wicked ones that professe the Gospel, and partake of the signes and seales of grace unworthily, doe eat and drinke judgement to themselves. 1 Corin. 11. 27. 28. 29.

Ver. 23. fat of oxen] This explaineth and limiteth the law before given, in Levit. 3. 17. to the fat of these three kinds of beasts: see the annotations there.

Ver. 24. of a carcase] to weet, that which dieth of itself, or otherwise, after an unlawful manner. To eat the flesh of carcases, or of things that were torne, was unlawful, Exod. 22. 31. Levit. 17. 15. and 22. 8. Deut. 14. 21. *Ezek* 4. 14. and 44. 31. to eat the fat of such, was a double trespass. He that eateth the fat of a dead or torne beast, is guilty both for eating the fat, and for eating the dead or torne beast, &c. Maim. *loc. cit.* treat. of Forbidden meats, c. 7. f. 2.

Ver. 25. shall he cut-off] The Greeke translatheth, shall perish; to weet, if he doe it with a good hand. He that eateth so much as an olive of fat, presumptuously, is in danger to be cut-off: if he doe it ignorantly, he is to bring the Sin-offering appointed. Maim. treat. of Forbidden meats, chap. 7. sect. 1. So for the next case, of eating blood, ver. 27.

V. 26. or of beast] This also is a limitation: whereupon the Jews hold no prohibition of the blood of fishes, locusts, creeping things, and the like: see the notes on Lev. 3. 17. and 17. 10. 14. and Gen. 9. 4. So Sol *Iarchi* here noteth, of fowls, or of beasts, to except the blood of fishes, locusts, &c.

Ver. 29. his oblation] In Gr. his gift, meaning those things which were given out of the Peace-offerings, to the Lord and to the Priest.

V. 30. his hands] he might not do it by another person: but the Priest put the parts of the sacrifices into the owners hands, and received them of him. See the notes on Levit. 3. 5. and 7. 12. fat with the breast] of which the fat was the Lords, burnt on the altar; and the breast was the Priests, to eat, ver. 21. *verse 21*] the manner of doing this, and the signification of it, see in Lev. 3. 5. and Exod. 29. 24. It figured the giving of our breast, that is, of the heart and affections, unto Christ, in newnesse of life; in the fellowship of his afflictions. Prov. 23. 26. 1 Chron. 28. 9. Rom. 6. 3. 4. 5. 6. Phil. 3. 10.

Ver. 32. Heave-offering] in Greek and Chaldee, a separation, or separated thing; because it was separated from the rest of the body, heaved up towards heaven, and after given to the Lord: Priest. It signified an acknowledgement that all good things came downe from God, and an endeavour that all the waies of his people should tend upward unto God, that in their conversation might be heavenly, Jam. 1. 17. Phil. 2. 20. Prov. 1. 5. 24.

Ver. 34. statute for ever] or, an eternal ordinance, to continue so long as the Law of sacrificing should continue, that is, till Christs coming: and after that, the equitie of it to remaine still, for as they which waited at the Altar, were partakers with the Altar: even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel, 1 Cor. 9. 13. 14.

Ver. 35. the anointing] that is, the portion, or reward of the Anointing; meaning, of the anointed Priests. For that hee speaketh of their portion, the words before and after manifest; and in verse 36. it is that which Tehovah commanded to give unto them. And Anointing, is figuratively put for the Priest anointed, as Oyle is used for Christ, which had the oyle of grace without measure on him, *Ely* 10. 27. So *Dreamers*, are put for *Dreamers*, *Ierem*. 27. 9. *Spirits*, for *spirital* gifts, 1 Cor. 14. 12. *Thanksgivings*, for companies of *Thanksgivers*, *Nehem*. 12. 31. *Circumcision*, for persons circumcised, *Rom*. 2. 26. and many the like. In like manner, *Discretion* is used for the rewards of *Discretion*, sent unto *Balam*, Numb. 22. 7. *iniquities*, for the punishment or desert of *iniquities*, Levit. 17. 18. Job 1. 6. So *Chazkuni* here expoundeth, the anointing, to be the reward of their anointing, pressed] or, offered them, and here in the day, meaneth from that day forward, for ever, as appeareth by ver. 36.

Ver. 37. sfilings of the hand] that is, as the Greeke explaineth it, *Perfection*, or *Consecration*: when the hand was filled with parts of the sacrifices: see Exodus 29. 9. &c. in the Annotations. D d d 3 That

That sacrifice is here reckoned among the rest; because it was commanded at Mount Sinai, Exodus 29, and is after to be shewed in practise, Leviticus 8.

38 Ver. 8, in the wilderness of Sinai named of Sinai the mountain in Arabia, where the Law was given, which is Agar, gendering to bondage, Gal. 4. 24, 25. Before they came thither, they offered no sacrifice; there God gave them these Lawes, (described from the beginning of Leviticus hitherto) as shadows of good things to come, Heb. 10. 1, till the Lambe (Christ) on mount Sin, should by the sacrifice of himselfe, when he made his soule a Trespasse-offering, Ela. 53. 10, cause the Sacrifice and Oblation to cease, Dan. 9. 27, who hath by one offering, perfected for ever them that are sanctified, Heb. 10. 14, to that now among the Gentiles, in every place, Incense is offered unto the name of God, and a pure Meat-offering, Mal. 1. 11. By him therefore let us offer the sacrifice of praise to God continually, Heb. 13. 15.

CHAP. VIII.

1. Moses consecrath Aaron and his sons, to the Priests office. 14. The Sin-offering. 18. The Burn-offering. 22. The Ram of the filling of the hands. 31. The place and time of their consecration.

1 A N D Jehovah spake unto Moses, saying: Take Aaron, and his sons with him; and the garments, and the anointing oil: and a Bullocke for a Sin-offering, and two rams, and a basket of unleavened cakes. And gather thou together, all the congregation: unto the doore, of the Tent of the congregation. And Moses did as Jehovah commanded him: and the congregation was gathered together, unto the doore, of the Tent of the congregation. And Moses said unto the congregation, This is the thing which Jehovah commanded to be done. And Moses brought-neere Aaron and his sons; and walked them with water. And he put upon him the Coat, and girded him with the girdle, and clothed him with the robe, and put the Ephod upon him: and girded him with the curious girdle of the Ephod, and set-girded him therewith. And he put the Brest-plate upon him, and hee put in the Brest plate, the Urim and Thummim. And he put the Miter upon his head; and hee put upon the Miter, even upon his forehead, the plate of gold, the crowne of holiness; as Jehovah commanded Moses. And Moses took the anointing oil, and anointed the Tabernacle, and all that was therein; and sanctified them. And he sprinkled thereupon the Altar, fe-

ven times; and anointed the Altar, and all the vessels thereof; and the Laver, and the foot thereof, to sanctifie them. And he poured of the anointing oile, upon Aarons head; and anointed him, to sanctifie him. And Moses brought-neere, Aarons sons; and clothed them with coats, and girded them with girdles, and bound bonnets upon them: as Jehovah commanded Moses. And he brought-nigh the bullocke for the Sin-offering: and Aaron and his sons, layed their hands upon the head of the bullocke, for the Sin-offering. And he killed it, and Moses tooke the blood and put it upon the horns of the altar, round about, with his finger; and purified the altar: and the blood, he poured at the bottome of the altar, and sanctified it, to make atonement upon it. And he tooke all the fat that was upon the inwards; and the caule of the liver; and the two kidneys, and their fat: and Moses burned them upon the altar. And the bullocke, and his skin, and his fleshy, and his dung, he burnt with fire, without the campe: as Jehovah commanded Moses. And hee brought-neere, the ram for the Burnt-offering: and Aaron & his sons, laid their hands upon the head of the ram. And he killed it; and Moses sprinkled the blood, upon the altar, round about. And hee cut the ram, into his pieces: and Moses burnt the head, and the pieces, and the fat. And he washed the inwards & the legs in water: and Moses burnt all the ram, upon the altar; it was a Burnt-offering, for a favour of rest; it was a Fire-offering unto Jehovah, as Jehovah commanded Moses. And he brought-neere the second ram, the ram of the fillings of the hand: and Aaron and his sonnes, laid their hands upon the head of the ram. And he killed it, and Moses tooke of the blood of it, and put it upon the tip of Aarons right eare: and upon the thumbe of his right hand, and upon the great-toe of his right foot. And he brought-neere Aarons sonnes; and Moses put of the blood upon the tip of their right eare, and upon the thumbe of their right hand, and upon the great-toe of the right foot: and Moses sprinkled the blood upon the altar, round about. And hee tooke the fat and the rumpe, and all the fat that was upon the inwards; and the caule of the liver; and the two kidneys, and their fat: and the right shoulder. And out of the basket of unleavened cakes, that was before Jehovah, hee took one unleavened cake, and one cake of oiled bread, and one wafer: and put them on the fats, and on the

the right shouder. And he put all, on the palmes of the hands of Aaron, and on the palmes of the hands of his sonnes: and waved them for a Wave-offring, before Jehovah. And Moses tooke them from off the palmes of their hands, and burnt them on the altar, upon the Burnt-offring: they were the Fillings of the hand, for a favour of rest; it was a Fire-offring unto Jehovah. And Moses tooke the brest, and waved it for a Wave-offring before Jehovah: of the ram of the Filling of the hand, it was Moses part, as Jehovah commanded Moses. And Moses took of the anointing oile, and of the blood, which was upon the Altar; and sprinkled it upon Aaron, upon his garments; and upon his sons, and upon his sons garments with him; and sanctified Aaron, his garments; and his sons, and his sons garments, with him. And Moses said unto Aaron, and to his sons, Boyle the flesh, at the doore of the Tent of the congregation: and there eat it, and the bread, which is in the basket of the Fillings of the hand; as I commanded, saying: Aaron and his sons shall eat it. And the remainder of the flesh, and of the bread: ye shall burne with fire. And ye shall not goe out of the doore of the Tent of the congregation, seven daies: untill the day of fulfilling, the daies of your Filling of the hand: for, seven daies shall he fill your hand. As he hath done, in this day: Jehovah hath commanded to doe, to make atonement for you. And ye shall abide, at the doore of the Tent of the congregation, day and night, seven daies; and shall keepe the charge of Jehovah, that ye die not: forso, I am commanded. And Aaron and his sons did, all the things which Jehovah commanded, by the hand of Moses.

Annotations.

1 A Arom] who was before designed unto the Priests office, Ex. 28. 1. Hitherto God hath given lawes for holy things: now, for holy persons, both ministers and others; unto ch. 15. garments] the holy garments which were preferred in Exo. 28. 2. &c. and made in Exo. 39. 1. &c. So in Thargum Jonathan it is explained, the garments which I commanded thee. oile] whereof see Exo. 30. 23. &c. a Bullocke] or Bull, as the Chaldee explaineth it. The Hebrew Par, here and alwaies in the sacrifices, meaneth a Bull of the second year at the least; Maimon, treat. of offering sacrific. chap. 1. sect. 14. for a sin-offering] Hebr. of sin; which the Greeke translatheth, for sin. This and

the other sacrifices, were to sanctifie them unto the Priests office; see Exod. 29. 1, 2. &c. Rams] the one for a Burn-offring, ver. 18. the other for Consecration of the Priests, or Filling their hand, v. 22. These also were to be above a year old, for all Rams for sacrifice, were to be of the second year, as Lambs were of the first year; Maim. ibidem.

Ver. 3. of the congregation] in Greeke, of testimony: see Levit. 1. 1. This the presence of God, and of the Church, is here at the consecration of the Priests. And by the doore of the Tent, is meant the court-yard of the same, which was before the doore; and all the Court was so called, as Sol. Larchi noted on Exod. 29.

Ver. 5. the thing] Hebr. the word: of this commandement, see Exod. 29. 4.

Ver. 6. water] to wash away uncleanness: a signe of their sanctification from sin, by repentance and faith, through the spirit of our Lord Jesus Christ, who came by water and blood, 1 Joh. 5. 6. Ezek. 36. 25. Heb. 10. 22. Ela. 1. 16. See the notes on Exodus 29. 4.

Ver. 7. put] Hebr. gave. The putting off of his own clothes, signified the taking away of his iniquitie, Zach. 3. 4. and these other garments signified the gifts of justice and salvation, Psal. 132. 9. 16. See the particulars observed on Ex. 29. 5. &c.

the Coat] the linnen coat, which was next his skin, gave only the linnen breeches under it, upon his secret parts. See the Annotations on Exo. 28. 4. &c. fully girded] the Greeke saith, tied-fast: a signe of making him strong and ready in heart, to doe his service, see Exod. 29. 5.

Ver. 8. the Brest-plate] called the Brest-plate of judgement: the making and meaning whereof, is shewed on Exod. 28. 15. &c. Urim and Thummim] that is, Lights and Perfections: in Greeke, Manifestation and Truth: see Exod. 28. 30. These ornaments of the high Priest, figured the perfection of all graces in Christ, whom the legall Priests tyed, Heb. 5. 1, 5. &c.

Ver. 9. crowne of holiness] the holy Diademe, on which their words, Holiness to Jehovah, were graven: whereof see Exod. 28. 36, 38. and 29. 6. It was a signe of the holiness and excellencie of his calling; by the gifts of Gods spirit upon him: and figured Christs mediation for his Church; for now Aaron did beare the iniquity of the holy things, which the sons of Israel should beare, in all the gifts of their holy things, &c. Exod. 28. 38.

Ver. 10. the anointing oile] called, the oile of holy anointing; it was made of Myrrhe, Cinnamon, Calamus, Cassia, and oile olive, Exod. 28. 23, 24, 25. and it figured the graces of the Spirit, upon Christ and his Church, Ela. 61. 1. 1 Joh. 2. 20, 27.

Ver. 11. seven times] to signifie a full sanctification: see the notes on Levit. 4. 6.

Ver. 12. head] and it ran down upon his beard, and into the collar of his garments, Psal. 133. 2. This anointing signified the graces of Gods spirit, whereby their ministrations of Gods word, became a sweet savour unto God, in them that heard it, 2 Cor. 2. 15, 16. He anointed him after that he had clothed

anointed him, as is said in Targ. Jonathan: and first he poured it upon his head, and afterwards put it between the two horns, and drew it with his finger from the one to the other, faith Sol. Lard on Levit. 8.

14 Ver. 14. *sin-offering*] Hebr. *sin-bull-calf*: see Exod. 29. 10. &c. *Laid*] or, *imposed their hands*: to renouncing and disburthening themselves of their sins, which now were imputed to the sacrifice, a figure of Christ. See the notes on Exo. 29. 10. and Levit. 1. 4.

15 Ver. 15. *killed it*] whereby Christs death for sin was shadowed, *for without shedding of blood, is no remission*, Heb. 9. 22. *burnt*] of this rite, see Lev. 4. 7. 25. and Exo. 29. 12. *purified*] or *cleansed from sin*: see the notes on Exo. 29. 36. *the blood*] that which remained. *sanctified it*] the Altar was by their rites sanctified, that from thenceforth, atonement might be made for the sinnes of the people, by the sacrifices that should daily be offered thereon: for after this, the Altar sanctified the gifts and oblations upon it, Matth. 23. 19.

16 Ver. 16. *fat*] or, *fat*: see Lev. 3. 3. 4. 5. and 4. 8. Exod. 29. 13. *cane of the liver*] said in Lev. 3. 4. 10. to be the cane above the liver. And they used to take a little of the liver with the cane: as the Hebrews do record, *Alimny*, treat. of *Offering the sacrif.* chap. 1. Sec. 18.

17 Ver. 17. *without the campe*] a figure of Christ, suffering without the gate of Jerusalem, Heb. 13. 12. See the Annotations on Exo. 29. 14. Levit. 4. 12. and 6. 30.

18 Ver. 18. *Burnt-offering*] the law, and signification hereof, see in Levit. 1. and Exo. 29. 15. &c. Here for the Priests, as the former Sin-offering taught them to have Christ for their justification, and atonement, for the forgiveness of their sins: so this Burnt-offering taught them to expect by Christ, their transformation by the renewing of their minde, to present their reasonable service, even their bodies for a living sacrifice, holy and acceptable unto God, Rom. 12. 1, 2.

21 Ver. 21. *fire*] in Greek, of *sweet odour*, in Chaldee, *as is agreed with favour*. See Gen. 8. 21. Ex. 29. 18. to offer in ver. 28.

22 Ver. 22. *fillings of the hand*] that is, as the Greek faith, *of perfection, or of consecration*: see Exo. 29. 9. 19. This Ram was a kinde of Peace-offering, as Sol. Lard here faith, *The Ram of filling* (the hand) is the *Ram of Peace-offering* (or of *perfection*) for they filled and presented the Priests in their Priesthood. It signified a sanctification of their calling, office, administration, by the sacrifice of Christ; whom Paul calleth the *Confessor*, Heb. 12. 2. through whom they should with thankfulness and joy, performe the worke of their ministerie.

24 Ver. 24. *for*] these rites signified, both the sufferings of Christ, whose hands & feet were pierced; and how the Priests should in Christ be sanctified, to heare and receive the word from God, to administer the same unto others, and to walke themselves accordingly: see Exo. 29. 20. 14. Cor. 1. 23. & 9. 27. *sprinkled the blood*] that is, *in the vision of the blood*, as in *Targum Jonathan* is explained: which being sprinkled on the Altar,

figured the perfection of their consecration to be in Christ.

V. 25. *the rumpe*] or *taile*, whereof see Levit. 3. 9. Ver. 26. *ailed*] Hebr. *bread of aile*; meaning, *tempered with aile*: as Exo. 29. 2. *mafer*] which al- to was unleavened, and *anointed with oile*, Exo. 29. 2. These Meat-offerings of the Priest, signified how they and their service of God, should be without leaven of hypocritie, error, wickednesse, & with sincerity & truth, & with the gracious oile of his spirit, given up unto God, acceptably in Christ, *Esa. 66. 20. Plal. 141. 2. 1 Cor. 5. 8. 1 Joh. 2. 20. 27.* See the Annotations on Leviticus 2.

Ver. 27. *moved*] that is, moved to and fro: of these and their signification, see the notes on Exo. 29. 24. 27.

Ver. 28. *upon the Burnt-offering*] this Sol. Lard expoundeth, *after the Burnt-offering*, adding withall, *and we finde not that the shoulder of the Peace-offering was offered in any place, saving in this*. For usually the shoulder, as well as the breast, was given to the Priest, Lev. 7. 32, 33, 34. Here *Moses* (who was Priest extraordinarily) hath the breast only, v. 29.

Ver. 29. *part*] or, *part* for *a part* (or *portion*): see Exo. 29. 26.

Ver. 30. *upon the Altar*] which sanctified the things upon it, and figured Christ; from whom they were to receive blood for atonement and justification, and oile of grace for sanctification: that both their persons, office and administration might be acceptable unto God his Father.

Ver. 31. *at the door*] which the Greeke explaineth, *in the court*: see before on ver. 3. In Exo. 29. 31. it is called the *holy place*; and in v. 32. *the door of the Tent*. *Commanded Moses* speaketh this in the person of God, whose commandment it was, Ex. 29. 32. The Greeke, for more plainnesse, translateth, *as it was commanded mee*. Elsewhere, the holy Ghost translateth an active, passively, see Gen. 1. 5. 6. Exo. 9. 16. and 20. 12.

Ver. 32. *the remainder*] which cannot be eaten that night, but remaineth till the morning, Exo. 29. 34.

Ver. 33. *day of fulfilling*] that is, the day, that the duties of your consecration be fulfilled: which the Chaldee translateth thus, *till the day that the duties of your offering be fulfilled; for seven daies shall your offering be offered. seven daies shall be fill*] that is, the Lord shall fill, or consecrate. In Ex. 29. 35. God said to Moses, *thou shalt fill their hand*: to the same thing is attributed to the Lord, and unto Moses. These seven daies signified their whole life, which should be consecrated to the service of God: see ver. 11. and Levit. 4. 6. From hence also the Hebrews gathered (as Sol. Lard here noteth) that the high Priest was to be separated from his house, seven daies before Atonement day every year. Of which point, see the Annotations on Lev. 16.

Ver. 34. *he hath done*] or, *it done*. As he told 2 Sam. 15. 31. that is, *it was told*. And they brought, Mat. 10. 3. or, *then were brought*, Matth. 19. 13.

Ver. 35. *abide*] Hebr. *fit*; which word is often used for *abiding*, or *continuing*, as Lev. 12. 4. *Jos. 5. 8. 1 Sam. 22. 5. Exod. 16. 29. Act. 18. 11.* *charge*] or

or *watch*: *ward*, Hebr. *keepe* the *keeping* or, *observe* the *observations*; in Greeke, the *observations*. The Chaldee translateth it, *the charge* (or *observation*). *the word of the Lord*. This phrase is used in Luke 2. 8. of the Shepherds, *observing the observations* (or *keeping the watch*) of the night, over their *sheep*. So in Numb. 9. 19.

Ver. 36. *things*] Hebr. *words*. Thus the covenant of the Priesthood, was confirmed unto the tribe of Levi, in Aarons and his sons, which covenant was, *Life and Peace*, Mal. 2. 5. But these are made Priests *without an oath*: also they were many Priests, *because they were not suffered to continue, by reason of death*, and they served *unto the example and shadow of heavenly things*, offering gifts and sacrifices, which could not make him that did the service, perfect, as pertaining to the conscience; for they were carnall ordinances, imposed on them, till the time of reformation, that is, untill the coming of Christ, who now is sprung out of the tribe of Judah, and was made Priest of God, *with an oath*, and suretie of a better testament-covenant, established upon better promises. And because he continueth for ever, he hath a Priesthood that passeth not from him to another; and is a Minister of the Holies, and of the true Tabernacle, which the Lord pitched, and not man, and not by the blood of Goats and Bulls, but by his own blood, he entered in once into the Holy place, (*into Heaven it self*) having found eternal redemption, and is able to save fully and wholly, them that come unto God by him; as the Apostle largely manifesteth, in Heb. 7. 8. 9. and 10. chapters. which Jehovah commanded"] R. Menachem here observeth, *in every (other) place it is said, As the LORD commanded Moses; but here, because they added unto the commandment, he said not so: for they did not as the LORD had commanded, and added moreover unto them, strange fire, which he had not commanded them, Levit. 10. 1.*

CHAPTER IX.

1. The first offerings of Aarons, for himselfe and the people. 8. The Sin-offering, 12. and the Burnt-offering for himselfe. 15. The offerings for the people. 23. Moses and Aarons bless the people. 24. Fire cometh from the Lord, upon the Altar.

AND

1 AND it was, on the eight day, Moses called Aaron and his sons; and the Elders of Israel. And hee said unto Aaron, Take thee a calfe, a yongling of the herd, for a Sin-offering; and a ram for a Burnt-offering, both perfect: and offer before Jehovah. And unto the sons of Israel, thou shalt speak, saying: Take ye a goat-bucke of the goat, for a Sin-offering; and a calfe, and a lambe, both of the first year, perfect, for a Burnt-offering. And a Bull and a Ram, for Peace-offerings; to sacrifice before Jehovah;

and a Mear-offring, mingled with oile: for to day, Jehovah appeareth unto you. And they tooke, that which Moses commanded, before the Tent of the Congregation: and all the Congregation drew-neere, and stood before Jehovah. And Moses said; this is the thing, which Jehovah hath commanded that ye should doe: and the glorie of Jehovah, shall appeare unto you.

And Moses said unto Aaron; Goe neere unto the Altar, and make a Sin-offring; and thy Burnt-offring; and make atonement for thy selfe, and for the people: and make the oblation of the people, and make atonement for them, as Jehovah commanded. And Aaron went-neere, unto the Altar: and killed the calfe of the Sin-offring, which was for himselfe. And the sons of Aaron brought neere the blood unto him; and he dipt his finger, in the blood; and put it upon the hornes of the Altar: and poured out the blood, at the bottome of the Altar. And the fat, and the kidneys, and the caule of the liver of the Sin-offring, he burnt upon the Altar; as Jehovah commanded Moses. And the flesh, and the skin, he burnt with fire, without the campe. And he killed, the Burnt-offring: and Aarons sons, presented unto him, the blood; and he sprinkled it upon the Altar, round-about. And they presented unto him, the Burnt-offring, by the pieces thereof, and the head: and he burnt them, upon the Altar. And he washed the inwards, and the legges: and burnt them upon the Burnt-offring, on the Altar.

And he brought-neere, the peoples oblation: and tooke the goat-bucke of Sinne, which was for the people; and killed it, and offered it for sinne, as the first. And hee brought-neere, the Burnt-offring: and made it, according to the manner. And hee brought-neere, the Meat-offring: and filled his hand out of it, and burnt it, upon the Altar; beside the Burnt-offring of the morning. And he killed the Bull, and the Ram; the sacrifice of Peace-offings, which was for the people: and Aarons sonnes presented the blood, unto him; and hee sprinkled it upon the Altar, round-about. And the fat of the bull, and of the ram; the rumpe, and that which covereth the inwards, and the kidneys; and the caule of the liver. And they put the fat, upon the breasts: and he burnt the fat, upon the Altar. And the breast, and the right shoulder; Aaron waved, for a wave-offring, before Jehovah; as Moses com-

22 commanded. And Aaron lift-up his hand, toward the people, and blessed them: and came down, from making the Sin-offering, and the Burnt-offering, and the Peace-offerings. And Moses and Aaron, went into the Tent of the congregation, and came out; and they blessed the people: and the glorie of Jehovah appeared, unto all the people. And there came out a fire, from before Jehovah; and consumed upon the Altar, the Burnt-offering, and the fat: and all the people saw it, and shouted; and they fell on their faces.

Annotations.

DDD Here beginneth the 26. Section, or Lecture of the Law: (see Gen. 6. 9.)

1 **T**he high day [which was the first day after the Priests consecration, Lev. 8. 33. All creatures for the most part, were in their uncleanness and imperfection seven daies, and perfected in the eight: as children, by circumcision, Lev. 12. 2, 3. young beasts, for sacrifice, Lev. 22. 27. persons that were unclean by Leprosies, Issues, and the like, Levit. 14. 8, 9, 10. & 15. 13, 14. Num. 6. 9, 10. so here the Priests untill the eighth day, were not admitted to minister in their office. Whereby the day of Christ was fore-shadowed, who by his resurrection the day after the Sabbath, hath sanctified his Church and Ministerie, and all their actions; and made us an holy Priesthood, to offer up spiritual sacrifices, acceptable to God, 1 Pet. 2. 5. see the Annotations on Exod. 17. 12. and Exod. 22. 30. So in Ezek. 43. 26, 27. it is said, *Secundum dies* shall they purge the Altar, and purifie it; and they shall fill their hands: and when the daies are expired, it shall be, on the eighth day, and so forward, the Priests shall make your Burnt-offerings upon your Altar, and your Peace-offerings; and I will accept you, saith the Lord God. The Elders in Greek, the *Sunior*; who together with the people, (ver. 23, 24.) were now assembled; the Elders being in speciall, to impose hands on the Sinne-offering of the Congregation, Lev. 4. 15.

2 Ver. 2. *a Calfe* [a beast of the first yeere, as is observed on Exod. 29. 1. In the former chapter, the sacrifices and rites for the Priests consecration to their office; in this, their first administration for themselves and the people are declared. This *Calfe* for Aarons Sin-offering, is by *Thargum Iomath* the Zohar, and other Hebrews, said to be in respect of his sin which hee had committed, in making the golden calfe, Exod. 32. But whether it were for that, or for other sins, God teacheth, that without remission of sins (by Christ, who was made sin for us, 2 Cor. 5. 21.) there can be no acceptance of any mans person, or service. *youngling* [Hebr. *Son of the Herd*; that is a young Bull: see Gen. 8. 7. Levit. 1. 5. a *Ram*] a beast of the second yeere: see the notes on Levit. 8. 2. *perish* [in Greeke, *unhallowed*: see Lev. 1. 3. offer]

in Greeke, offer them: these were, to make atonement for himselfe, and for the people, v. 7.

Ver. 3. the *Sons of Israel* in Greeke, the *Semae* (the Elders) of Israel; as ver. 1. a *goat-buck* [a goat of the second yeere; for the Hebrew *Segbir* to signifyeth alwaies, as *Maimon* sheweth in treat. of Offring the sacrif. chap. 1. Sect. 14. where also he saith (in f. 15.) that *All the oblations of the congregation were males, and the Sin-offerings of the congregation, were of goats, or bulls, and none of lambs.* of the first yeere [Heb. *Sons of a yeere*: of which phrase, see Ex. 12. 5. Gen. 5. 32. And hence the Hebrews gather, that *Chameel* a Calfe and *Chaberi* a Lamb: wherefore they are spoken of in the Law, meane younglings of the first yeere.

Ver. 4. a *Meat-offring*] of fine flowre or wheat, as Exod. 29. 2. Levit. 2. 1. *with oile* [and frankincense upon it, according to the Law, Lev. 2. 1.

Iobuah appeareth [that is, the glorie of Iobuah will appeare, as in ver. 6. 23. and to the Chaldee tranlateth it, *The glorie of the LORD is revealed*. And because of this appearance, the people were to prepare and sanctifie themselves with all kinds of sacrifice, that they might with joy be made partakers of his grace and blessing: which was a shadow of a more glorious appearance, whereof it is said, *We know that when he shall appeare, we shall be like him; for we shall see him as he is, and every man that hath this hope in him, purifieth himselfe, even as he is pure.* 1 Joh. 3. 2, 3. The presence and assistance of God in Christ, is alwaies necessarie unto his Church, and therefore promised here and other-where, both unto it and all the Ministers thereof, Ezek. 48. 35. Revel. 2. 23, 45. Matth. 28. 20. And of this it is prophesied, *When Iobuah shall build up Sion, shall appear in his glory, shall turne unto the prayer of the lowly, and not despise their prayer. The Lord shall be written for the generation after; and the people created, shall praise Iob.* Psalm. 10. 17, 18, 19.

Ver. 5. *they took*] all they fore-mentioned, as in *Thargum Iomath* it is explained, *Aaron and his sons, and all the sons of Israel took.* before *Iobuah*] before the Sanctuarie, in the court-yard.

Ver. 7. *Go neere*] before this time, *Aaron* offered nor, but *Moses* for him, Levit. 8. 14, 15. now *Moses* from the Lord authorized him to go neere himselfe and offer; for *man* taketh this honour to himselfe, but he that is called of God, as was Aaron: so also Christ glorified not himselfe, to be made high Priest, &c. Heb. 5. 4, 5. *make*] or *doe*; that is, make-ready, and offer: see the notes on Exod. 10. 25. Thus the legal Priests were to offer for themselves and their owne sinnes first, otherwise then Christ needed: For such an high Priest became us, who is holy, harmlesse, undefiled, separate from sinners, and made higher then the Heavens, Heb. 5. 3. and 7. 26, 27, 28.

Ver. 9. the *Altar*] of Burnt-offering, at the bottom whereof, the rest of the blood was poured. And herein this first sin-offering seemeth to differ fro the rest that followed after, whose blood was to be carried into the Sanctuarie, Lev. 4. 5, 6, 7. because *Aaron* as yet, had not access into the Holy

Holy place, till hee had prepared a way by this first sacrifice in the court. The like is to be observed in the peoples Sin-offring, ver. 15. compared with Levit. 4. 13, 17, 18. Of this dipping his finger in the blood, see the notes on Levit. 4. 25.

Ver. 10. *commanded*] of these rites, see the Annotations on Levit. 4. 8, 9, 10. They figured the purging away of all corruption, by the sufferings & spirit of Christ, likened unto fire: and the giving up of all our inward parts, to serve the Lord, 1 Pet. 3. 18. Efa. 4. 4. 1 Thel. 5. 23. Plal. 103. 1.

Ver. 11. *skin*] with all other parts, even the whole beast: see Levit. 4. 11. 12. Sol. *Iarchi* here observeth, that *We find no Sin-offring* whole blood is sprinkled on the Altar without to be burned without the campe, but this, and that for Consecration, (Levit. 8.)

Ver. 12. the *Burnt-offring*] the ram, which was also for himselfe, ver. 2. *presented*] or, *reached*, brought, as the Gr. tranlateth, Hebr. *made-to-stand*: so in ver. 13. 18. The former oblation, was to purge from sin: this Burnt-offring, was also to make the Priests acceptable to God in Christ, by communication of his grace. See the notes on Levit. 1. 3. &c.

Ver. 13. *pieces*] for members, as the Greek tranlateth. See Levit. 1. 6, 8.

Ver. 14. *swathed*] in water, see Levit. 1. 9. upon the *Burnt-offring*] that is, upon (or with) the other part of the Burnt-offring. The Gr. tranlateth, and be put the Burnt-offring upon the Altar.

Ver. 15. *offence*] which was for the sinne of the people; saith the Greeke version. *offered-up-for-sin*] The Greeke tranlateth, *purified it*; so the word sometime meaneth: but it figured also a purifying of others from sinne thereby, as Levit. 6. 26. and so the Chaldee here expoundeth, and be made atonement by the blood thereof. at the first] spoken of in ver. 8. and he burnt it without the campe, as the other was in ver. 11. for which he was reproved by *Moses*, Levit. 10. 16, 17.

Ver. 16. the *manner*] or, the ordinance; Hebr. the judgement: the Greeke saith, *as was meet*. It respecteth the Law, in Levit. 1.

Ver. 17. *filled*] that is, took his handfull out of it: see Levit. 2. 2. of the *marne*] that is, which was daily to be offered every morning, as God commanded, Exod. 29. 38, 39, 40. This therefore was extraordinary; that as the daily Meat-offring, was to testify their thankfulness, for Gods ordinary and daily mercies: so this, for his speciall grace now manifested. *Chazkum* explaineth it thus: *I teacheth, that there were two Meat-offrings, one with the Burnt-offring, and one by it selfe.* Sol. *Iarchi* saith, *All this he did after the daily Burnt-offring.*

Ver. 18. *drunkled*] according to the Law in Lev. 3. 2. The Greeke tranlateth, *he poured it*.

Ver. 19. *fat*] Hebr. *fat*: so in ver. 20. *rumpe*] or, *taile*, to weert, of the ram: see Lev. 3. 9. that which covereth] in Greeke, *the fat which covereth the inward*; and so the text explaineth it, in Levit. 3. 9.

Ver. 20. *they put the fat*] Hebr. *the fat*. Sol. *Iarchi* saith, *After the waving, the Priest that waved*

gave them to another Priest to burne them.

Ver. 21. *waved*] as was commanded, Lev. 7. 30. &c. By these sacrifices the iustificatiion of the people was signified by the sin-offring and burnt-offring they had remission and iustificatiion from their sins, and reconciliation unto God; by the Meat-offring, their renovation by the spirit, and by the Peace-offrings, their thankfulness unto God, whom they honour with the fruits of his owne graces: all these obtained by faith in Christ, and in his death; for he of God is made unto us, *wisdom and righteoussnesse, and sanctification, and redemption.* 1 Cor. 1. 30.

Ver. 22. *lift-up his hands*] or, *his hands*, as the Hebrew vowell, and reading in the margin, both shew: so the Greeke tranlateth, *hand*. See Exod. 32. 19. R. *Menachem* giveth this reason, why it is written *Hand*; to signifye the right hand, because that *man* lifted up higher than the left. The lifting up of the hand, was a gesture used in speaking or signifying of any weighty thing, Efa. 49. 22. and particularly, in swearing, Gen. 14. 22. praying, Plal. 28. 2. and blessing, either of God, Plal. 134. 2. or of men, as in this place. So *Paul*, speaking of prayer, useth the phrase of *lifting up holy hands*; 1 Tim. 2. 8. and *David*, let the lifting up of my hands, be as the evening sacrifice, Plal. 141. 2. *blessed them*] This appertained to the Priests office, to bless the people in the name of the Lord for ever, Deut. 10. 8. 1 Chron. 23. 13. and was accomplished by our high Priest Christ Iesus, when having finished his ministerie on earth, he lift up his hands, and blessed his disciples, Luke 24. 50. The forme of Aarons blessing is prescribed in Numb. 6. 23, 27. see the Annotations there. And this being done in the Lords name; by his Priests, (a figure of Christ, whom God hath sent to bless us, Act. 3. 26.) without all contradiction, the lesse is blessed of the greater, Heb. 7. 7. *came downe*] from the banke, or hillly place of the Altar, which was higher then the other ground: see Exod. 20. 26. So in *Thargum Iomath* it is explained, *he came downe from the Altar with joy, after that he had finished the making of the Sin-offring*. &c. On the contrary, Christ when he had blessed, went up into heaven, Luke 24. 51. from making] or doing, that is, offering, as ver. 7. After that he had done, as before is shewed.

Ver. 23. *went into the Tem*] the Priest went in (according to the Law, in Exod. 30. 7, 8.) to burne incense on the golden Altar; *Moses* went in with him, in likelihood to direct him how to doe the service: so Sol. *Iarchi* here explaineth it. But hee addeth withall, another exposition thus; *When Aaron saw that they had offered all the oblations, and done all the workes, and the Majestie of God came downe unto Israel, he was grieved, and said, I know that the body blessed (God) is angry with me, and for my sake, the Majestie of God cometh not downe to Israel.* &c. Immediately *Moses* went in with him, and prayed for merces, and the divine Majestie came downe unto Israel. After this manner *Thargum Iomath* also expoundeth it. *they blessed*] This was a second blessing by *Moses* and *Aaron*, when the people were diminished. Unto which (and the like at other times, espe-

especially on Atonement day, Levit. 16. David, prophesying of Christs days, seemeth to have reference, in Psal. 118. 26. *Wee bless thy, out of the house of Jehovah. Gloria* the visible sign of Gods glory, and favour, out of his holy place: either by the fire, mentioned in the next verse; or, by a cloud, as was in Exod. 16. 10. and 40. 34. or by them both. It was a token of his gracious acceptance of them and of their service, as after in 1 King. 8. 10, 11, 12.

- 24 Ver. 24. *from before Jehovah* the Greeke translatheth, *from the Lord*. And it was, either from heaven, as after in Solomon's daies, *Fire came downe from heaven*; and consumed the Burnt-offering, and Sacrifices, 2 Chron. 7. 1. or, out of the Tabernacle. By this miracle, God confirmed the people, touching the doctrine and ordinances given by *Moses*, and the Priesthood now committed to *Aaron* and his sons, as appeareth by the prayer of *Heaven*; (*Let it be knowne this day, that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word*, 1 King. 18. 36. *consumed*) or, *are up*: by which signe, the Church was assured that their sacrifices were accepted: see Psal. 20. 4. The like was, at the dedicating of Solomon's Temple, 2 Chron. 7. 1, 2, 3. and at *Elias* sacrifice, 1 King. 18. 38, 39. This fire which now came from God, was nourished on the Altar, (as the Hebrews say) unto Solomon's time. *Chazkuni* here writeth thus, *The fire which came out (from the Lord) in the daies of Moses, went not up from the brazen Altar, will be come in the eternal House* [that is, into Solomon's Temple, so called because of that promise, in 2 Chron. 7. 16. that Gods name should be there for ever.] *And that fire which came downe, in the daies of Solomon, went not up from the Altar of Burnt-offering, untill it went up in the daies of Manasseh.* Or the departing of that fire in *Manasse*'s daies, we finde no mention in the Scriptures. But after Solomon's Temple was destroyed, and the second builded, the Hebrews testifie, (in *Talmud Bab. in Tana. c. 1.*) that they had not the Fire from heaven any more. See the Annotations on Exod. 28. 30. *flourished* with antithem and joy, humbly thanking God for this signe of grace towards them: as the Greeke translatheth, they were *astonished*; and the Chaldee, *They gave thanks*. So in 2 Chronicles, 7. 3. *When all the farr of Israel saw how the fire came downe, and the glorie of Jehovah upon the house, they bowed themselves with their faces to the ground, upon the pavement, and worshipped; and confessed to Jehovah.* (saying) For he is good, for his mercie endureth for ever.

CHAP. X.

1, Nadab and Abihu, for offering of strange fire, are burnt by fire, 6. Aaron and his sons, are forbidden to mourn for them. 8, The Priests are forbidden wine, when they are to go into the Tabernacle. 12, The Law

of eating the holy things. 16, Moses blameb the Priests for not eating the Sin-offering. 19, Aaron excuseb the transgression.

AND Nadab and Abihu, the sons of Aaron, took each man his Censer; and they put fire in them, and put incense thereon: and offered before Jehovah, strange fire; which he had not commanded them. And there went out fire, from before Jehovah, and devoured them; and they died, before Jehovah. And Moses said unto Aaron; This is it that Jehovah spake, saying, I will be sanctified in them that come nigh me; and before all the people, I will be glorified: and Aaron, held his peace. And Moses called Mifsel and Elzaphan; the sons of Vzziel, the uncle of Aaron: and said unto them; Come neere, carry your brethren, from before the Sanctuary; out of the camp. And they went neere, and carried them in their coats, out of the campe: as Moses had spoken. And Moses said unto Aaron, and unto Eleazar, and unto Ithamar, his sons; Make not bare your heads, neither rend your clothes, that you die not; and wrath come, upon all the congregation: but your brethren, all the house of Israel, shall weep for the burning, which Jehovah hath burned. And ye shall not goe out, from the doore of the Tent of the Congregation, lest you die; for the oile, of the anointing of Jehovah, is upon you: and they did, according to the word of Moses.

And Jehovah spake, unto Aaron, saying; Doe not drinke wine or strong-drinke, thou, or thy sons with thee; when ye goe in, to the Tent of the Congregation; that ye die not: it shall be a statute for ever, through-out your generations. And that ye may separate, between holy and prophane: and between uncleane and cleane. And that ye may teach, the sons of Israel: all the statutes, which Jehovah hath spoken unto them, by the hand of Moses.

And Moses spake unto Aaron, and unto Eleazar, and unto Ithamar his sons, that were left: Take ye the Meat-offering, that is left, of the Fire-offerings of Jehovah, and eat it in elevened cakes, beside the Altar: for it, is holy of holies. And ye shall eat it, in the holy place; for it is thy due, and thy sons due, of the Fire-offings of Jehovah: for so, I was commanded. And the wave brest, and the heave shoulder, ye shall eat in a cleane place; thou, and thy sons and thy daughters, with thee: for they are given, as thy due

due and thy sonnes due; out of the sacrifices of the Peace-offings, of the sonnes of Israel. The heave shoulder, and the wave brest, with the Fire-offings of the fat, shall they bring to wave for a wave-offering, before Jehovah; and it shall be for thee, and for thy sonnes with thee, by a statute for ever; as, Jehovah hath commanded.

And Moses, seeking fought the goat-buck of the Sin-offring; and behold it was burnt: and he was wroth with Eleazar and with Ithamar, the sonnes of Aaron, that were left, saying, Wherefore, have ye not eaten the Sin-offring, in the holy place: for it is holy of holies; and it, hee hath given to you; to beate, the iniquitie of the Congregation; to make attonement for them, before Jehovah.

Behold, the blood of it was not brought in, to the Holy-place, within: ye should eating have eaten it, in the Holy-place, as I commanded. And Aaron spake unto Moses; Behold this day, they have offered their Sin-offring and their Burnt-offring, before Jehovah; and such things, have befallen me; and if I had eaten the Sin-offring, to day; should it have beene good, in the eyes of Jehovah? And Moses heard it; and it was good, in his eyes.

Annotations.

Censer] or, fire-pan, a vessell wherein coales of fire were put; see Exod. 27. 3. *therein* upon the fire. How the incense was burned, see the notes on Exod. 30. 8. *strange fire* [that is, other fire the God had sanctified on his altar: As *strange incense* was expressly forbidden, Exod. 30. 9. *strange fire* was not commanded, but implicitly forbidden by Lev. 1. 7. & 6. 12. as afterward God plainly sheweth in Lev. 16. 12. Hereupon it is said in Rev. 8. 5. *the Angell took the censer, and filled it with fire of the Altar.* This transgression of the Priests; in the beginning of their administration; sheweth the weakness and imperfection of that Priesthood; and for the *weakness and unprofitableness* thereof: it was afterwards dissolved, and a better Priesthood of Christ, (who was holy, blameless, undefiled, and separated from sinners;) is come in place thereof: for the Law made nothing perfect: Heb. 7. 18. 19. 26. So in the practise of the Moral law, the people even at the first, fell into open impiety, Exod. 32.

Ver. 2. *from before*] or, *from the face of the Lord*. As a fire of merice came from thence to consume the sacrifices for sinne, offered according to the Law, Levit. 9. 24. so now a fire of judgement cometh, to consume the sinners. Chazkuni here observeth, *Measure for measure; by fire they sinned; and by fire they were plagued.* This is an example of Gods jealousy, for the ordinances of the Law, teaching the same; much more for the Gospel: Heb. 1. 2, 3; and 10.

28. 29. So he shewed an example of judgement upon two sinners, at the beginning of the Christian Church, whereby great feare came upon all; Acts 5. 1. 11. *devoured* [or, *as it is, killed them*]; for neither their bodies, nor their clothes were burnt to ashes, as appeareth by v. 5. And in Targ. Jonathan it is thus burnied, *It burned their souls, but their bodies were not burnt.* Hereupon our God is said to be a *devouring fire*, Heb. 12. 29. Deut. 1. 24. See a like judgement, in Num. 16. 35. *before Jehovah* [that is, with sudden death, before the Tabernacle, wherein the Lords glory dwelt. So *Vezza* for his error, in putting his hand to the Arke, died before God, 1 Chron. 13. 10. which is expounded, *by the Arke of God*, 2 Sam. 6. 7. And it is observed, that these two Priests, died childlesse, Num. 3. 4. 1 Chron. 24. 2.

Ver. 3. *spake*] but where spake he this? It may have reference to Lev. 8. 35. Or it might be spoken but not written before: as Ioh. 20. 30. Chazkuni referreth it to Exo. 29. 43. others unto Ex. 19. 20.

Sanctified God is said to be *sanctified*, both when he graciously accepteth, & doth good unto them that serve him aright, Ezek. 20. 41. and when he punisheth them that transgresse, as, *I will be glorified in the midst of the (Sidon) and they shall know, that I am Jehovah; when I shall have executed judgement in her, and shall be sanctified in her*; Ezek. 28. 22. So in this place, and in Ezek. 38. 16, 23. Likewise God is sanctified of men, when they carry themselves holily and uprightly in his sight; as, *Sanctified the Lord God in your hearts*, &c. 1 Pet. 3. 15. *that is, come nigh*] or, *my neighbours*; that is, the Priests and Levites, as Ezek. 42. 13. the Priests which are nigh unto Jehovah. See also Levit. 9. 7. Num. 16. 9.

So judgement beginneth at the house of God, 1 Pet. 4. 17. at his Sanctuary, Ezek. 9. 6. *before* [that is, openly; the Gr. translatheth, *in the congregations* as if the like danger were unto them also for transgression: see Ios. 22. 18, 20. *glorified*] or, *honoured*; which is also not in shewing mercies only, as 2 Thel. 1. 10 but in executing judgements, as Ezek. 14. 4. Ezek. 28. 22. And hee is glorified of men; when their thoughts, words and actions are according to his will, and to his praise; Act. 4. 21. Rom. 1. 21. 1 Pet. 4. 11. 16.

hold his peace] or, *was silent*; that is, reited patiently without murmuring against the worke of God, who had killed his Sonnes. So David saith, *I am dumb, I will not open my mouth; because thou hast done it*; Psal. 39. 10. And God said to Ezekiel the Priest, *Be silent*; that is, *Forbear to cry, make no mourning for the dead*, Ezek. 2. 2. 17. Or, hee mourned in silence for his sons death; for so the scripture expresseth great sorrow & unutterable, by keeping silence, as Lam. 2. 10. Esa. 47. 5. Thus the Greeke translatheth, *he was pricked*: and Aarons answer in ver. 19. importeth so much. So the heathens have said, *Cure levis, legumini; singens, sinpenti. Seneca in Hippolito.*

Ver. 4. *meat*] in Greeke, the *sinnes of the brother of Aarons*: *Easier*: for *Vezza* was brother to Amram, Aarons father; see Exod. 6. 18. 20. 22. *eat*] or, *take up*; this duty of buriall was laid upon their cousins the Levites, not upon their next bre-

brethren the Priests; that they might attend ill to their holy mitilation. See Levit. 21. 1. Rec-
out of [Jor], to [a place] without the campe: to
6 they used to bury not law; nor their cities, Luk. 7. 12.
Ver[6. Alake nu linc] or, *Alake nu fice*; that is,
let not the hairs of your heads grow long. [The
Hebrew *Pharagah*, significth two things, to make
hairs, or move the head; as Num. 5. 18. to the
Greeke translateth here, *ye shall not put off the miners
from your heads*. Secondly, to make free for the hair to
grow: as the Chaldee here translateth, *ye shall
not let your hairs grow*] or this also was a signe of
mourning. 2 Sam. 19.24. See the notes on Gen.
41.14. It is testified of humane Writers, that the
Egyptians at their friends funerals, did let the hairs of
their head grow long, but shaved their beards; when-
as other Nations, at funerals did shave their heads;
Hecata. in Empe. And that shaving of the beard,
was a signe of sorrow in Israel, appeareth by Je-
remie, 41.5. Heroupon is that Law, in Ezek. 44.
20, the Priests shall not shave their beards, nor suffer
their locks to grow long; they shall only pull their beards:
Where both extremities are forbidden. The latter
lenise may also well becomplied here, as like-
wise after in Levit. 13.45, and 21. 10. And con-
cerning this, the Hebrews have these rules. A
Priest that keth his hairs grow-long, it is unlawfull
for him to come into [the Sanctuary], from the Altar for-
ward: as if he be God and force be guilty of death by
the hand of God, as he that drinketh wine and fereeth: as
it is written, Neither shall any Priest drinke wine, &c.
Ezek. 44.21. And again, Neither shall they fuzzle their
beards, nor suffer their locks to grow long, Ezeckiel 44.
20. And he that drinketh wine is guilty of death, Lev.
10.9. so he that keth his hairs grow-long, is guilty of
death. It is probable heer his fervice hinder, though
be guilty of death, his fervice is allowable [that is,
standeth in force, and is not disannulled by it.]
As Priests are not to shaven more, save in the time of their
going into the Sanctuary, so it is not unlawfull for them
to let their hairs grow, save at the time of their going
into the Sanctuary, when standing thus of the common
Priest. But the high Priest, may never let his hairs grow
long, nor rend his clothes at any time, Levit. 21. 10.
He must be so continually in the Sanctuary. How
long may a Priest let his hairs grow? Thirtie daies
of a Nazarite, of whom it is said, Hee shall cut the locks
of his head grow, Num. 6. 5, and there is no Na-
zaritship kist then thirty daies. Therefore the com-
mon Priest that ferech, shew himselfe every thirde
daies. The judgement of them that rend their gar-
ments, and the judgement of them that mace free
with their beard, is see, Levit. 10.6. If hee strive with
his brother, hee is guilty of death by the hand of God,
although his strife is allowable, and not profaned.
Mourning in such is unkech, (or, Of coming into the
Sanct.) chap. 1. smeth. 8. 14. [and] an o-
ther signe of sorrow, Levit. 13.45 and 21. 10. See
Gen. 37.34. From hence the Hebrews gather, that
they which mourned for the dead, were bound to
rend their clothes, because the Priests here
being forbidden to mourne, were forbidden to
rend; to that an other was bound to rend. And they
were not to rend, but standing; as (in 2 Sam. 12.

31.) *the King rof up, and rent his garments.* And they were to rend the forepart, not behind; or in the fides, nor beneath, fave the high Prieft, he rendeth beneath. The meafure of rending, was an hand-breadth; and this on the upper garment only. They rend for the death of the Prince, or of the Father of the Synedron, or of the multitude of the Congregation, as David and the men with him, did for Saul, and for Jonathan, and for the people of the Lord, 2 Sam. 1. 11. 12. Alfo when they heare the name of God blafphemed, as in E-fay. 36. 22. and for the burning of the book of the Law, as Jeremy 36. 23. 24. and for the Cities of Judah, and for Jerufalem, and for the Sanftuarie destroyed, as Jere. 41. 5. *Mainmoy*, treat of *Mourning*, chap. 8. 8. and 9. *what cometh of*] *or, bee* [that is, God] *be wrath*, as at other times, for the finne of one, or of few, the whole Congregation was afflicted, [Ioh. 7. 1. 2. 8c. and 22. 20. 2 Sam. 24. 1. 15. 17. The Priefts duty alfo was, to ftand in their adminiftration, between Gods wrath and the people, Num. 16. 46. 48. And their publick duty might not be interrupted, by private paffion or affection.

Verf. 7. *not goe out*] that is, not leave off your ministration for grief of this which is befallen you. See the annotations on Levit. 21. 12. *the oyle, &c.*] which signifieth the *Anointing*, that is, the graces of the Spirit, wherof *Ioyfulness* was one speciall, Psal. 45. 8. 1 Thel. 1. 6. Therefore it was sin for the Priests to mourne, when they administered before the Lord; compare Levit. 21. 10. 11. 12.

Verf.9. wine or strong drink.] The Hebrewes, (as *Abibatturim* and others) thinke that Aarons fons had firmed in drinking too much wine, whẽ they offered ftrange fire; and that thereupon this law was given. Whether that were fo or not, the Lord by his precept required fobriety in the Priests, and carefulneſſe to adminiſter juſtly; left they ſhould drink and forget the Law, as Prov. 31. 5. ſhould erre through wine, and be out of the way through ſtrong drink, as Eſay 28.7. Accordingly the Miniſters of the Goſpell muſt be ſober, and not given to wine, 1 Tim. 3. 2. It is likely, that all wine was forbidden the Priests, when they went to ſerve: yet the Hebrewes have their limitations; as that they might not drink above the fourth part (of a Log, or of an halfe pint) of wine, and that meere wine, and at one time, and of wine that was fourety dayes old at the leaſt. But if he drinke leſſe then a fourth part (of a Log) of wine, or drinke a fourth part with pure of time betweene, or if it be mixed with water if he drinke wine from the preſſe within fourety dayes, though more then a fourth part: he is diſcharged, and profane not his ſervice. If he drinke more then a fourth part of wine, though he be mixed, and though he paſſe betweene, and drinke a little and a little: he is guilty of death, and his ſervice is diſallowable. Maimony in *Blath hamik daf*, cap. 1. S. 1. But the Law forbiddeth wine abſolutely, as here, fo in Ezek. 44. 21. Neither ſhall any Fruitt drinking wine, when they enter into the inner court.

[*Strong drink*.] In Hebrew, *Shecar*, of which the Greekes borrow the word *Sikera*, in Luke 1. 15. and it meaneth all whatſoever

maketh

musketh drunken, whether drink made of Mault, or of the juice of fruits, as Pearrie, Sider and the like. *When ye go into the Tent* meaning the court-yard of the Tent, to serve therein; as it is opened by the Prophet, *When they enter into the inner court*, Ezek. 44. 21. The Hebrews understand it of the court, between the Tent and the Altar that stood in the court. *Every Priest that is fit for service, if he drink wine, it is unlawful for him to go into the Sanctuary* from the Altar forward: and if he do go in and serve, his service is disallowed, and he is guilty of death by the band of God, as it is written, *Thou shalt die not*, Leviticus 10. 9. *And as it is unlawful for a Priest to go into the Sanctuary, for drunkenness*: so it is unlawful for any man, whether Priest or Castele, to teach when he is drunk. *Though he have but eleven Dares, &c.* if his senses be troubled a little, let him not teach: as it is written, *And that ye may teach the Sons of Israel*; Leviticus 10. 11. *Mainwuy in Biarb hamikdash*, chap. 1, Sect. 1, 3.

10 Verſ. 10. *that ye may ſeparate*] or, *to make difference*; and this is meant not only for themſelves, but others, as in Ezek. 44. 23. *They ſhall teach my people* (the difference) *between holy and profane, and cauſe them to diſcern, between ſmeaten and clean.* And for not doing this, the Priests are blamed, Ezek. 22. 26. See alſo Levit. 20. 25. *holy*] Hebr. *hoſeſe*: meaning of perſons, and things. In Gr. between the *holy one*, and the *profane*.

Ver. 11. *all the Scribes* [a part of the Priests office was to teach the people, as here, and in Deut. 33: 10. therefore it is said, *The Priests lips should preferre knowledge, and they should seek the Law at his mouth, for he is the Angell (or Messenger) of the Lord of hosts*, Mal. 2. 7. And as they were to teach, for the things to be taught, should be all Gods *Scribes*; as the Apostle saith, *I have kept making back, but have blessed you, all the counsell of Gods*, Act. 20. 27.

12 Ver. 12. *the Meat-offering*] that before mentioned in Levit. 9. 17. *meleved*] or, *en it*, made into *meleved cakes*. See Lev. 6. 16. and 2. 10. where this law was before given; which *Moses* here repeateth, left through trouble of mind, for the judgment now befallen them, the Priests should forget, or neglect any of Gods ordinances.

13 V. 13. *the holy place*] the court of the Sanctuary:
as Levit. 6. 16. *due*] or, *statute, ordinance*. The
Chaldee expounds it, *thy portion*. So in v. 14.

14 V.14. *maxe-bruff* of the peoples Peace-offerings before mentioned, Levit. 9. 18-21. *in a clean place* [in Greek, *an holy place*, meaning the camp of Israel, and in ages following, the cite *Jerusalem*, where the light holy things were eaten: see the notes on Levit. 6. 17. *Sol. Luch* here faith, *The former things* (in ver. 13.) *were not eaten in an unclean place, but they being most holy, were to be eaten in the holy place: and whose needed not be eaten within the curtains (of the court-yard) but must be eaten within the camp of Israel, for that was clean, that Lepers might not come in to it.* (Numb. 5. 6.) *so the light holy things might be eaten in all the cite.*

15 Verſ. 15. *by a ſtatute*] or, for an everlaſting due. O
this ſtatute, ſee before, Levit. 7. 34.
16 Verſ. 16. *ſeeking ſongbri*] that is, diligently ſought

the Goat; that spoken of in Lev. 9. 15. *with E-*
leazar and why not with *Aaron*? seeing he should
have eaten of it, verſ. 19. *Sol. Iarchi* ſaith, For ho-
nour of *Aaron*, he turned his face towards his ſons, and
was angry.

Ver. 17. *He* that is, *God hath given is yours*; by the law fore-given in Levit. 6. 26-30, *to be* *lor* *to take away*; as the Greek translates, *that ye [should] take away*. *To bear iniquity*, often signifies punishment, without forgiveness; Exod. 28. 43. Levit. 20. 9, & 5. 1. 7. &c. The same word is also used for *being-awry*; whereupon God forgiveth the sinner; Exod. 28. 38. So the Priests *bare*, that is, *took away* the peoples sins, by eating their sin-offerings: wherein they figured Christ, Joh. 1. 29. Sol. Laith faith, *The Priests were they that did eat, and the owners, they that had the atonement.*

Verf. 18. *within* into the Tabernacle, for if it had, then it should not be eaten, but burnt, Lev. 6. 30. seeing it was not, ye should have eaten it in the holy place without; that is, in the court-yard, Levit. 6. 26.

Verf. 19. they] the Targ. called *Imathms*, ex-
plaineth it, *the Sons of Ifrael have offered*, such
things] that is as the Chaldee expoundeth it, *such*
tribulations: which the Ierufalemie Targum ex-
plaineth thus, *And great sorrows hath befallen me this*
day, for that my two Sons, Nadab and Abihu are dead
and I mourn for them, good in the eye] that is, dea-

[illegible]

4. In the Hebrew canons it is also *And, Anshiraf* Priest, which is in the *Sanctuary*, at his service; if he hear that he hath a friend dead, whom he ought to bewail, although he go not out of the *Sanctuary*, he may not weep, because he is a mourner: and if he serve when he mourneth, according to the law, he pollutieth his service, whither it be the offering of one man alone, or the offering of the Congregation. But the High Priest serveth when he is a mourner, as it is written, (Leviticus 21. 12.) HE SHALL NOT GO OUT OF THE SANCTUARY AND HE SHALL NOT PROFANE, &c. as if he should say, he shall abide, and serve the service that he hath in hand, and it is not profaned. But though the High Priest serve mourning, it is unlawful for him to eat of the body things, as it is written, (Leviticus 10. 19.) AND IF I HAD EATEN THE SIN-OFFERING TO DAY, SHOULD IT HAVE BEEN GOOD IN THE EYES OF THE LORD? And so he hath no portion to eat (with the vessels) at evening. Make the offering of Entering into the *Sanctuary*, &c. 1. 6. 8. See for the Priests mourning, more on Levit. 21.

Verf. 20. *it was good*] the Greek translath,
Ecc 2 *pleas*

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ple use him. So Moses admitteth of the answer, as reasonable. For oftentimes, the letter of the law giveth place to great necessities; as David in his hunger, did eat the Shew-bread, which was not lawful for him; Mat. 12. 3, 4. Ezekiel admitted to the Passover, some that were not cleansed according to the Law, but healed by the Lord; 2 Chron. 30. 18, 19, 20. Here now, all Israel saw, and Moses and Aaron themselves acknowledged, the impossibility of the Law, and of the Priesthood thereof, to bring them unto God: in that to great imperfections were manifested, at the very first administration; and always after. For the Law maketh men high Priests, which have infirmity; but the word of the oath, which was since the Law, (namely) the Son, who is perfected for evermore, Heb. 7. 28.

CHAP. XI.

1. A law teaching what beasts may, 4. and what may not be eaten. 9. What fowls, 13. and what fowls. 24. How carcasses do pollute. 29. The creeping things which are unclean. 32. How their carcasses do defile things. 39. Clean beasts that die of themselves, become unclean. 43. An Exhortation unto holiness, in observing this Law.

AND Jehovah spake unto Moses and unto Aaron, saying unto them; Speak ye unto the sonnes of Israel, saying: These are the beasts, which ye shall eat; of all the beasts, which are on the earth. All that parteth the hoof, and cleaveth a-funder the cleft of the hoofs; and cheweth the cud, among the beasts: that shall ye eat. But this, ye shall not eat; of them that chew the cud, or of them that part the hoof: the Camel; because he cheweth the cud, and he parteth not the hoof: he shall be unclean unto you. And the Conie; because he cheweth the cud, and parteth not the hoof: he shall be unclean unto you. And the Hare; because he cheweth the cud, and parteth not the hoof: he shall be unclean unto you. And the Swine; because he parteth the hoof, and cleaveth a-funder the cleft of the hoof; and he cheweth not the cud: he, shall be unclean unto you. Of their flesh shall ye not eat; and their carcasses, shall ye not touch: they, shall be unclean unto you.

These ye shall eat, of all that are in the waters: all that hath fin and scale in the waters, in the seas, and in the rivers, them shall ye eat. And all that hath not fin and scale, in the seas, & in the rivers: of every moving thing of the waters, and of every living soul, that is in the waters: they, shall be an abomination unto you. Even an abomination, shall they be unto you: of their flesh, ye shall not eat; & their carcasses, ye shall have in abominati-

on. All that hath not fin and scale, in the waters: that, shall be an abomination unto you.

And these, ye shall have in abomination among the fowls; they shall not be eaten, they shall be an abomination: the Eagle, and the Ossifrage, & the Osprey. And the Vulture, and the Kite, after her kind. Every Raven, after his kind. And the Owl, and the Night-hawk, & the Sea gull; and the Hawk, after his kind. And the Great-owl, and the Cormorant, and the Little-owl. And the Red-hank, and the Pelecan, and the Gier-eagle. And the Stork; the Heron, after her kind; and the Lap-wing, and the Bat. Every creeping thing that flieth, that goeth upon all four: that shall be an abomination unto you. Yet these ye shall eat, of every creeping thing that flieth, that goeth upon all four: which hath not legs, above his feet; to leap with them, upon the earth. These of them, ye shall eat; the common-Loxust, after his kind; and the Locust-Soleam, after his kind; and the Locust-Chargol, after his kind; and the Locust-Chagab, after his kind. And every creeping thing that flieth, which hath four feet; that, shall be an abomination unto you.

And for these, ye shall be unclean: whosoever toucheth the carcasses of them, shall be unclean until the evening. And whosoever beareth, ought of the carcasses of them: shall wash his clothes, and be unclean until the evening. Of every beast, which doth part the hoof, and it cleaveth not the cleft a-funder, and it cheweth not the cud; they, shall be unclean unto you: whosoever toucheth them, shall be unclean. And whosoever goeth upon his paws, of any beast, that goeth upon four feet; they, shall be unclean unto you: whosoever toucheth the carcasses of them, shall be unclean until the evening. And he that beareth the carcasses of them; shall wash his clothes, and be unclean until the evening: they, shall be unclean unto you.

And these shall be unclean unto you, among the creeping things, that creep upon the earth: the weasel, & the mouse, and the tortoys, after his kind. And the ferret, and the chameleon, and the lizard, and the snail, and the moll. These shall be unclean to you among all that creep: whosoever toucheth them, when they are dead, shall be unclean until the evening. And upon whatsoever ought of them when they are dead, doth fall, it shall be unclean; of any vessel of wood,

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wood, or of cloth, or of skin, or of sackcloth; any vessel, with which work is done: it shall be put into water, and be unclean until the evening, and it shall be cleansed. And every earthen vessel, whereinto any of them falleth: whatsoever is within it, shall be unclean, and ye shall break it. Of all meat which may be eaten, that on which water commeth, shall be unclean: and all drink, which may be drunk; in every vessel shall be unclean. And every thing, whereupon ought of their carcasses falleth, shall be unclean: oven, and pots, they shall be broken down, unclean they are; and unclean shall they be unto you. But fountain and pit, and a gathering-together of waters, shall be clean: but that which toucheth the carcasses of them, shall be unclean. And if ought of their carcasses fall upon any sowing seed, which shall be sown; it shall be clean. But if water be put upon the seed, and ought of their carcasses fall thereon: it shall be unclean unto you.

And if any beast die, which is unto you for meat: he that toucheth the carcasses thereof, shall be unclean until the evening. And he that eateth of the carcasses thereof; shall wash his cloaths, and be unclean until the evening: and he that beareth the carcasses thereof; shall wash his cloaths, and be unclean until the evening. And every creeping thing, that creepeth upon the earth; it shall be an abomination, it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath many feet, of any creeping thing that creepeth upon the earth: ye shall not eat them, for they are an abomination. Make not your souls abominable, by any creeping thing that creepeth: and make not your selves unclean by them, that ye should be defiled by them. For I am Jehovah, your God; and ye shall make your selves holy, and ye shall be holy, for I am holy: and ye shall not make your souls unclean, by any creeping thing, that moveth upon the earth. For I am Jehovah, that bringeth you up out of the land of Egypt, to be a God unto you: and ye shall be holy, for I am holy. This is the law of the beasts, and of the fowl, and of every living soul, that moveth in the waters: and of every soul, that creepeth upon the earth. To make a difference, between the unclean and the clean: and between the beast that may be eaten; and the beast that may not be eaten.

Speak ye.] As before he gave special laws, for the sanctification of the Priests: so now he giveth generally, for all the people: which both Moses the Magistrate, and Aaron the Minister, must speak, and teach, and see carefully practised: as afterward there is example of the Magistrates, in 2 Chr. 29. 5. and 30. 18. of the Priests, in Ezek. 44. 23. and of both jointly, in Num. 9. 6. where men that were unclean, came for judgement before Moses, and before Aaron. And here the first kind of uncleanness, which cometh from things without the man, is described. The sons of Israel to them only, & the Proselytes with them, was this law of unclean meats given; not at all to other nations, as Sol. Larchi here saith; the beast; Heb. Chajah, the wild-beast, or, the living thing: differing from Behemah, beasts, or cattell, the word which next followeth: but the Greek also translatheth them both alike. By the beasts, are spiritually signified, people of sundry fortis; and by eating, or not eating, is meant communion with, or abstaining from them, as by the vision shewed unto Peter, the holy Ghost expounded this Law, Act. 10. 12, 13, 15, 28. and 11. 6, 7. &c. Likewise the Hebrew Doctors applied the unclean beasts following in vers. 4. 5. &c. to the Babylonians, Medes, Persians, Greeks, Romans, &c. R. Menaschem, on Levit. 11.

Vers. 3. and cleaveth a-funder] namely, into two hoofs, or claws, Deut. 14. 6. and so the Greek here translatheth it. The former word, parteth, may be when it is divided above, but not beneath as appeareth after in vers. 26. such parting is in the feet of dogs, and the like, which have many claws sundred above, and joined under with a skin. This second word meaneth a cleaving, quite through, as in the feet of sheep, oxen, &c. So by Sol. Larchi it is expounded, I bat divideth above and beneath into two claws. A third sort of hoofs are solid and unparted, as in horses, &c. The first and last sort were unclean. And cherev] or, cleaving again: the Greek also addeth the word and: for both these properties were requisite, to divide the hoof, and to chew again. Chewing the Cud, in the original, signifieth the bringing up the meat into the mouth, to chew it again. These two signs, must be in every beast, or else it was unclean. In Deuteronomie 14. 4, 5. the clean beasts are reckoned by their names, ten in number: and the Hebrew Doctors say, Thou hast not of all the beasts that are in the world, any that it is lawful to eat of, except those ten sorts mentioned in the Law, three of cattell, the Ox, the Sheep, and the Goat: and seven sorts of wild beasts, the Hart, &c. those, and the kinds of them, Maimon in Mishneh, tom. 2. treat. of Forbidden meats, c. 1. f. 8. among the beasts, to weat, bred of them according to their kind, as God ordained in the first creation, Gen. 1. 24. For, as it was not lawful to let the cattell engender with a divers kind, Levit. 19. 19. so by the Hebrew canons, If an unclean be brought forth her young, after the kind of a clean beast, although it did both part the hoof

and clean the end, and were in all respects like an ox or sheep, yet it was unlawful to be eaten, for that which was bred of an unclean beast, was unclean, and that of a clean beast, was clean. So that if a clean fish, were found in the belly of an unclean fish, it was lawful, because it was not, but had swallowed it. Likewise if in a beast there were found (as we saw) like a fowl, though it were a clean fowl, yet it was unlawful to be eaten. *Maimony*, treat. of forbidden meats, chap. 1. Sect. 5. 7. *Beast* [or, *may eat*]. Herby communion was signified, as when God called Peter by a vission, to communicate the Gospel with the Gentiles, he said, *Rise Peter, kill and eat*; Act. 10. 13, 17, 20, 28. So our communion with Christ, is taught under this figure, of eating his flesh, Joh. 6. 51, 52. The *least*, figured men, Act. 10. 12, 28. (as often in the Scriptures, Eia. 11. 6, 7, 8. Ezek. 34. 31. Zeph. 3. 3. Matth. 7. 15.) The pairing of the *beast* in *unclean*, signified the right discerning of the word and will of God, of the difference between the Law and the Gospel, and the walking in obedience to the word, with a right foot, Rom. 2. 18, and 3. 20, 21, 22, and 10. 4. Gal. 2. 12-14. The chewing of the end, signified the meditating in the Law of God, which the godly man doth day and night, Psal. 1. 2, for that is the food of the fowle, Amos 4. 1. which all ought to remember, Mal. 4. 4. 1 Cor. 11. 2. and having heard it, to search the Scriptures daily, whether the things be so, Acts 17. 11, and having tried it, to keep that which is good, 1 Thes. 5. 21, and remember the commandments of God, for to doe them, Psal. 105. 18. And as that which was born of an unclean beast, was unclean, and on the contrary: so the children of unbelievers are *unclean*, and the children of believers *clean*, 1 Cor. 7. 14. Ezra 9. 1, 2.

Verf. 4. *not eat*] to weat ordinarily, but in case of necessity they might be eaten. *Soldiers* that come into the *Heathens* country, and *seduce* them, it is lawful for them to eat *carnal*, or to *turne* *beast*, or *swine* *flesh*, or the *like*, if they be hungry, and *find* *not* what to eat, see these *forbidden* meats: and if they may *drink* wine, *if* *it* *be* *lawful*: faith *Maimony* in *tan*. 4. treat. of *Kings*, ch. 8. f. 1.

Camel] named of the Hebrew *Gamal*, from which the Greeks also derived the name *Kamelos*, the Arabians, *Gomel*, the Chaldeans, *Gamla*. It is a beast that hath a long necke, and a *bunch* on the backe, upon which men lay burdens, Eia. 30. 6. by reason of this shape, it is not ealie for a camel to enter in a strait place, whereupon is that proverb of a camel to goe through the eye of a needle: Matth. 19. 24. Camels are of common use in other countries, both for service of warre and of peace, for men to ride upon, to use in charretts, or to lade with burdens, Gen. 24. 10. Judg. 6. 5. 1 Sam. 30. 17. Eia. 21. 7, and 30. 6. But for to eat of, the camel was unclean, because it parted not the hoofe, Deut. 14. 7.

Verf. 5. *omn*] in Hebrew *Shaphan*, which hath the name of hiding in holes; as it is said, *The omnia are but a scotch fowle*, yet make they houses in the Rocks, Prov. 30. 26, and, *The Rocks are a shelter for the omnia*, Psal. 104. 18. In Chal-

dee, it is called *Taphsa*, of *stepping*. Verf. 6. *hare*] in Hebrew, *amoth*: mentioned only here, and in Deut. 14. 7.

Verf. 7. *swine*] in Hebrew, *chazir*, so named of *returning*: for this beast returneth after it is *swallowing* in the mire, 2 Pet. 2. 22. It is also given to wait and spoile, Psal. 80. 14. To feed on it, or offer it for sacrifice, is counted most abominable, Eia. 65. 4, and 66. 3. 17.

Verf. 8. *not eat*] to weat, any whic of it at any time. The Hebrew canons say: *All meat forbidden by the Law, the quantity of them is as much as a common olive; whether (the punishment) be beating, or cutting off, or death by the hand of God. This measure or quantity, we have learned by tradition. And it is forbidden by the Law, to eat any whic at all, of the thing that is forbidden: notwithstanding a man is not beaten, save for the quantity of an olive: yet if he eat any less, he is chastised with stripes.* *Maimony*, treat. of forbidden meats, chap. 1. 4. Sect. 1. 2.

carke] The original word, is used for that which dieth of it selfe, Lev. 22. 8. The Greeke here translateth *carke*, for, or *carvins*. A *carke* is one of the principal unclean things; as an olive of the flesh thereof, maketh men and vessels unclean by touching, and an earthen vessel by the eye, and might men unclean by bearing. *Maimony*, lib. *Aboth* *amoth*, ch. 1. Sect. 1. See after in the notes on verf. 40. As eating, to touching, signifieth communion and fellowship, and is forbidden, to teach us to refrain from all fellowship in evil, Eia. 52. 11. 2 Cor. 6. 17, for dead carkasses, figured such as are dead in finnes, Ephes. 2. 1.

Verf. 9. *fin and scale*] or, as the Chaldee and Greeke translate, *finnes and scales*, one being put for many. The Jewes Canons open it thus: *For fishes there are two figures, the fin and the scale: the fin, in that which groweth out of it; the scale, in that which cleaveth unto all the body, and whatsoever hath scales, hath fins also, &c. If it hath not scales to cover it all over, it is lawful nevertheless; though it hath but one fin and one scale, yet it is lawful. Maimony*, treat. of forbidden meats, ch. 1. Sect. 24. The fin of the fish, serveth as wings to guide her way; the scale to cover, protect and adorne the body. These two figured in men, faith in Gods word, whereby all religion is guided and directed: and good works the fruits of faith, by which it is manifested and adored.

Verf. 10. *every moving*] or, any creeping thing, of the waters] which the waters bring forth: see Gen. 1. 20. and the notes thereon. The Greeke translateth, *of all things, which the waters bring forth*. The Hebrew Doctors say: *what is this moving thing of the waters? They be the lesser creatures, as worms and bestioles, which are in the water: and the greater creatures, which are the wilde beasts of the sea. And generally whosoever hath not the form of fishes, &c. as fishes, frogs, and the like. Maimony*, treat. of forbidden meats, ch. 2. Sect. 12. *fowle*] that is, *living creature*: see the notes on Gen. 1. 20. *an abomination*] that is, *unclean*; as Deut. 14. 10. But from this word *Chazkuni* teacheth, that it was not lawful to make merchandise of them.

Verf. 11. *their flesh*] so Paul mentioneth the flesh of fishes, 1 Cor. 15. 39.

Verf.

Verf. 13. *have in abomination*] or, *abhor* of the fowle: There are no fishes of the fowles explained in the Law: but it reacheth the fowles of unclean fowles only; and other sorts of fowles are lawful: faith *Maimony* in treat. of forbidden meats, c. 1. f. 1. 4. *eagle*] in Hebrew, *Naghor*: it is the chief of fowles, flesh most high and swiftly, licketh blood, and feedeth on carkasses, Deut. 28. 49. Job 39. 27, 30. used to signifye violent persecutors, Lam. 4. 19. Jer. 4. 13, and 48. 40. Ho. 8. 1. Hab. 2. 8. *offspring*] the Greeke translateth it *Gryphus* in Hebrew *Perez*, so named of *breaking*: for with strength of beake and talons, it breaketh her prey. The *Offspring* (by interpretation *stone-breaker*) is bigger then the Eagle, and much of the same kind. It is mentioned only here, and in Deut. 14. 12. The Chaldee of Onkelos nameth it *Ar*, and Jonathan *Uzza*. *offspring*] in Hebrew, *Oznayim*; in Chaldee, *Azja*: (called so of strength in her fight and flying) in Greek, *Hiera*, that is, a *sea-eagle*, or *Osprey*: which is a bird with a great neck and broad talons, strong sighted, and can look on the Sun, and from on high spieeth fishes in the sea, and lakes, and fallett violently upon the waters, and taketh them.

Verf. 14. *vulture*] called in old English, a *gyr*, in Hebr. here, *dash*, of flying, and in Deut. 14. 13, *rash*, of *seeing*: (for the Hebrew letters, D and R be one like another, and often put one for another, as is noted on Gen. 4. 18.) For the *vulture* elpeth & smelleth her prey from far, & flesh with violence, being an heave fowle, feedeth on carkasses, & buildeth her nest on high Rocks: The Gr. also translateth it, *gyr*, (that is, a *gyr* or *vulture*), both here and in Deut. 14. 4. The Chaldee here followeth the Hebrew *Dasha*: but in Deut. 14. 13, it hath *Bath* *capsha*, that is, *daughter of swine*. *kye*] a known ravenous bird, called also a *glade*, and a *puttock*: In Hebrew it is named *Ajah*, of her manner of flying, which is as if she did swim, and by the bowing of her tale, seemeth to have taught how to governe ships by a rudder, as *Poj* noteth in *hifl*. b. 10. c. 10. The Scripture elsewhere mentioneth her throe eye-light in Job 28. 7. The Chaldee here translateth *T araphia*, of *staring* and *ravens* her prey, after her kind] This is spoken, because of *kye*, there be two kinds, the greater, of a ruddy colour, common in England: the lesser, of a more black colour, known in Germanie: both sorts (& if there be any other) are unclean. In Deut. 14. 13, there is another named, which is not here, the *Kin* (*Ajah*) and the *glade* (*Dajab*) after her kind. That *Dajab* (or *glade*) is a fowle that haunteth ruinous places, Eia. 34. 15. The *Kin* (*Ajah*) is the *glade* (*Dajab*) spoken of in Doweromies: faith *Maimony*, in treat. of Forbidden meats, c. 1. f. 1. 4.

Verf. 15. *raven*] a known bird, named in Hebrew *Oreb*, in Chaldee *Orba*, of her dark, or black colour; Song 5. 11. It is ravenous, and of unkind nature to her young, Prov. 30. 17. Eia. 34. 11. Job 38. 41. *his kind*] as *crows*, *cadwos*, *pies*, and the like. *Br* said, after his kind, to imply the *Zarzir* (the *pie*) laith *Maimony*, *videm*.

Verf. 16. *the omie*] or, as in Greek, the *ostrich*, the Hebrew *bath bagzanah*, properly is, the daughter of

the *omie* (or *ostrich*) that is, the kind of that bird, or the young thereof. But by this word *bath*, the Hebrew Doctors understand, the *eggs* of this bird, and so of all other unclean fowles, to be unclean also. *Maimony*, *ibidem*, c. 3. f. 1. But *Chazkuni* here expoundeth it, the *ostrich*; and by the daughter understandeth, the young; because the flesh of the fowle when it is old, is (he faith) as hard as a flesh, and so there was no need to forbid the eating thereof. This bird liveth in deserts and solitarie places, Job 30. 29. Eia. 43. 20, and 34. 13, and (as the name also implyeth) makes a dolefull noise, Mich. 1. 8, and is of a cruell nature, Lam. 4. 3. The *ostrich*, spoken of in Job 39. 13, 14, hath another name. The Chaldee here translateth, *Bath namitha*, of *pleasants*, (spoken by the contrary, for her unpleasant cry; so in Deut. 14. *nigh-bawle*) or, *nigh-omie*, as the Greeke translateth it. The Hebrew name *T aboma*, signifieth *rapine* and *violence*, which argueth the nature of this bird. Some think it to be the *Nigh-raven*, others the *Harpie*. The *Nigh-bawle* seeth better by night then by day; and hath deadly war with the Eagle, faith *Plinie*, *hifl*. b. 10. c. 8. It is mentioned in Scripture, only here and in Deut. 14. The Chaldee of her wing or flying, calleth her *Tajja*; but Jonathan, *Chaphitha*; that is, the *Snatcher*, or *Harpie*. *sea-gull*] or *sea-cob*: in Hebrew *Shaphaz*, and in Chaldee, *Shaphpa*: mentioned both here and in Deut. 14. The Greeke translateth it *Larus*, that is, a *sea-gull*, a bird of a greedy and ravenous kind, it dwelleth on rocks by the sea: *Aristot.* *hifl*. *Animal*. lib. 5. cap. 9. Some think it to be the *uckow*, others a kind of *Hawke*, called the *Morin*. *Hawke*] called in Hebrew *Naz*, in Chaldee *Nazja*, in Greeke *Hierax*, in all, he is named of her swift flying and fighting: and of *Naz*, the Latine word *Nisus* is derived. Of it, God saith, *Dab the hawk, fly by thy wisdom*; Job 39. 26. *his kind*] as there are sundry sorts of hawks, (*Arist.* *hifl*. *Animal*. lib. 9. c. 36.) all which are by this law unclean: so the Hebrew Doctors understand this of a second kind, which they call *Sarath*; *Maimony*, treat. of Forbidden meats, chap. 1. Sect. 1. 4.

Verf. 17. *great omie*] called in Latine, *Bubo*, *Aristot.* writes, that it is of the bignesse of an Eagle, and *Plinie*, that it dwelleth in deserts, maketh a dolefull noise, and flieth not right forth, but thwart-wile. So the Prophet complaineth, *I am like the great omie of the deserts*, Psal. 102. 7. In Hebrew it is named *Cor*, of *covering* or *hiding*; and *Chazkuni* faith, *It hideth it selfe from the eyes of men, and dwelleth in places not inhabited*: the Greeke translateth it here; the *Nigh-raven*: and in Deut. 14. the *Heron*. The Chaldee by Onkelos calleth it *Kadja*; and Jonathan, *Tajja*. *corromant*] in Hebrew *Shale*, or, casting it selfe downe into the water: the Chaldee nameth it *Shalemana*, that is, the *Fish hunter*; and *Tanukan* addeth, *The hunter of the Fish of the sea*. *little omie*] or, *Bu*: in Hebrew *Lamphoth*, so named of flying in the twilight or dark evening, which *Omie* and *Bu* both doe. It dwelleth also in desolate places, Eia. 34. 11. The Chaldee name is *Kiphoph*.

Verf.

13 Veri. 18. the Red-bank [to the Greek translatheth here Porphyry, which is either that, or like that which we call the Red-bank. Hieron translatheth it, the Swan. Some of the Hebrew Doctors, the Red-bank is more likely, because the Hebrew Talmud, which here is a bird, after in veri. 30. is the name also of a creeping thing, called the Mole. Sol. Iarchi faith, It is like a Mouse, fith in the night, and is called, because it is like that creeping thing which Iarchi says, called Talpa (a Mole). The Chaldee here calleth it Cantha: and in Deut. 14. 16. Esha. Fekem] or Shewled: a fowl that dwelleth in the wilderness, Psal. 102. and in desolate places, Ely 34. 11. Zeph. 2. 14. In Hebrew named Kaub, in Chaldee Kaub, of Vomiting, So Aritha and Plithie show the nature of the Fekem, or Shewled, that it vomiteth up the flesh, which it before devoured. And Chazkuni faith hereof, Kaub, the name differeth not from the custom thereof, which is, to vomit up the meat. *gior-cagil* [or, Smam] as the Greek here translatheth it, but in Deut. 14. 17. the Greek is the Porphyry. The Hebrew Kaubam, hath the signification of dear-bale, which it beareth to the young, as Chazkuni faith. The Chaldee translatheth it Iorakeke, which implieth a growth of white flesh, such as the Greeks call Chiron, a Vin.

19 V. 19. Tink] in Hebrew Chafadish, which signifieth kindness, such as the young Swans are said to their unto their dams, whom they feed in their age: or, Sol. Iarchi here faith, because it flourisheth kindness into her filars, in food. The Greek translatheth it diversly. The Scripture noteth this bird for her wings and flying, Job 39. 13. Zach. 5. 9. it is a fowl much like a Crane, white, but her wings partly black, the buildeth on high fir-trees, Psal. 104. 17. and upon tops of houses, and chimnies in cities, as all German knoweth. It keepeth much about waters, and feedeth on fishes, snakes, frogs, and the like. Therefore in Tefkalla (as Plinie reporteth) men might not kill them, upon pain of death, because they devoured the Serpents. The Swans depart out of the countrie towards the end of the summer, no man knoweth whither, and come again at the Spring; whereupon the Prophet faith, The Swans in the far east knoweth her appointed time. Jer. 8. 7. No man seeth them either going or coming, but when they are come, & that is a sign that winter is past. Of them Plinie writeth, lib. 8. 10. c. 23. The Chaldee calleth her Chazkuni, or her white-fewer. So the Latin Poet, Claud. Petronius Cauda venit ante leges, mox claudere. Ver. Geor. 2. that is, When in the first Spring, the white-fewer comes, which mox claudere is a must housefull thing. The Hebrew in Greek, and the Hebrew, in Deut. 14. 18. The Horn is in Hebrew Anaphab, so named of age: the Greek turneth it Chazadior: so in Deut. 14. 18. The Chaldee translatheth it Itho, and Ales, which name implieth omnivore. Chazkuni writeth, Anaphab, commonly called Heron, it is from age; and Sol. Iarchi faith, It is a furious fowl, and from age, to be that which they call the Heron. Talmud] so also the Greek translatheth it: the Hebrew name is Dushibath, mentioned only here

and in Deut. 14. 18. The Chaldee, Nagar ora: the Cook of the mountain. Bar] in Hebrew Anaphab, in Chaldee Anaphab, in Greek Nucteria: it flieth in the night, and cannot behold the daylight, but keepeth in holes; whereto the Prophet alludeth in Ely 2. 20. they shall call their Idols to the Molt, and to the Bats. Chazkuni faith, Anaphab is a little bird that flieth in the night, and hath no eyes. Thus there be twentie several fowls named, as unclean; to which if we adde those words, After his kind, four times repeated, there are 24. and to many particular sorts do the Hebrew Doctors say are forbidden. And whosoever hath certain knowledge of these kinds, and of their names, he may eat any fowl that is none of them, and he need make no inquisition. Who so knoweth them not, nor knoweth their names, must make inquisition, by the signs which the wise men have given. Every fowl that treadeth on the meat, and catch, [as is the manner of ravenous fowls that tear their prey,] it is evident that it is of that kind, and unclean: faith Maimon in treat. of Forbidden meats, c. 1. f. 15. 16. And, The signs of beasts, are spoken of in the Law; the signs of fowls are not spoken of: but our wise men have said, Every fowl that treadeth (on his prey) is unclean: a Talmud Bab. in Cholin, c. 3. These figured the ravenous, and unclean conditions of ungodly people: as Babylon is called, the cage of every unclean and hateful bird, Revel. 18. 2.

Veri. 20. that fith] or, of the flying-fowl; as the Greek translatheth it, All creeping-things of fowls: that is, all fowls (or flying things) that creep. Upon this prohibition, the Jews understand also, Elcor, Deer, Hornets, Ants, and the like; as Targum Jonathan, and others here explain it. upon all four] or, upon four feet: which word is expressed after, in veri. 23.

Ver. 21. hath no legs] or, as the Hebrew readeth in the Margin, hath legs. Both Greek and Chaldee do translate as in the Margin, hath legs: but because the legs of the Locusts following, are bowed backward, and they go not with them as other creatures, therefore after a fort, they have not legs above their feet. Or rather, because the young Locusts are born without legs (as Plinie saith in hist. b. 11. c. 29.) and afterwards their legs do grow. So the Hebrew canons say, Whosoever hath not now wings or legs, but they will grow upon them after a time when they are bigger: they are lawful (if to be eaten) presently. Maimon, treat. of Forbidden meats, c. 1. f. 23. Thus both readings were written by Moser: see like in Exodus 21. 8. The holy Ghost sometime plainly confirmeth these divers readings to be of God; as in 1 Chron. 11. 20. * Lo, Net, is in the Margin to read, Lo, Talmud, and another Prophet, writing of the same person, hath only Lo, Talmud, 2 Sam. 23. 18.

Veri. 22. common Locust] or, Grasshoppers; in Hebrew Arbeh, so named of their multitude: see the notes on Exod. 10. 4, 5, 14. Such in the Eastern countries are used for meat; so Iohn the Baptist fed on Locusts, Mat. 3. 4. and humane traditions tell, how some in Ethiopia used to eat them. Locust and dried in smoke, Plinie lib. 8. c. 30. Locust-Solam] which

which hath the name, (as Chazkuni faith) of Solomon the King, on which they keep: the Greek calleth it Anake: the Chaldee Rasthons, and Rasthons; it is not mentioned in Scripture, but in this place. Locust-Chargol] this word also is not found any other where: the Gr. translatheth it Ophiomachus, that is, the Serpent-fighter; & that there are Locusts which kill Serpents. Plinie mentioneth, in b. 11. c. 29. Chazkuni interpreteth the name Chargol, as striving with the feet to skip with them.

Locust-Chagab] or Grasshopper, which the Greek nameth Ariv, that is, a Locust, so in Num. 13. 33. Ely 40. 22. Eccle. 12. 5. after his kind] this being spoken four times, the Hebrews think it implieth four other sorts of Locusts, which they call Zipporeth cramina, and Iobam Teruphalembis, and Gasrifsibis, and Rabaniib; all which are also clean for to eat; Talmud Bab. in Cholin, ch. 3. So Maimon in Forb. meats, c. 1. f. 21. where he calleth the two latter by other names, Gasrifarania, and Duesnib: and so maketh eight sorts of Locusts, which the Law permitte to be eaten.

V. 23. every creeping thing] to weat, every other, save those Locusts afore said.

Veri. 24. for the] or, by these, meaning as Solom. Iarchi explaineth it, these which follow, that not only by eating, but by touching of them dead, they should be defiled. See before on v. 8. The uncleaness by touching, spoken of in any place, whether it be of a dead man, or of other unclean things; is, when a man with his flesh toucheth the unclean thing itself; whether it be with his hand, or with his foot, or with any other part of his flesh, though it be with his tongue, he be in unclean. And it saith to me, he is defiled if he touch with his nails, or with his teeth, whilst they are joined to the body, they are as the body: faith Maimon in treat. of Poll. by the dead, c. 1. f. 3. till the evening] that is, till the end of that day, and beginning of a new: for the Jews day began at evening, as is noted on Gen. 1. 5. And so it figured mans pollution by sins, till he come to the new day of salvation by Christ, and become a new creature, 2 Cor. 5. 17. & 6. 2. It signified also, those legal pollutions to continue but during the day (or time) of the law: which in the day of Christ should be abolished, Coloss. 2. 16, 17, 20, 21.

Ver. 25. the web] the Heb. canons say, Although be touch it not, though there be a stone between him and it, so far as he be bath born it, he is unclean, whether he be in it on his head, or on his hand, or on any other part of his body. Whether he hath taken it up himself, or another hath laid it on him; yea, though the unclean thing hang by a thread, or hair, and it is a thread hang to his hand, he beareth it, and is unclean; Maim. treat. of Poll. by the dead, c. 1. f. 6. as his clothes] that is, all the clothes that are upon him. Solom. Iarchi noteth, that uncleaness by the arms, is more then the uncleaness by touching; for a man is charged for this, to wash his clothes. This washing was a signe of sanctification, as in Exodus 19. 10. for, I have defiled men, and all that is about them: but by repentance and faith, our clothes are washed, and our souls in the blood of the Lamb (Christ) Revel. 7. 14. The Hebrew Doctors say, Every place where

it is said in the Law, of the unclean, that he shall wash his clothes: it is not to teach us, that only the clothes which are upon him, are unclean: but to teach, that every cloth or vessel, which that unclean person toucheth, in the time while he is joined to the thing that makes him unclean, is unclean also. Maim. treat. of the Red heifer, ch. 5. sect. 2.

Ver. 26. them] that is, their dead carcasses, as the Gr. here expretheth, and rightly from ver. 24.

Ver. 27. palms, or palms; which the Gr. translatheth, hands. And to explain this, Sol. Iarchi instanteth, the Dog, and the Bear, and the Cat.

Veri. 29. upon the earth] this is spoken, as Chazkuni faith, to except those that are in the sea. Weasell] named in Hebrew, Choleid; in Chaldee, Chulda, of running hastily from place to place. Iarchi explaineth it by the Latin name Mustela: in Gr. it is called Gale. Mouse] in Hebrew, Gnaboz, of troubling, gnawing, and rooting things in the house & fields. With fuch, God narrowed the Philistians land, 1 Sam. 6. 5. and the eating of fuch, is expressly condemned, in Ely 66. 17. Tortoy] or, as the Greek translatheth, the land Crocodile, in Hebrew T fab, so called of the shell that covereth it; for T fab is also used for a web, or covered wagon, Numb. 7. 3. Of this creature, Sol. Iarchi faith, It is like a Frog, after his kind] the Greek translatheth, and things like unto it.

Veri. 30. Ferret] or weasell-mouse, as the Greek translatheth it, Mustela; which the Latins call, Mus araneus, (the Shrew, as Gaza faith in hist. anim. 18. c. 24. It is of the colour of a Weasell, and bignesse of a Mouse, faith Euseb. in 1. 3. c. 14. The Hebrew name is Anakeb, which signifieth grooming, and the Chaldee, Ida, of yelling. The Scripture mentioneth it not elsewhere. Chamelom] so the Gr. translatheth it; others, the Lizard. In Hebr. it is named Coak, of Strength. Lizard] or, stello, which is like a Lizard, spotted on the back, as with stars: and to this later, the Greek Akalabator agreeth. In Hebrew, Leshab, which Sol. Iarchi expoundeth Lizard. Snail] or Lizard, in Hebrew Chomer; in Greek Sana, that is the Lizard: others think this to be the Chamelom. These creatures names are not elsewhere found in Scripture. The Rabbins say, There are eight creeping things spoken of in the Law, the Weasell, &c. who go eateth of their flesh, the quittance of a Lemel, (or little Pease) is to be beaten, Maim. in Forb. meats, c. 2. f. 7. Moll] in Hebr. Talmesib, in Chaldee Aishpish, which Iarchi explaineth by the Latin name Talpa; but Targum Jonathan calleth it Sallamandra.

Ver. 31. toucheth] Creeping things (as the Hebrew Doctors observe) do defile men and vessels, when they are touched, and carrien vessels by the aire, but defile not when they are carried, (as other creatures do, ver. 25.) & the measure of their uncleaness, is by touching, so much as a Lemel. Maim. in Aboth batramah, c. 4. f. 2. are dead] There is no kind of living creature that is defiled whilst it is alive, or that defileth whilst it is alive, save man only, faith Maimon, in treat. of Pollution by the dead, c. 1. f. 14. The creeping thing defileth not until it be dead. All other animals, & creeping things, as Frogs, Serpents, Scorpions, and the like, though they